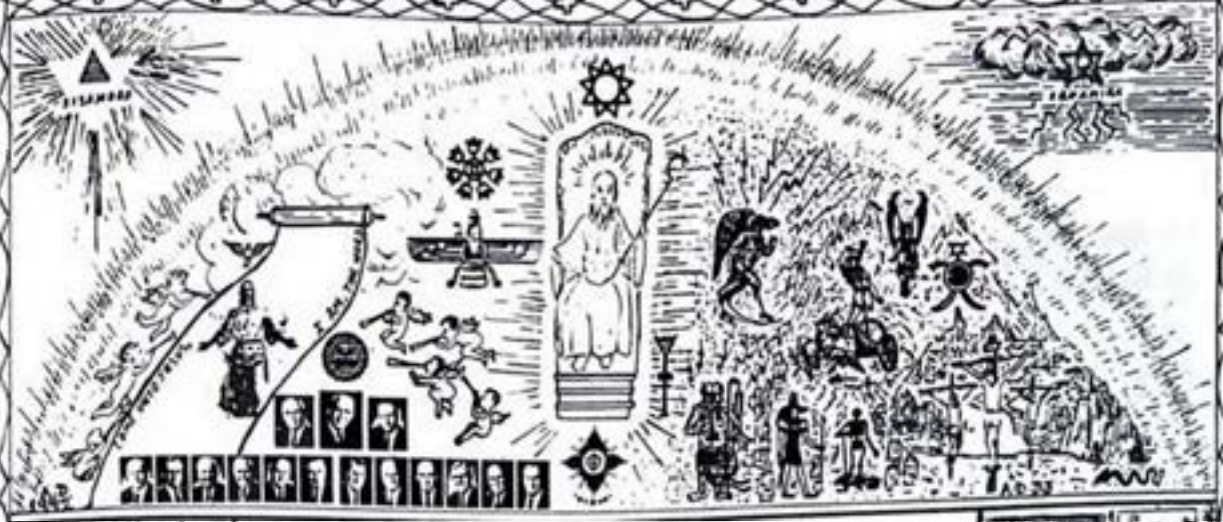

Effraim's Book of the Priesthood of God:

from ADAM to EZRA TAFT BENSON

[Prepared for the eternal Kingdom of the Father in Heaven and His Only Begotten Son; for the House of Israel, House of Judah, House of Levi, and House of Joseph; and for all the priesthoods and orders of God. Brought forth as the Millennial-day Scriptures; through the grace, mercy, and power of God.]

Written and compiled by
His humble servant, a priest of the Kingdom of God,
Effraim Zerdusht Al-Levi

Consecrated to
The Presidency and High Council of the
Stake of Zion in Lodi California
The Church of Lord Messiah Jesus Christ of Millennial-day Saints
September 27, 1992 : 29 Elul, 5752 : 8610✻
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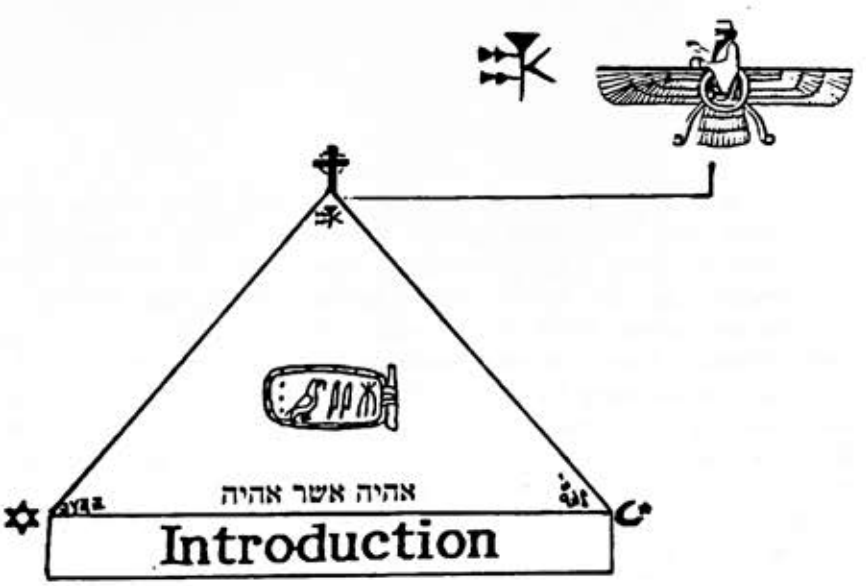

Introduction

Effraim's Book of the Priesthood of God is written and compiled in the spirit of revelation and prophecy, for the children of our Father in Heaven; and for the adopted sons and daughters, the Spirit children, of the Savior or Messiah (Meshiahh), the true and living God of the Righteous, the God of the Jeshurun. His holy name in the English language is Lord Jesus Christ, or Jehovah. But he is known from ancient times to various nations and peoples as: Ahura Mazda (Hormuzd), Allah-Taala, Adhonai Yahweh, the Holy One, the Most High God, and by other names. He is eternal and everlasting God, the Lord of wisdom and truths, lights and perfections; whose mercy and compassion extend to all those that call upon his name in meekness, in humility, in long-suffering, and in patience; for he is the Lord of the afflicted and the persecuted, who abhors iniquities, sins, transgressions, and ways of error; for he is the preserver and nurturer of the human Soul, and not the destroyer.

Yea, this Book is revealed unto the children of the promised seed, even to all the sons and daughters of the prophets and holy men; and to those who are adopted into the Lord's holy nation, and have chosen to abide in the covenants thereof. In ancient Hebrew, Elohim was and is the collective Holy Spirit (Rūh-el-Qudūs) of the wisest and oldest of the Gods in heaven; and also the manifestations of their Holy Spirit in various forms, times, and places; this is the Lord God, or the Father in heaven. And Allah, Eloh, Adhonai, Ahura, the Lord Messiah Jesus Christ was and is the One God who is the holiest among all other Gods in the eternal kingdom or the Holy Order. Now, this One God, even the Son of God, for he was and is the Only Begotten of the Father, is the imbibement of all the sacred knowledge and hidden mysteries of the eternal kingdom of God. He is the possessor of all the truths and intelligences of the power realm; which are hid from all mankind of the world. The Son of God, or the Son of the Father in Heaven, the Savior and Messiah of the universe, was and is foreordained; and is taken from among the children of men, and placed in the womb of the Holy Priesthood after the Order of the Son of God, which before the time of Adam was known as the Holy Order of Zarathustra. But, because the record-keeping began in the time of Seth, circa 3761 B.C.; and the book of generations and the book of remembrance

began to be kept from that time onward, the name of the Order of Zarathustra was not used in the Shemitic record-keeping, but the Order of the Son of God was used after the time of Adam; which later came to be known as the Order of Melchizedek during the time of Shem, or Melchizedek, after 2370 B.C. And Adam was the first high priest of the Order, chosen from among men, and appointed in behalf of men, over the things pertaining to God. Thus by the time of Seth son of Adam, the Priesthood of God was three thousand years old, in 3618 B.C. And at this time the first three thousand years of purely Spiritual existence ended; and the temporal or worldly was mixed with the eternal or Spiritual. Also this First Separation of the Third Millennium marks the organization and framing of the Holy Order of the Priesthood of God; and the establishment of the office of the Prophet, the Guardian Spirit, of the Order. And as the Lord himself was and is the head of all the heavenly (unseen) archangels, the Prophet or the Guardian Spirit was and is appointed the head of all the earthly (seen) archangels.

And through the grace and mercy of the Father, and his Only Begotten Son, all prophets or guardian spirits were raised unto immortality and eternal life; for unto this end they were created, by their decree; grace upon grace, until the fulness was achieved, and they became illuminated as the Sun (Son). And no man can enter the kingdom of Christ or the Messiah, the Holy One, except by the grace and mercy of the Son of God, the Redeemer and Savior of all mankind. This Most High God sitteth upon the eternal throne of the Kingdom of God which was prepared for him by his Father, from the endless light, in 6618 B.C. And he was set there to redeem and save those who are fallen and dead in the Spirit; those who kept not their first estate, and were therefore cast out from the presence of the Father in heaven; that if they repent and forsake their evil and wicked ways, and become obedient to his plan of redemption and salvation, which he hath prepared for them, they might dwell again in his presence; and partake of the manifold blessings which only can be received through the Lord, and no one else.

By the divine command of the Lord my God, the humble servant has written and compiled this Book; to exalt and glorify the Same, who hath bestowed upon him great blessings of the deep, that come only from on high, and lieth under; the blessings which prevail unto the utmost bound of the everlasting hills; even all the blessings which one might be allowed to partake under the Son (Sun). For the Lord hath bestowed upon his servant the privilege to partake of all the knowledge and understanding of the mysteries of the Kingdom of God; and showed him the high places of the kings and prime ministers, presidents and governors; and brought him low to the humble abodes of the beggars and paupers, saints and holy men.

Yea, the Lord our God is the mighty, powerful, majestic and eternal God of the Righteous. The power and glory of our God, the only true and living God, is such that he can stretch out his bare hand to the core of the sun, and grasp with his holy hand one single atom, which no human eye can see, from the midst of the hottest furnace in our solar system; and observe it closely with his naked eyes, and hide away the selfsame

atom under his feet that rest upon his footstool the earth; then when he shows the very same atom to his chosen ones, who sit on the right hand of his throne, they sing praises to the Most High God; with their eye single to his glory. Yea, the Lord our God is the same eternal and living God, who knoweth the heartbeat before it becomes a heartbeat; each thought before it becomes a thought; each whisper before it becomes a whisper; each action before it becomes an action; and each word which is written by mine hand, before it becomes a word.

Yea, the Lord our God is the same eternal and living God who, more than 2592 years before the time that Adam was brought into the garden of Eden, established in the shape of a fire priest the first Most High God or the Messiah (Meshiah). From Endless Light created he him. His brilliance was that of Fire, and its incombustibility was like that which is inside the Light. And in the image of Himself the Lord God the Father created the first Ahura Mazda or Lord Messiah; His First Creation, His Only Begotten Son. He was the first Saoshyant or Savior, the Messiah, the Most High God of the universe. And for three thousand years, he did not eat and did not speak; he did not utter, but thought, contemplated, and reflected all his days upon the Righteousness of the perfect and true religion; and he desired only pure gratification of the Creator.

By the time of Adam (c.4026 B.C.), the Holy Priesthood was still pure and Spiritual only; but beginning in 3618 B.C., during the time of Seth, it was corrupted to include the worldly with the Spiritual; and until 618 B.C. it continued its mixed existence; in the which year another son of the Most High God was created by the Holy Order of the seventh century B.C., namely, Zarathustra of the Spitamas, or Zoroaster; and now the Holy Order was no longer mixed with the wordly, but it became a temporal or worldly state; and it shall continue to remain worldly, until the year 2382 A.D.; which shall mark the end of the worldly existence; and the renovation of the world shall then commence, for the next 3,000 years. And then the 12,000-year-cycle of human existence will once again be over; as it has been since the hundreds of thousands of millennia past. After Zoroaster, the Lord raised up Gautama Buddha, the pupil of Zoroaster, who was known as Gautama the heretic by his friends and colleagues at the learning center of the world in Takhte-sila (Taxilla), known as the Seat of Morality, in northwest India in the sixth century B.C. Then came Jesus son of Mary, four hundred and eighty-three years after the passing away of the Tathagata Gautama.

Yea, the Lord our God is the same eternal and living God who in Adam's time, in his wrath uttered his curse upon the serpent, the Devil, the Satan (Shaitan), the Angra Mainyu (Aharmann, or Ahriman, the Mara); upon woman Eve and man Adam, upon the earth the ground. In his wrath in Noah's time, when he saw that the wickedness of man was great, and that every imagination of the thoughts of his heart was evil continually, he caused the fountains of the great deep to be broken up, and windows of heaven opened; and rain fell upon earth forty days and nights, and the earth was flooded. And he confounded the tongues at the tower of Babel, and scattered the people on the face of the earth; and during Abraham's time destroyed the cities of Sodom and Gomorrah, and rained upon them brimstone and fire from out of heaven, because the sins and iniquities

of men became exceedingly ripe. And during Moses' time he caused the waters near the Red Sea to be parted, and delivered the children of Israel from Egyptian bondage; and spoke to them from mount Sinai in Horeb. Yea, the Lord our God is the same glorious and powerful God who bestowed upon David and Solomon the glories and riches, and wisdom of the temporal world, and later divided the nation of Israel; and caused Samaria and Jerusalem to be besieged, and Jews taken captive to Assyria, Babylon, and throughout the world.

Yea, the Lord our God, is the same Almighty and powerful God who brought famine and pestilence, disease, war and other calamities upon the inhabitants of earth; and by his grace, mercy, and compassion, gave mankind the greatest gifts of his commandments, judgements, laws, statutes, and ordinances, through various dispensations, in various times by the hand of his chosen servants; according to his purposes and designs, of which no mortal may know. And these dispensations, or holy scriptures, have been handed down from one generation to next; preserved and added upon precept upon precept, intelligence upon intelligence, century after century, and even millennium after millennium, from the time of Adam unto this day.

The humble servant of the Lord has written a brief description of the Lord our God, who has enabled him to bring forth this Dispensation, even the Holy Writ of the fulness of times. The Book contains all the knowledge and mysteries of the Holy Priesthood of God, representing the glories, statutes, laws, judgements, and commandments under the Sun and the Moon, but not under the Stars.

Although the subject of the pagan priesthood is not within the scope of the testimony of the humble servant of the Lord, a commentary on its primitive rites and ceremonies is presented, so that the children of God who seek the fulness of scriptural knowledge, may fully understand the dealings of the Lord their God, regardless of the name by which they call him, with all their brethren; who dwelt in different lands, spoke different languages, and received their dispensation at different times, under different circumstances.

I, Effraim, of the tribe of Dan, being a maternal descendant of Hashim, son of Dan, son of Jacob; and also of the tribe of Al-Levi or Levi, being a paternal descendant of Kohath, son of Levi, son of Jacob; am a priest in the kingdom of God; and have written this record in the spirit of meekness, and humility, long-suffering, and patience, sacrifice, and righteousness; after many days of study, contemplation, reflection, prayer, fasting and supplication. But it began a few years ago when the humble servant was moved upon and prompted by the Holy Ghost, to fast and pray, and cleanse and purify his Soul; to isolate himself from the world yet more, and come nigh unto the Lord. Therefore he began his first forty-day fast, yet it was not enough; so he tried again, and then again, for the same period each time. From there on the abundance of Holy Spirit, and revelations from the Lord never ceased, but increased, even unto this day. Yea, the Lord our God, indeed, bestows upon those who seek him diligently, with their heart and soul, all that they ask in righteousness,

saith the Lord God. In the same manner, the carnal Judah and Jacob, which have been corrupted by the sins and abominations of Jeroboam son of Nebat, who caused all Israel to sin, shall once again be redeemed and saved, through repentance, baptism, and the gospel of the Lord Messiah Jesus Christ, saith the Lord God, the Eternal Father.

And finally, the Holy Writ of the fulness of time, even Effraim's Book of the Priesthood of God, is written and compiled by the divine guidance of the Father; and the Lord Messiah Jesus Christ, the true and living God of all the nations, kindred, tongues and people; of all the kingdoms, empires, principalities, dominions, and orders on earth. And this handiwork of His hands shall be consecrated unto the Same and His eternal Kingdom, on the eleventh day of July, 1991 A.D.*; 29 Tammuz 5751 A.·.M.·.;the 8609th year of the Order of the Son of God. On the which day the heavens will be darkened, for the Moon will dim the light of the Sun unto the Earth; and in certain realms skies will be fully darkened for seven minutes to mark the beginning of the seventh millennium of organized existence of the eternal kingdom of God, since the time of Adam. On this selfsame day, the Son, the Moon, and the Earth will align themselves into one alignment; and disputations concerning the Spiritual matters will cease for a season; only to emerge anew in manifold forms, thoughts, words, and deeds, in their appointed time. The completed Book, however, will be Divinely consecrated to the First Presidency and High Council of the Church; on the Eve of the first Millennial New Year, September 27, 1992; the official reckoning of the Millennium will begin the following day. The renovation of the world shall begin with the end of the Third Separation, after three hundred and ninety years are elapsed from this hallowed day, in 2382 A.D.; this Separation marks the end of 9,000 years of the world's existence. And the year 5382 A.D. shall mark the end of the Fourth Separation, or the 12,000 years of the world's existence; from the time the holy priesthood of God was framed and the throne of the first Lord Meshiahh (Messiah) or the Son of God ( ) was established forever and ever. But this is the first time that a continuous record of the eternal and holy priesthood of God and its Kingdom is formalized, since 6618 B.C. Thus I, Effraim Zerdusht Al-Levi, a servant of the Lord, make an end to my Introduction and begin this Book in the name of the Father, and of the Son, and of the Holy Ghost; in the name of the Lord Messiah Jesus Christ; his Holy Word; and his Holy Priesthood after the Order of the Son of God. Amen. Ashem vohu.

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* On this auspicious day also ended the humble servant's period of Spiritual retreat; of three years, three months, three weeks, and three days; which began in mid-March, 1988.

and a great deal more. To live under his grace and mercy suffices me; and fills my Soul with the Holy Spirit, which is the source of the life-giving fountains.

How fortunate is the man who places his trust in the Lord his God; and loves him always by keeping his commandments; and knoweth that the chastisement and punishment of the Lord also bring him the greatest blessings, which in no other way can be obtained. Such a man has, indeed, builded his house on the rock, not on clay or sand; and has planted the precious seed of salvation, which only comes from the Tree of Life, in a most fertile ground. He shall reap several-fold at the harvest time; and the fruit shall include peace, comfort, joy, compassion, constant companionship of the Holy Ghost and the Holy Spirit, and eternal grace and mercy of the Lord.

No man can find salvation or enlightenment in ignorance, or without the Lord his God. Thus, only by endurance of faith on his name to the end, and obedience to his commandments can mankind receive the supreme gift of salvation and enlightenment. Salvation, however, is a personal matter, and each person must work out his or her own plan of salvation, since no one can claim the good works of another. The plan of salvation through the Lord Messiah Jesus Christ includes three steps between man's decision to forsake sinful living and abide in faith in the Lord his God, and the Lord's gift of salvation to him. These are: first, the person in all meekness and humility must humble himself before God, and repent for the forgiveness of past sins, transgressions, trespasses, iniquities and ways of error, with all his heart, and soul (for no man is found sinless in the sight of God); second, the person must be baptized by full immersion in water, for the remission of sins, to symbolize the washing away of sins, and the burial and resurrection of Christ, and to enter into a covenant to abide in the gospel of the Lord. This ordinance is performed by a priest of the kingdom of God; and third, the gift of the Holy Ghost must be conferred upon the individual by the laying on of hands, by those who are the priests of the Order of Melchizedek, the ancient Order of the Son of God; or of the Holy Order of Effraim, which Order during the Millennium will be above all other Orders of the kingdom of God.

Moreover, this work is the fruit of imbibition of all the priestly and royal knowledge under the Son; knowledge more sacred and powerful than all the knowledge of the world combined; the knowledge whose fruit of all that is good is as certain as death itself. Therefore, whosoever shall read this Book and become obedient to the whisperings and enticings of the Holy Spirit within that person, shall never lose his reward of salvation and enlightenment, peace, joy, happiness, and all that is good; be he a king, a priest or a subject, it matters not.

The Holy Writ is divided into Seven Epochs. And each epoch, or period of time characterized by noteworthy Spiritual advancements or memorable series of events, is presented in the name of the Father, and his Son; while the Holy Ghost and All-seeing Eye of the Lord beareth witness to my record. The division of these epochs is based on the events of Spiritual importance, rather than chronology. Therefore, gaps and

overlaps in chronology exist. The overlaps are due to shared birth-death periods, or beginning-ending reigns. Moreover, the conversion of certain dates from the ancient sacred calendar of the Hebrews to their secular calendar, to the Gregorian calendar, may cause a discrepancy of ±2 years, in some cases, but not in all, in this chronological reckoning.

The First Epoch:	from Adam to Noah (c.4026 B.C. - c.2020 B.C.)
The Second Epoch:	from Shem (Melchizedek) to Abraham (c.2468 B.C. - c.1843 B.C.)
The Third Epoch:	from Isaac to Moses (c.1918 B.C. - c.1473 B.C.)
The Fourth Epoch:	from Aaron to John the Baptist (c.1597 B.C. - c.33 A.D.)
The Fifth Epoch:	from Jesus to Mohammed (c.2-1 B.C. to c.632 A.D. and beyond)
The Sixth Epoch:	from Pope Sibinianus to Pope Pius VIII (c.604 A.D. - c.1829 A.D.)
The Seventh Epoch:	from Joseph Smith, Jr. (c.1805 A.D.) to the present time (September, 1990 A.D.); and until the Second Coming of the Messiah.

While the Holy Writ is divided into Seven Epochs; each epoch is divided into number of pages; and each page into number of lines. References to the text may, therefore, be made by Epoch, page and line numbers; or merely by page and line numbers. For example, the following textual reference can be found in the First Epoch (Roman numeral one), beginning on page 3, line 22:

> Thus the heaven and earth were finished and all the host of them. And on the Seventh Day God ended his work, and all things which . . .
>
> (I-3:22, or 3:22)

Now, thus saith the Lord God, the Father in heaven, to His humble servant; even that which He has revealed on the twenty-first day of May, 1991 A.D.; concerning the things which are yet to come. Thus said the Lord God: Who needs the Lord of hosts? Can't a general of the army do; can't a captain of the guards do? Who needs the Lord of hosts, the God of the Jews and the nation of Israel, in the Millennial-day? Therefore know, my son, that the Lord of hosts is likened to Indra and Mithra and Yima (the Good Shepherd) of old; without whom the wheels of the material world would not turn, and only death, misery and woe will prevail. Yea, only those who are at war with themselves, their spouses and families, with people, places and things; they that are in eternal bondage and misery which ariseth out of their rebellion against God's law, and their adherence to false beliefs; such are they, my son, that need the Lord of hosts, who

doth redeem them, saves them, and heals them. Know this also, my son, that he is the God of passions, even a jealous good shepherd, who himself is in bondage of the flesh and the world; who hath not achieved the fulness of peace, joy, salvation, nor enlightenment; for his nature is of the bliss of the world, and not the essence of the Spirit; his Soul is vexed, for he is burdened with the errors of the flesh and false beliefs of the world. Yet he is the builder of the Kingdom, its defender and King.

Yea, the stiffnecked, the rebellious, the double-minded, such are they, my son, that need the Lord of hosts. They are the creatures whose roots are imbedded in primeval ignorance and false beliefs of the Egyptians, Babylonians, and Indians. They prefer the yoke of the world, to the yoke of the Holy Word; they are driven by jealousy, envy, lust, covetousness, greed, anger, desire, and manifold false beliefs. The intents of their hearts are evil continually, and all their thoughts are carnal, base, and deathly. And for they are given into their feelings and sensations, rather than to the principles and doctrines of the Holy Word, they are dead in the Spirit, only physical body, and emotions they possess, in the absence of the Soul or their True Self. Therefore all knowledge of the Lord their God is withheld from them. Yea, the Lord of hosts is their Messiah (Meshiahh), through whom and no one else can mankind be redeemed and saved from their fallen existence. And through continued good thoughts, good words, and good deeds only can they inherit a portion in the Kingdom of the Father, the Lord God of the highest heaven; and without the Lord of hosts they can in no wise enter the kingdom of God; nor the kingdom of Heaven, in the which kingdom the fulless of salvation, enlightenment, love, compassion, joy, peace, and much more, are found.

Know this also, my son, saith the Lord God, that in the Millennial-day the Lord of hosts shall no longer be called by this name, but the Lord Messiah Jesus Christ, shall be his name, forever. Therefore a Lord of compassion shall emerge out of the Lord of passion. And while the prophets shall be the Lords of hosts of the earthly armies; the Lord Messiah shall be the Lord of the heavenly Hosts of Archangels, as in the days of old. For, saith the Lord God, he will not be of the warriors or the rebellious lot; but of the womb of the holy and eternal priesthood of God shall he be; and from the seat of the Essence of the Holy Word shall he descend to the earth, in holiness and in piety. Therefore he shall dwell in the presence of the Father, the Lord God of the highest heaven. And he shall reign in peace and glory for a thousand years, and beyond; and his throne of righteousness shall be established forever and ever. Moreover, the Lord Messiah shall once again establish the foundation of a new Zion, the Good Land, and gather the righteous of the world in one place. Peace, safety, salvation, enlightenment, and healing shall be in his hands; the Righteousness and the Holy Word shall be his weapons of war, even the most potent weapons from the foundations of the world.

And thus saith the Lord God, Let this be glad tidings unto all the races of men of diverse and marvellous colors, from the blackest black to the whitest white; for the Lord their God judgeth not man by the color of his skin, but by discerning his true nature and secret thoughts, he judgeth

each man. Moreover, saith the Lord God, As Adam and Eve were cast out from the garden of Eden, so shall I create a new Adam and a new Eve, to dwell in my Garden, in the Millennial-day. And they shall abide in my new and everlasting covenant. Yea, in that day shall I extend my grace and tender mercies unto all my children, even the sons of Japheth, Shem, and Ham; yea, this will I do just once, saith the Lord God.

Moreover, saith the Lord God, the Father, that during the Millennium, the nation of Islam shall be no more; for they will be given the law of Moses, and the baptism of Christ for remission of their sins. And the Jews shall receive their Lord Meshiahh (Messiah), their long-awaited Savior and Redeemer, and the Scriptures of the fulness of times, and the baptism of Christ. But, the Holy Order of Effraim and the Church of the Firstborn shall inherit this Criterion, even the Holy Writ, to judge all nations under the Son. And saith the Lord God, After this, those who would not accept the Lord Messiah as their Redeemer and Savior, nor would they abide in his Word, shall be cast out, and shall be visited with the same judgment which was upon Sodom and Gomorrah. For the wickedness and abominations of these people are not hid from mine eyes. In that day, saith the Lord God, these people whose roots are imbedded in ignorance and disease shall be cast out as the chaff from the wheat, to be scattered whithersoever the wind might take them; so much so that only a third of the population of the wicked nations shall survive; and they shall be the servants and tributaries to the nation of Israel.

And saith the Lord God, Even all the house of Zohak (Ad-Zahak), the kingdom of falsehood and deception; will no more have the power to corrupt the seed of Israel; nor to bring enmity between men and their wives, parents and children, and between friends and kinsfolk. For such things belong to the kingdom of the Devil, and not to the kingdom of God. Yea, the nakedness and the filthy works of Mara, the Angra Mainyu, the Iblis, the Destroyer, the Shaitan, shall no longer be hid; but diligently taught to each babe and suckling of the Kingdom; to preserve them from the powers of the adversary; until they are become strong enough to discern the tempter's snares, and withstand his fiery darts. Furthermore, in that day, saith the Lord God, the New Order will be established, and naturally separated by the three eternal dispositions or natures of men, as in the days of old. And each kingdom will be ruled by the three Presidents or Christs (Anointed Ones) of the high priesthood and their counselors; the Twelve Apostles and their counselors; and one hundred and forty-four ministering high priests and elders; plus their princes, governors, captains, judges, treasurers, counsellors, sheriffs, and provincial rulers. And each kingdom will be divided, by the three layers of hierarchy; each governed by a Christ and his two assistants, their twelve apostles, and one hundred forty-four ministering angels, as in the days of old.

And saith the Lord God, the Father, unto his servant and son: As the Lord Messiah Jesus Christ shall emerge out of the Lord of hosts of old; even so will the death of the nation of Islam bring forth the nation of Bani Israel, the nation of the tribes of Israel; that all which hath been spoken by the mouths of my servants the prophets be fulfilled, every whit,

CHAPTER ONE

The First Epoch: from Adam to Noah (c.4026 - c.2020 B.C.)

Before the beginning, there was Void without measure, and darkness prevailed from eternities to eternities. Then the basic substances within the Void, combined with their own kind and or bonded with others; creating new substances from numerous interactions amongst the old, the new, and the decayed. Thus, the basic substances in various stages of transformation combined with the forces, currents, powers, and energies of the great deep; bringing into existence new entities of various sizes, shapes, powers and intensities (largest of these measuring millions of miles in length, breadth, and height), carrying within their domains huge masses of basic substances in a state of flux. By means of further interactions amongst the forces, currents, energies and powers of the deep, and the substances of the Void, each celestial entity was set in gradual rotation (revolution) and motion, within the endless expanse. As the momentum in rotation was built up, and sufficient mass of basic substances gathered within each entity, the temperatures and pressures within them increased to such critical levels, that out of the basic substances were created countless illuminated (brightened) entities (in the same manner as fluorescent and other light bulbs are illuminated in our day, on earth). The smallest of these illuminated entities are the suns (stars).

Thus came into existence innumerable illuminated celestial entities; and darkness prevailed no more upon the face of the Void. During the process of establishing themselves on their own eternal course of rotation and motion, out of one of the many millions of suns, came into being the Earth and the Moon, and other bodies. The earth and the moon were formed by the heavier substances of the sun; and came under the power and control of the sun, the moon under the power and control of the earth, and the sun came under the power and control of the greater illuminated celestial entity, forever and ever.

The earth being at a perfect distance from the sun, as it cooled, the vapors and the mist formed a canopy around the earth, and the tilt of the earth gave changes in seasons; then, the simple life forms began to emerge out of the many interactions between the substances, forces, currents, energies and powers of the earth, and the light and heat of the sun. As the layers of earth's atmosphere began to thicken, new vegetations and life forms began to develop. Millenniums upon millenniums passed away and man lived among the plants and animals, for out of the same substance came man. Then came the beginning of the creation and organization of the heaven and earth, for the benefit of man; and the work and glory of God to bring to pass the immortality and eternal life of man, and to establish the eternal Kingdom of God, began on earth. In the beginning when God created the heaven and the earth for the benefit

of man, and took upon Himself to bring to pass the immortality and eternal life of man, the inhabitants of the earth were void of understanding, neither did they have any form of government; and darkness prevailed upon the face of the land. At this time there was one language and one speech; and God organized the heaven and the earth upon the earth, and said: Let there be light, and there was light. And God saw the light, that it was good; and God divided the light from the darkness; and called the light Day and the darkness the Night; and this God did by the power of His Word, and it was done according to the Word; and the time between the evening and morning was the First Day. And the Spirit of God moved upon the face of the waters; and God said: Let there be an expanse in the midst of water, that it may divide the waters from the waters. And it was so, and God made the expanse and divided the great waters which were below the expanse from the great waters above the expanse. And God called the expanse and the firmament (luminaries) Heaven; and the time from the evening till the morning was the Second Day. And God said: Let the waters under heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land Earth; and the gathering together of the waters He called Seas; and God saw that all things which He had made for the benefit of man and to establish the eternal Kingdom of God on earth, were good. And God said: Let the earth bring forth grass, the herb yielding seed, the fruit tree whose seed is within itself, yielding fruit after its own kind; and it was so. And the earth brought forth grass, and herb yielding seed after its kind, and the tree yielding fruit whose seed was within it, after its kind; and God saw that all things that He had made were good. And the time from the evening till the morning was the Third Day. And God said: Let there be lights (luminaries) in the heaven, to divide the Day from the Night, and let them be for signs and for seasons, and for days and years; and let them be for lights in the firmament of heaven which I have created, to give light upon the earth, and it was so. And God made two great lights; the greater light to rule the Day, and lesser light to rule the Night; and the greater light was the sun, and the lesser light was the moon; and the stars were also made in the heaven, according to the Word of God. And the time from the evening till morning was the Fourth Day. And God said: Let the waters bring forth abundantly the marine creatures to life, and the fowl that may fly above the earth in the open expanse and firmament of the heaven. And God created great whales, and every living creature that moveth, which the water brought forth abundantly, after their kind, and every winged fowl after its kind. And God saw that all things which He had created were good. And God blessed them, saying: Be fruitful and multiply, and fill the waters in the sea, and let fowl multiply in the earth; and the time from the evening till the morning was the Fifth Day. And God said: Let the earth bring forth cattle, and creeping things and beasts, after their kind; and it was so, and God made the beasts of the earth after their kind, cattle after their kind, and everything that creepeth upon the earth after their kind; and God saw that it was good. Then God said unto His Only

Begotten Son, who was with Him from the beginning of the creation of the heaven and the earth, and establishment of the Kingdom of God upon earth, saying: Let us make man in our own image, after our likeness; and it was so. And the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, even the first man; nevertheless all things were created spiritually first, according to His Word. And God said: Let man have dominion over the fishes of the sea, and over the fowl of the air, and over everything which hath been created on earth. And God created man in His own image, in the image of His Only Begotten created He him, male and female created He them. And God blessed them, saying: Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, over the fowl of the air, and over every living thing that moveth upon the earth. And God said unto them (man): Behold, I have given you every herb-bearing tree and every fruit-bearing tree; to you it shall be food, and to every beast of the earth, every fowl of the air, everything that creepeth upon the earth, wherein there is life, I have given every clean herb for food. And God saw everything that He had created and made; and, behold, it was very good; and the time between the evening and the morning was the Sixth Day.

Thus the heaven and the earth were finished, and all the host of them. And on the Seventh Day God ended His work, and all things which He had made; and rested on the seventh day from all His works which He had completed for the benefit of man; which is to bring to pass the immortality and eternal life of man. And God saw all that He had spoken unto His Only Begotten by the Word, was finished; and God saw that it was good. And God blessed the seventh day and sanctified it; because in it God had rested from all His work which He had created and made. Behold, these are the generations of the heaven and of the earth, when they were created by the Lord God. And every plant of the field before it was ever planted, and every clean herb of the field before it grew, and all things of which the Lord spoke, were created by Him spiritually first, before they were physically (naturally) created upon the face of the earth. And the Lord God had not yet caused the rain to fall, but the rain fell upon the earth according to its time; and the Lord God had also created and raised all the children of men; but He had not yet raised a man to till the ground, and man ate that which grew by itself. Then went up a mist from the earth, according to the Word of the Lord God, and caused waters to fall upon the ground.

And it came to pass that the Great Council in Heaven decided that the Gods (Elohim) go down to the earth and dwell with the man which the Lord God had created; and to teach the natural man the mysteries of the Kingdom of God and the Gospel of salvation. And the Gods came to the Nile Delta region of Lower Egypt, below the Great Sea (Mediterranean Sea), where a clear sky prevailed, and rain was rarely seen, and they dwelt among the inhabitants of the region; who were the Lybians of north Africa, Galla, Somali, Bega and other tribes of eastern

Africa, and Asian (Semitic) nomads of the desert. And they saw that the men wore a skin over their shoulders, and skin drawers, yet others dwelt naked from head to toe. Some wore sandals, and ornaments such as rings, bracelets, pendants of stone, ivory and bones, some with beads of flint, quartz, agate and such; some also wore jewelry of precious metals and stones. Many tatooed their bodies; and women dressed their hair with ornamented ivory combs and pins, and painted their eyes, faces, and bodies. They dwelt in huts of interwoven twigs smeared with mud or animal manure; some used sun-dried bricks. And it was on the 19th day of July, 4241 B.C., that the Gods in the Nile Delta region of Lower Egypt gave man his first calendar to reckon time; and began to teach him the mysteries of the Kingdom of God and the Gospel of salvation. The year was now divided into twelve months, and each month into thirty days; and five sacred feast days were added at the end of the year. Thus the reckoning of time began on the selfsame day in 4241 B.C., when Sirius (Dog Star), the star of the constellation Canis Major, the brightest star in the sky, first appeared on the eastern horizon at sunrise (which fell on the 19th of July, according to the reckoning of our day).

In the meantime, the Lord God planted a garden eastward in Eden (Aden), in the land of Punt, and there He planted the man whom He had formed in His own image, according to His needs and purposes; and from out of the ground made the Lord God to grow trees which were pleasant to the sight, and good for food and medicine; and the Lord planted in the midst of the garden, the Tree of Knowledge of Good and Evil, and the Tree of Life, also. And the Lord God caused a river to pass through Eden to water the garden; and from thence it parted into four heads. The name of the first canal He called Pishon (Pison), which compasseth the whole land of Havilah, where there was much gold, bdellium, and onyx stone; the name of the second branch of the river, the Lord God called Gihon, the same which compasseth the whole land of Ethiopia; and the third canal He called Hiddekel (Dikhil), which goeth eastward toward Asir; and the fourth canal He called Ephrath. And it was in about 4026 B.C. that the Lord God took man from among the men which He had created and raised, and put him in the garden of Eden, to dress it and to keep it; and the birth of man (Adam) is reckoned from this time onward. And the Lord commanded the man, saying: Of every tree of the garden thou mayest freely eat, but of the two trees in the midst of the garden, thou shalt not eat (nevertheless, thou mayest choose for thyself, for the choice, or agency, is given unto thee; but remember that I forbid it, for in the day thou eatest thereof, thou shalt surely die [spiritually]).

And out of the waters of the earth, the dust, the basic substances, and the heat and light of the sun, and by the power of His Word He formed all vegetation, and heavenly luminaries upon the earth; marine and flying creatures and land animals, and also man (which in the language of the Hebrews and the Arabs was called Adam; and in the language of the Egyptians was called Aton, the first man). And the Lord God brought them to Adam, in the garden of Eden, to see what would he call them; and by whatsoever name Adam called the creature, the same became

the name thenceforth. And Adam gave names to all the living creatures on earth at that time. And it came to pass that the Lord God said unto His Only Begotten Son: It is not good that the man should be alone; wherefore I will make an help meet for him; for there is found not one for Adam among men. So the Lord God caused a deep sleep to fall upon Adam, and while he slept, the Lord God took one of his ribs, and performed a divine surgery, and closed up the flesh thereof. After He took out the rib and did that which He did, He created and raised up a woman unto Adam, to be his wife and help meet, companion and mother of his children. And the Lord God brought the woman unto Adam. And Adam was overjoyed, saying: This is now bone of my bones and flesh of my flesh. And the Lord God asked him: What would thou call her? And Adam replied: She shall be called woman, because she was taken out of man. Then the Lord God blessed them, saying: Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall become one in flesh. And they were both naked, the man and his wife, and were not ashamed. And the Lord God gave Adam pure language, which was undefiled; and he was taught to read and write Rahleenos, hieroglyphics, and later God called his name Michael, the archangel. Thus the Lord God created and made all things: First spiritually, then temporally (or physically), which was the beginning of His work; and later, first temporally, then spiritually, which was the last of His work. But unto the Lord also His works have no end, neither beginning. And all things unto the Lord God were spiritual, and not at any time had He given a temporal nor carnal, nor sensual law to Adam (nor any other man after Adam); for He said unto Adam: Thou shalt be an agent unto thyself. The gift of agency (free-will and choice) is given unto thee.

And it came to pass, that the Lord God said unto His Only Begotten: Who shall we send to minister unto the children of men on earth? Then came Satan unto the presence of the Lord God, and said: Behold, here am I, send me, even me; and I will be Thy son, and I will redeem all mankind and one soul shall not be lost, and surely I will do it. Wherefore, give me Thine honor and glory, and power. On the other hand, the Lord God's Only Begotten from the beginning, His Beloved Son, said unto Him: Father, Thy will be done, and the honor, the glory and the power be Thine forever. Wherefore Satan rebelled against the Lord God, and sought to destroy the agency of man, which the Lord God granted him. So by the power of the Only Begotten, the Lord God caused that Satan be thrust (cast) down from the presence of the Lord God and His Son. And Satan was called Perdition, for the heavens wept over his loss, for he was Lucifer, a son of the morning.

And Satan became the devil, the father of all lies; to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto the voice of the Lord God. Now, the serpent, which was capable of shedding his skin, was more subtle than any of the beasts of the field which the Lord God had made. And Satan put into the heart of the serpent to beguile the wife of Adam, for the serpent knew not the mind of God, wherefore he sought to destroy the world. And Satan

spoke through the mouth of the serpent, saying unto the woman: Yea, hath God said, ye shall not eat of every tree of the garden? And the woman said unto the serpent: We may eat of the fruit of the trees of the garden: but of the fruit of the trees which thou beholdest in the midst of the garden, God hath said: Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman: Ye shall not surely die; for God doth know that in the day ye eat thereof, your eyes shall be opened, as gods', knowing good and evil.

And the woman saw that the tree was good for food, pleasant to the eyes, and needful to make one wise, so she took of the fruit thereof, and did eat and gave also unto her husband, and he did eat. And, behold, the eyes of both of them were opened, and they found themselves naked, and they sewed fig leaves together, and made themselves things (aprons) to gird about. And they heard the voice of the Lord God as he walked in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden. And the Lord God called unto Adam, and said: Where hidest thou? And he said: I heard Thy voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself. And the Lord God said unto Adam: Who told thee that thou wast naked? Hast thou eaten of the tree wherefore I commanded thee that thou shouldst not eat? If so, thou shalt surely die. And the man said: The woman thou gavest me, and commandest me that she should remain with me, she gave me of the fruit of the tree, and I didst eat. And the Lord God said unto the woman: What is this thing which thou hast done? And the woman said: The serpent beguiled me, and I didst eat. And the Lord God said unto the serpent: Because thou hast done this, thou shalt be cursed above all cattle, and above every beast of the field; upon the belly thou shalt go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, between thy seed and her seed; and he shall bruise thy head, and thou shalt bruise his heel. And unto the woman the Lord God said: I will greatly multiply thy sorrow and thy conception. In sorrow shalt thou bring forth children, and thou shall be in bondage of desire and man; and the man shall rule over thee. And unto Adam the Lord God said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying: Thou shalt not eat of it; cursed be the ground for thy sake, and in sorrow shalt thou eat of it all the days of thy life. Thorns also, and thistles shall it bring forth to thee; and thou shall not eat meat, but the herb of the field. By the sweat of thy face shalt thou eat bread, until thou shalt die and return to the ground; for out of it wast thou taken; dust thou wast, and unto dust shalt thou return.

And Adam called his wife's name Eve, because she was the mother of all living, for thus the Lord God called the first of all the women He had created, which are many. Then unto Adam and his wife Eve, did the Lord God make coats of skins and clothed them; and He said unto His Only Begotten Son: Behold, the man is become as one of us, to know good and evil; and now lest he put forth his hand and partake also of

the Tree of Life, and eat and live in wickedness forever, I, the Lord God, will send him away from the garden of Eden, to till the ground from whence he was taken. For as I, the Lord God, liveth, even so my words cannot return void, nor fall to the ground; for as they go forth out of my mouth, they must be fulfilled. So the Lord God drove out the man from His presence; and placed at the east of the garden of Eden, cherubim and a flaming sword, which turned every which way to keep the way of the Tree of Life.

And it came to pass that Satan the Devil also rebelled against the Lord God, and came into His presence, saying: Give me Thine honor, and power and glory; and one-third of the hosts of heaven turned away from the Lord God because of their agency; and the devil and his angels were thrust down. And the Lord God said unto his Beloved Son, behold, there was a place prepared for them from the beginning, which place is Hell (Sheol, Jehenna). And it must needs be that the devil should tempt the children of men, or they would not be agents unto themselves; for if they never should have tasted the bitter they would have never known the sweet. Wherefore, when the devil tempted Adam by the hand of his wife, and he partook of the forbidden fruit, and transgressed the commandment, and died spiritually, he became subject unto the will of the devil, because he yielded into temptation. Wherefore, the Lord God caused that man be cast out from His presence; for they were dead spiritually, which is the first and the last death, which the Lord God pronounced upon the wicked, saying: Depart, ye cursed. But, behold, the Lord God gave unto Adam and his seed, that they should not die as to temporal death, until the Lord God should send forth angels to declare unto them the Gospel of repentance and redemption, through faith in His Only Begotten Son, which is Jesus Christ. And thus did the Lord God appoint unto man the days of his probation upon the earth, that they might experience mortality and temporal (natural) death; and after having been made perfect in the refiner's fire, and molded in the image of their Creator; that they may be raised up in immortality unto eternal life, even as many as would believe. And those who believe not shall be damned eternally; for they cannot be redeemed from their spiritual fall and death, because they repent not; for they love darkness rather than light, and their deeds are evil, and they receive their wages from those whom they list to obey. But, behold, little children and pure in heart are redeemed from the foundation of the Kingdom of God on earth, through the Only Begotten Son, Jesus Christ; wherefore, also children cannot sin, for power to tempt children is not given unto Satan, until they become accountable before the Lord, at the age of eight years; for it is given unto them, according to His own needs, purposes, and plans, that great things may be required at the hand of their fathers and mothers.

Thus the Lord God finished the organization of the intelligences upon the earth; and He saw that there were many noble, righteous, and great souls in the heavens that the Lord God created for the benefit of man; and that they were good; and He stood in the midst of them that had the Holy Spirit upon them and said: These will I make my rulers upon the earth; and there stood one among them, who was like unto God,

and said unto those who were present: Let us go down, for there is space there, and we will take the materials from the heaven, and we will organize the earth whereon these souls may dwell; and we will prove (test) them to see if they will do all things the Lord their God shall command them; and they who keep their first estate shall be added upon; and they who keep not their first estate shall not have the glory in the same kingdom (which is the celestial kingdom), with those who keep their first estate; and those who keep the second estate shall have glory added upon them of the terrestrial kingdom, for ever and ever. And the Lord God said unto His Beloved Son: Whom shall I send? And the Son of (Holy) Man said: Here I am, Thou mayest send me; then, there was another amongst them; and he said: Here am I, send me. And the Lord God said: I will send the first. And the second was angry, and rebelled aginst the Lord God, as did Lucifer, and kept not his first estate; and on that day many followed after him, because of their agency; in the same manner when one-third of the hosts of the heaven left with Lucifer.

Then, the Beloved Son of God, the Lord, said unto all the Gods (Elohim): Let us go down to organize and form the heavens and the earth for all of those who have rebelled against the Lord God, and kept not their first estate, but kept the second estate. And the Gods said: We may form and organize the earth in the similitude of the works of the Lord God; and do likewise, and create and make all things in six days (phases); and observe the sabbath during the seventh day (phase); and they all agreed to that which was proposed. And the Gods said: Let there be light, and there was light; and the Gods comprehended the light, for they were able to see the brightness with the eyes of their soul; and they caused the light to be divided from the darkness. And the Gods called the light Day, and the darkness they called Night. And the Gods called no more from evening till the morning a day; but they began to reckon from the evening until morning as one night, and from the morning until the evening as one day. This the Gods did in the First Phase (Day) of their work. Then the Spirit of God moved upon the face of the water, and the Gods said: Let there be an expanse in the midst of the water, to divide the water from the water; and the Gods decreed that water which was under the expanse be divided from the water which was above the expanse, and it was accomplished, according to their Word; and the Gods called the dry land the Earth of man, and the gathering together of the water they called the Great Waters (rivers) of man; and the Gods saw that all was carried out, according to their Word; and this the Gods accomplished in the Second Phase (Day) of their work. Then the Gods said: Let us prepare the earth to bring forth grass, the herb yielding seed, the fruit tree yielding fruit, after their kind, and it was so, and all was accomplished according to their decree. This the Gods did in the Third Phase (Day) of their work. Then, the Gods organized the luminaries (lights) in the expanse of the heaven, and caused the day to be divided from the night; and organized them for signs, and for seasons, and for days and for years, and to give light upon the earth; and it was so. And the Gods organized the two great lights to divide the light from the darkness; and the greater light, or the sun, to rule the day; and the

lesser light, the moon, to rule the night; with the lesser light they set the stars also. And the Gods watched over those things which were ordered, until they were accomplished. And the Gods did this in the Fourth Phase (Day) of their work. Then the Gods said: Let us prepare the waters that they might bring forth abundantly the marine creatures that have life, and the fowl that may fly above the earth in the open expanse of heaven. And the Gods prepared the waters, that they might bring forth great whales, and living creatures that moveth in the waters, after their kind; and winged fowl after its kind. And the Gods saw to it that all was obeyed, and that their plans were good, and for the benefit of the sons of Belial, the rebellious, fallen, and spiritually dead, who left the heaven established by the Lord God, and were cast down to the earth. And the Gods said: We will bless the marine souls and fowls, and cause them to be fruitful and multiply, and fill the waters in the Great Waters (rivers); and cause the fowl to multiply in the earth. And the Gods accomplished this in the Fifth Phase (Day) of their work. Then the Gods prepared the earth to bring forth the living animals, cattle, creeping things and beasts, after their kind. And the Gods took counsel among themselves, and said: Let us go down, and form man in our own image, after our likeness; and we will train them to have dominion over the fish of the sea, over the fowl of the air, over the cattle, over every creeping thing, and over all the earth. So the Gods went down to organize man in their own image; in the image of the Gods, they formed and organized male and female. And the Gods said: We will bless them, and cause them to be fruitful and multiply, and replenish the earth, and subdue it; and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said: Behold, we will give them every clean herb that shall come upon the face of the earth, and every clean fruit-bearing tree; it shall be for their food; and to every land animal, to every fowl, and to every thing that creepeth upon the earth, behold we will provide them sustenance; and all things were thus organized for the benefit of man, and all living creatures. And the Gods accomplished all this in the Sixth Phase (Day) of their work.

And the Gods said amongst themselves: In the Seventh Phase (Day) will be the end of our work, and we will rest from all our works, which was to organize and form the heaven and the earth for those who did not keep their first estate, and were cast out from the presence of the Lord God, the Heavenly Father of the Son of God. Thus Adam fell that man might be, and men are that they might have joy; and after Adam's fall, every natural man was called Adam, who is and will be forever an enemy of God; unless he yields to the enticings of the Holy Spirit and develops faith in the Son of God, even Jesus Christ, and putteth away the natural man and repents, and becometh a saint; pure like a child, innocent but not ignorant, submissive, meek, humble, patient, full of love and understanding, willing to bear the pains of hardships and tribulations which the Lord seeth fit to inflict upon him, even as an obedient child submits to his father.

Because Adam and his wife transgressed and ate of the forbidden fruit of the tree of knowledge of good and evil, the Lord God had driven them out of the garden of Eden to till the ground, from whence Adam was taken, and to have the dominion over all the beasts of the field. Adam and Eve, however, ceased not to call upon the name of the Lord; and it came to pass that they heard the voice of the Lord from the way toward the garden of Eden, speaking to them, but they saw Him not; for they were shut out from His presence. And the Lord their God gave them commandments that they shall worship the Lord their God, and offer the firstlings of their flock. Adam was obedient to the commandments.

After many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam replied: I know not, except the Lord commanded me. And then the angel spoke, saying: This act of sacrifice is in resemblance of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doeth in the name of the Son forever. And in that day the Holy Ghost fell upon Adam, bearing witness of the Father and the Son; and Adam blessed the name of God and was filled with the Holy Spirit; and began to prophecy, saying: Blessed be the name of the Lord, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression, we never would have had seed, and never would have known good or evil, nor the joy of our redemption, and the eternal life which God giveth unto the obedient. Both Adam and Eve praised the name of the Lord, and made all things known to their sons and daughters.

And it came to pass that Adam glorified the name of the Lord, and called upon his sons to repent; and asked the Lord: Why is it that men must repent and be baptized in water? And the Lord said: Behold I have forgiven thee thy transgression in the garden of Eden. Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize good. And it is given unto them to know the good from evil; wherefore they are agents unto themselves. Wherefore teach it unto thy children that all men, everywhere, must repent, or in nowise inherit the Kingdom of God; for no unclean thing can dwell there, in His presence. Man of Holiness is His name, and the name of His Only Begotten is the Son of Man, which is Jesus Christ, a righteous judge, who shall come into the world in the meridian of time. Teach these things freely unto thy children: that by reason of transgression cometh the fall which bringeth spiritual death; and inasmuch as ye were born into the world by water, and blood, and the spirit, so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, of the spirit, and be cleansed by the blood of mine Only Begotten; so that ye may be sanctified from all sins, and enjoy the Words of eternal life in this world, and eternal life in the world to come, even immortal glory. And now I say unto thee that this is the plan of salvation unto all men, through the blood of mine Only Begotten.

When the Lord had spoken these things, Adam cried unto the Lord, and was caught away by the Holy Spirit and was carried down into the water, and was brought forth out of the water. Thus, Adam was baptized in this manner, and the Spirit of God descended upon him and he was born of the spirit, and became quickened in the inner man. And he heard a voice out of heaven, saying: thou art baptized by fire and water and by the Holy Ghost. This is the record of the Father and Son, from henceforth and forever. And thou art ordained after the Order of Him who was without beginning of days or end of years, from all eternity to all eternity. Behold, now thou art one in me, a son of God; and may all become my sons. Thus, Adam, who was taken from among the men, was ordained as the first High Priest, of the Holy Order after the Son of God (the Melchizedek Priesthood).

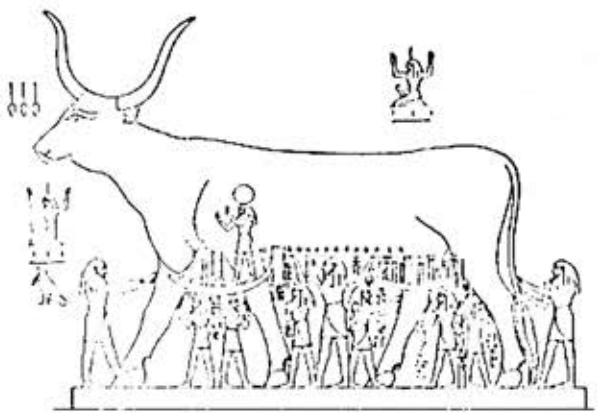
It came to pass that Adam's wife, Eve, conceived and bore Cain, who loved Satan more than God. And Satan commanded him to make an offering unto the Lord. Thus, Cain brought fruits of the ground for an offering. But, his sacrifice was not acceptable to the Lord, and Satan knew it and it pleased him, because the spirit of self-deprivation, truth and righteousness was missing from the act of sacrifice. Abel, Cain's younger brother, who walked in righteousness before God, also brought the firstlings of his flock, and the fat thereof, as an offering. Abel's sacrifice was acceptable to the Lord. This made Cain envious, full of hate and rage; and eventually he took one of his brother's daughters to wife, and they both loved Satan more than God. And Satan entered into a secret oath with Cain to deliver Abel into his hands. And all these things were done in secret; and Cain said: truly I am Mahan ("great one"), the master of this great secret, that I may murder and get gain. Wherefore, Cain was called Master Mahan, and he gloried in his wickedness. And one day he went into the field and talked with his brother Abel; and while they were in the field, Cain rose up against Abel and slew him. And he gloried in that which he had done, saying: I am free; surely the flocks of my brother falleth into my hands. And the Lord said unto Cain: Where is Abel, thy brother? And Cain said: I know not. Am I my brother's keeper? And the Lord said: What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And thou shalt be cursed, for the earth which has opened her mouth to receive thy brother's blood from thy hand, the same shall not henceforth yield unto thee her strength when thou tillest the ground. A fugitive and vagabond shalt thou be in the earth.

And Cain said unto the Lord: Satan tempted me because of my brother's flocks. And I was wroth also, for his sacrifice thou didst accept and not mine; my punishment is greater than I can bear. Thus the Lord set a mark upon Cain, lest anyone finding him should kill him. And Cain was shut out from the presence of the Lord; and he dwelt with his wife and many of his brethren in the land of Nod, in the east of Eden. And Cain's wife conceived and bore Enoch (not Prophet Enoch who was a descendant of Seth).

And unto Enoch, son of Cain, was born Irad and other sons and daughters: and Irad begat Mahujael and other sons and daughters; and Mahujael begat Methusael and other sons and daughters; and Methusael begat Lamech (not the Lamech who was father of Noah). And Lamech took unto himself two wives, Adah and Zillah; and Adah bore Jabal, the father of such who dwelt in tents, and were keepers of cattle; and his brother Jubal, was father of all such who handle the harp and organ. And Zillah bore Tubal Cain, an instructor of every artificer in brass and iron. And Lamech also entered into a secret oath with Satan, after the manner of Cain, and became Master Mahan, master of the great secret which was administered to Cain by Satan. And Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam; wherefore Lamech, being angry, slew him, not like Cain who slew his brother Abel for the sake of getting gain, but he slew Irad for the sake of the secret oath. (And from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother.) Wherefore the Lord cursed Lamech, and his house, all of them that had entered into the secret oaths and combinations with Satan. And these works of darkness began to spread among all the sons of men, and among daughters these things were not spoken; because Lamech had spoken the secret unto his wives, and they rebelled against him, and declared these things abroad, and had no compassion. Wherefore Lamech was despised, and cast out, and came not among the sons of men, lest they should kill him. Hence, the secret works of darkness began to prevail among all sons of men. And God cursed the earth with a sore curse, and His wrath was kindled against the wicked sons of men, whom He had made; and in order to save those who hearkened to His voice, or believed in His Only Begotten Son, the gospel of repentence and baptism by immersion began to be preached by the holy angels who were sent forth from the presence of God, by His own voice and by the gift of the Holy Ghost.

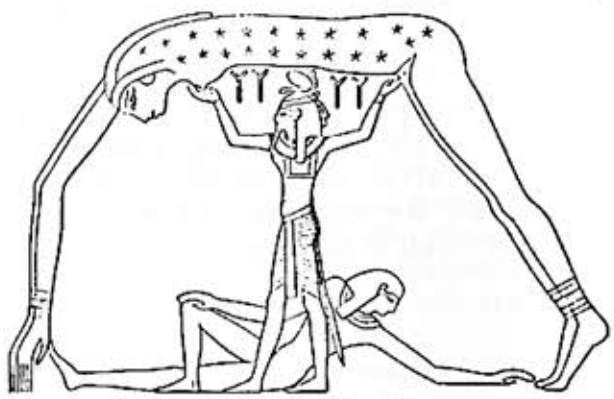
Thus all these things were confirmed to Adam, the first High Priest after the Order of the Son of God, who was taken from among men and appointed in behalf of men over things pertaining to God. And it came to pass that when Adam was one hundred and thirty years, he begat a son in his own likeness, after his own image, and called his name Seth. And Adam glorified the name of God, saying: God hath appointed me another seed, instead of Abel, whom Cain slew. And God revealed Himself to Seth and he rebelled not, but offered an acceptable sacrifice, in the manner of his slain brother Abel. And a Book of Remembrance (which contained collections of every important knowledge beginning from the creation of the world to the planets, moon and stars) was kept from this time forward in which was recorded, in the language of Adam, by the spirit of inspiration, things pertaining to the generations of the Holy Priesthood of God. These holy men were the holders of the Priesthood after the Order of the Son of God (Melchizedek Priesthood), which was in the beginning and shall be in the end of the world. And a genealogy was kept of the children of God in the Book of Generations of Adam.

During the next six centuries, from Adam's fall until the time when Seth, son of Adam, was four hundred ninety-six years old, the Egyptian shepherds and plowmen of the Nile valley were diligently taught by the Holy Priesthood of God to efficiently till the ground and raise crops; become craftsmen and artisans, and learn to live and work in the organized labor camps. These Egyptians believed that there existed a vast cow in the sky which stood across the firmament, the canopy of heaven, with her head in the west, and tail towards the east; and the earth was between her fore and hind feet; while the belly of the cow formed the arch of heaven, the stars in the sky. Yet others believed that a colossal goddess of heaven, Nut, was standing with her feet in the east, arching her body over the earth, and supporting herself upon her arms over the earth in the west.



The Celestial Cow

(Representation of the sun-god travelling in his celestial barque, from east to west; while Shu, the god of the atmosphere, holds her along her belly, which forms the heavens.)

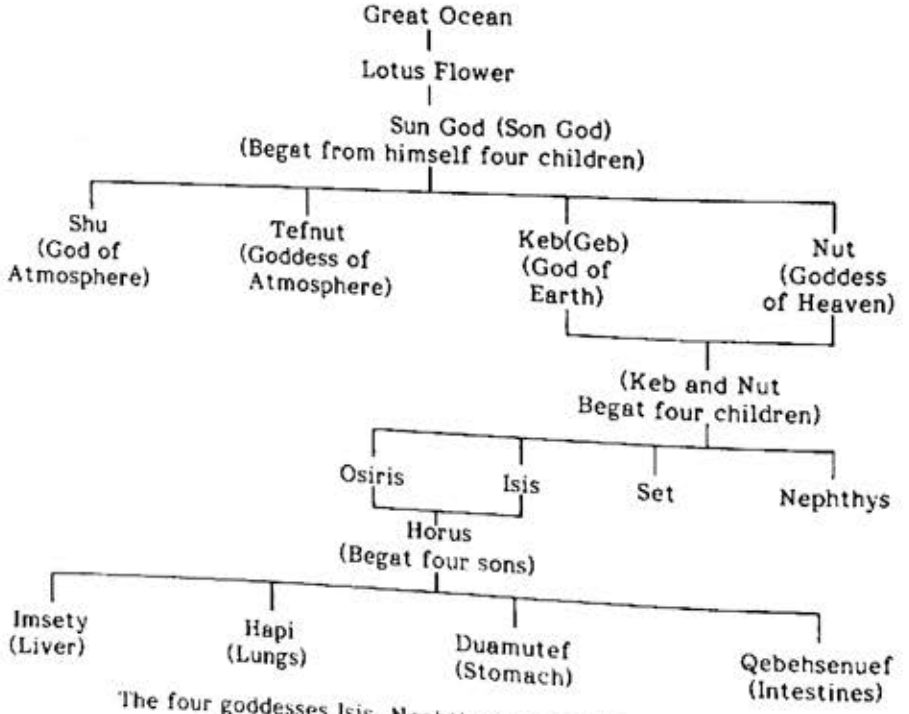


Nut, the Goddess of Heaven

(A representation of god Shu of the atmosphere holding her upon his hands; and Keb, the earth-god touching her feet in the east, and her hands in the west; and Nut's arched belly forms the heavens.)

They also believed that the sky was a sea, as blue as the Nile; and it was supported by four pillars at each of its four corners; and the sun was born every morning as a calf or a human babe, and he (the sun) sailed across the sky in a celestial barque, to arrive in the west, descending as an old man tottering into the grave; and also in the lofty flight of the hawk they pictured the daily journey of the sun across the heavens, thus the sun-disk with the stretched out wings of the hawk became the symbol of their religion. They perceived the earth to be an elongated valley, a man lying prone, upon whose back vegetation grew, the creatures moved, and man lived. Because the sky was a sea, upon which the sun and heavenly lights sailed westward each day, they passed through the Nile on the earth, and returned each day; following through a long, dark passage, with successive caverns through which the celestial barque took its way at night, to appear again in the east at early morning. They believed that the world ended at the first cataract of the Nile River, and beyond that was a vast sea, connected with the Nile in the south,

and the river returned to it in the north, to the sea (ocean) of Great Circle, which surrounded the earth. In the beginning only this great ocean existed, upon which there appeared a lotus flower; and out of it came the first sun-god; and from himself he begat four children: Shu, Tefnut, Keb, and Nut; and they all lived with their father, upon the ocean of chaos, when Shu and Tefnut, who are likened to the atmosphere, thrust themselves between Keb and Nut. They planted their feet upon Keb and raised Nut on high, so that Keb became the earth and Nut the heavens. Keb and Nut were the father and mother of four divinities, Osiris and Isis, Set and Nephthys; together, with their primeval father the sun-god, the Son of God, they formed a circle of nine deities, known as the ennead, of which each later temple possessed a local form; and each temple created their local versions of the triad, upon which the ennead was built up. They also believed that Re (Ra), the great god of the sun (Son of God) ruled the earth at one time as a king, over men who plotted against him; so he sent goddess Hathor to slay them; but later Re repented and succeeded in diverting Hathor from total extermination of the human race, after she had destroyed them in part. The cow of the sky then raised Re upon her back, that he might forsake the ungrateful earth and dwell in heaven.



The four goddesses Isis, Nephthys, Neith (Neit) and Selket were the protectors of the four sons of Horus.

Besides these gods of the earth, the air and heavens, there were also those who had as their domain the underworld, the world of the dead, the gloomy passage along which the subterranean stream carried

the sun from west to east; here dwelt the dead, whose king was Osiris. He had succeeded the sun-god as king on earth, aided in his government by his sister-wife, Isis. Osiris was a benefactor of men and a righteous ruler who was loved by his people; but he was craftily misled and slain by his brother Set. When, after a great tribulation, Isis had gained possession of Osiris' body, she prepared it for the embalming and burial, by the assistance of the old god of the underworld, Anubis, the jackal-god of secrets, the guard and custodian of the secret things, and the embalmer. So powerful were the charms and spells uttered by Isis over the body of her dead husband that Osiris was rejuvenated and came back to life, and regained the use of his limbs. As it was not expedient for him to resume his earthly life, he passed down in triumph as a living king, to become the lord of the underworld. Isis a few months later gave birth to a son, Horus, whom she secretly reared among the marshy region of the Nile Delta, in northern Egypt, to avenge the death of his father. As he reached manhood, the youth pursued Set and in the ensuing awful battle, which raged from one end of the land to the other, many were mutilated on both sides. But Set was defeated, and Horus triumphantly ascended to the throne of his father. Then Set went to the tribunal of the gods and complained (charged) that the birth of Horus was stained with blood, and that his claim to the throne was not valid. Defended by the ibis-headed god Thoth, the god of letters, Horus was vindicated and declared "true in speech" and "triumphant."

In the Delta region of Egypt, where sun prevailed throughout the day, and rain was rarely seen, the splendor of the sun occupied the highest place in the thought and daily life of the people. The sun (Son) worship was throughout the land, and the world. Here he was known as Re (Ra) which was the solar disk itself; or as Atum (Atom), the worn-out (decrepit) sun, an old man tottering down the west; his name was written in the hieroglyphic sign of a beetle, known as Heper (Khepri), to designate him in youthful vigor of his rising. The sun (Son) had two celestial barques with which he sailed across the heavens, one for the morning, and the other for the afternoon; and when in this barque he entered the underworld to return again daily to the east, he brought light and joy to its disembodied inhabitants. (The symbol of his presence in On, Heliopolis, was an obelisk, and at Edfu, on the upper river, he appeared as a hawk, under the name of Horus.) The moon as the measurer of time, was identified with the ibis-head god, Thoth, the god of letters, reckoning, and wisdom. The sky, seen as Nut, was worshiped throughout the land. The sky-goddess became a type of woman, and of woman's love and joy; shown as the cow-goddess, Hathor, at the shrine of Dendereh; as the joyous goddess Neit at Sais; in the form of a cat Bast at Bubastis; and a lioness, the goddess of storm and terror at the White Wall (Memphis). Thus Osiris came to be worshiped as the holy father, Isis the holy mother, and Horus, the Beloved Son; and in the Beloved Son, they saw the ultimate triumph of the just and right cause of all men on earth.

Osiris was perceived by men as enthroned Pharaoh (Per-O), or a curious pillar. Ptah (Gu-Ptah) was worshiped at White Wall; he was the

patron god of the artisan, the artificer and the artist, and Ptah's high priest was always the chief artist of the court.

The Egyptians, before Adam was brought to the garden to Eden in 4026 B.C., worshipped in temples, which were the dwelling place of their god; it was called the house of the god. Behind a forecourt open to the sky usually rose a colonnade hall, beyond which was a series of small chambers, containing the furniture and implements for the temple services. The center of the chambers in the rear was occupied by a small room, the holy of holies (the most holy), in which stood a shrine hewn from a block of granite. It contained the image of the god, a small icon of wood from one and a half to six feet high, adorned with gold, silver and precious stones. The service of the divinity who dwelt there consisted of furnishing him with those things which were necessities and luxuries, such as plentiful food and drink, fine clothing, music and dance. The source of these offerings was the income from the endowments of land by the throne; and also the contributions from the royal revenues in the form of grain, wine, oil, honey, and other things. These contributions were provided for the comfort and happiness of the lord of the temple. Outside in the forecourt was the great altar, where the people gathered on feast days, and shared the generous food offerings, which were eaten by the priests and the temple workers, after they were presented to the god. These feasts, besides those signifying times and seasons, were frequently celebrations (commemorations) of some important event in the recital of the story of the god; and on such occasions the priests brought forth the image (icon) in a portable shrine in the form of a small Nile boat.

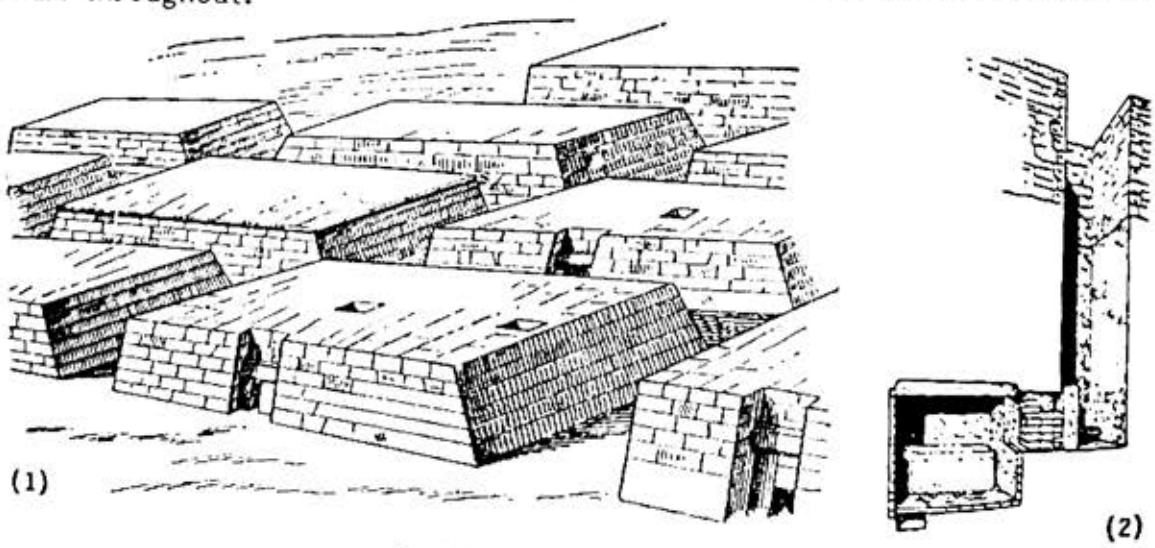
The Egyptian priesthood was under the rulership of the local noble, who was the head of the priests in the community. (Later the position of the noble was exalted to bear the title of the Pharaoh, who became the sole official servant of the gods.) He was represented in many temples by a high priest, by whom all offerings were made for the sake of life (☥), prosperity (𓋴) and health (𓂋) of Pharaoh. The high priest of On (Heliopolis) was called the "Great Seer," and he of Ptah at White Wall (Memphis, Noph, Moph) was called, "Great Chief of Artificers." Both positions had two incumbents at a time, and the positions were held by men of high rank. It was the duty of the high priest not only to conduct the service and the ritual at the sanctuary of god, the temple, but also to administer the endowments of the land, from the income of which he lived; in times of war and other calamities he might even declare the temple contingent. The Egyptian high priest was assisted by a body of priests, whose priestly service was merely incidental to their worldly occupations, with a few exceptions. These priests were laymen who from time to time served for a stated period of time in the temple. The women of Egypt were also ordained into the priesthood of Neit or Hathor. These priestesses served as dancers and jinglers of sistrum before the god, on festive occasions. Most frequently the title of the priest was "servant of the god." The beliefs which led the Egyptians to the sacrifice of their wealth, time, skills, and efforts to the building and furnishing

of the "eternal house of god" was that the body of a person was animated, or brought back to life, by a vital force, which they called the counterpart of the body or a double, which came into the world with the body; and passed through life in its company, and accompanied it into the next world. This counterpart of the body they called "Ka." Besides Ka, every person possessed a soul, in the form of a bird flitting about among the trees, though it might assume the outward appearance of a lotus flower, a serpent, a crocodile, or any other object. There was a world of the dead in the west, where the sun god descended into his grave every night, and the term westerner was used by the Egyptians for the departed; and usually the cemetery was located at the border of the western desert. There was also the underworld where the departed lived awaiting the return of the celestial barque of the sun (Son) every evening, that they might bathe in the radiance of the sun (Son) god, and seizing the bow-rope of his barque draw him with rejoicing through the long caverns of their dark abode. The Nile-dwellers also saw the hosts of those who had preceded him; there they had flown as birds, rising above all foes of the air, and received by Re (Ra) as the companions of his celestial barque, they now swept across the sky as the eternal stars. They believed that there was a field in the northeast of the heavens, which they called the "field of the Blessed," or the "field of Yaru," the lentil field, where the grain grew taller than anywhere on the banks of the Nile, and the departed ones dwelt in security and in abundance; here, the departed one received from the offerings presented in the temple of his god, bread and beer and fine linen. Not everyone reached the field of the blessed, for it was surrounded by water. Sometimes the departed one might call upon the hawk, the ibis, or the dove to carry him across on their wings; or the friendly spirits, the four sons of Horus, brought him a craft (barque) upon which he might be floated across; sometimes the sun-god bore him across in his barque; but many depended upon the services of a ferryman called Turnface or Look-behind, because his face was usually turned to the rear in rowing his boat. The ferryman did not receive all into his boat, but only those of whom it was said: There is no evil which he hath done; or, he is just, but hath no boat to float across; or, he is righteous before the heaven and the earth, and before men. It was chiefly ceremonial, not moral purity which obtained for the waiting soul passage across the waters.

Later on, Osiris, who died and departed into the underworld, became the main god in Egyptian mortuary belief. He had become the first of the westerners, the departed ones in the west, to become the king of the underworld; they believed that every soul that suffered the fate of Osiris might also experience his restoration to life; and might indeed become an Osiris, and they said: As Osiris lives, so shall man live; as Osiris died not, so shall man also not die; as Osiris perished not, so shall man also not perish. As the limbs of Osiris were again imbued with life, so shall the gods raise him up and put him among the gods. And everyone who suffered the fate of Osiris was assured, saying: The door of heaven is open to thee, and the great bolts are drawn back for thee. Thou findest Re (Ra) standing there; he takes thee by the hand and leads thee into

the holy place of heaven, and sets thee upon the throne of Osiris, upon this thy brazen throne, that thou mayest reign over the glorified. The servants of the god stand behind thee and the nobles of the god stand before thee and cry: Come thou god! Come thou god! Come thou possessor of the Osiris throne! Isis speaks with thee and Nephthys salutes thee. The glorified come to thee and bow down, that they may kiss the earth at thy feet. So art thou protected and equipped as a god, endowed with the form of Osiris, upon the throne of the first of the westerners, the first of the world of the dead in the west. Thou doest what he did among the glorified and the imperishable. Thou makest thine house to flourish after thee, protectest thy children from sorrow. They believed thus that all might share the goodly fate of Osiris, or even become Osiris himself; and of the dead they said: They departed not as those who are dead, but they departed as those who are living.

So strong was the Egyptian belief in the life beyond the grave, the hereafter, the afterlife, that there arose a great need for mortuaries. No matter how hard the Egyptians tried to separate the memories of the life of the departed from the tomb where they were buried, they were never able to detach the body from the prevailing spirit of the departed, which they called the future life of the body. Gradually they developed a more and more pretentious and safer repository for the dead, until it had become a vast and massive structure of stone. In all the world no such colossal tombs as the pyramids were to be found. The tombs of the nobles became immense masonry structures by the time of the twenty-fifth century B.C., some containing more than thirty-one rooms. The superstructure of such masonry tombs was a massive rectangular oblong, the sides of which slanted inward at an angle, about seventy-five degrees. With the exception of the room(s), the tombs were solid throughout.



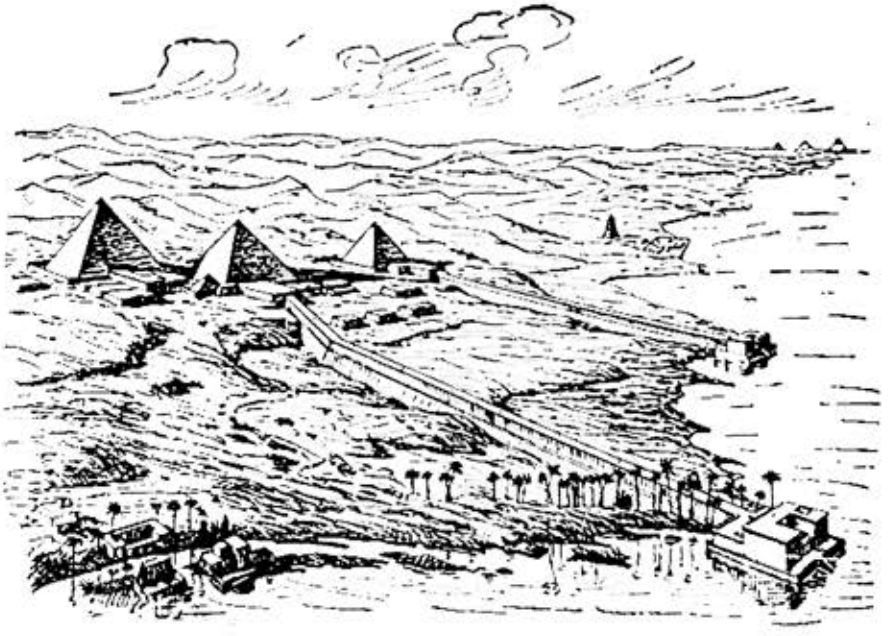
Mastaba or Masonry Tomb

(1) The door of the chapel is in front. The top of the shaft on the roof descends through the superstructure to the subterranean burial chamber, containing the mummy. (2) Longitudinal section of a shaft and funerary chamber. The antechamber between the two shows the position of the "substitute head."

Such a tomb was called "mastaba" or masonry tomb. The simplest of these tombs had no rooms inside, and only a false door in the east side, by which the dead, dwelling in the west (behind the door), might enter again the world of the living. This false door was finally elaborated into a kind of chapel-chamber in the mass of the masonry, the false door now being placed in the west wall of the chamber. The inner walls of this chapel bore scenes carved in relief, depicting the servants and slaves of the deceased at their daily tasks in his estate.

Far below the massive mastaba was a burial chamber in the native rock reached by a shaft which passed down through the superstructure of masonry. On the day of burial the embalmed body was subjected to elaborate ceremonies, with recitations concerning the life and times of Osiris. It was required by means of powerful spells and charms to open the mouth and ears of the deceased, that he might speak and hear in the hereafter. The mummy was then lowered down the shaft and laid upon its left side in a fine rectangular cedar coffin, which was placed inside a massive sarcophagus of granite or limestone. Food and drink were left with it, along with some toilet articles, a magic wand and a number of amulets, as a protection against the enemies of the dead, especially serpents. The number of serpent charms intended to render these foes harmless was very large. The deep shaft leading to the subterranean burial chamber was then filled to the top with sand and gravel; and the friends of the dead now left him to the life in the hereafter. Yet their duty toward their departed friend had not yet ended. In a tiny chamber beside the chapel they masoned up a portrait statue of the deceased, sometimes cutting small channels, which connected two rooms, the chapel and the statue chamber (or serdab). As the statue was an exact reproduction of the deceased, his Ka might therefore attach itself to his double, the counterfeit; and through the connecting channels enjoy the food and drink placed for it in the chapel. The offerings to the dead originally included a small loaf of bread in a bowl, placed by the son or wife or brother of the departed, on a reed mat near the grave; later became elaborate daily cuisine of the departed, before he forsook his earthly house. A large number of personnel was now required for the tomb; some of whom, as its priests, constantly maintained its ritual. Very specific contracts were made with these persons, requiting them for their services with a fixed income drawn from the endowments legally established and recorded for this purpose by the noble himself, in anticipation of his death. The tombs of certain kings were endowed with the revenues from twelve towns; a palace-steward in the time of Pharaoh Userkaf (c.2743 B.C.) appointed eight mortuary priests for the service of his tomb; and a monarch of Upper Egypt endowed his tomb with the income from eleven villages and settlements. Such endowments and services were intended to be permanent, although within a few generations the accumulated burden became intolerable; therefore the temple offerings, after having been presented to the gods, were employed in the maintenance of the people attached to the temple; and a favorite noble of the king could now be rewarded by the king by providing him

with a portion of his tomb; and it became customary for the king to assist his favorite lords and nobles in this way. The mortuary prayer frequently began with: "An offering which the king gives," and the nobles often recorded with pride that the king presented him with the false door, or the sarcophagus, or a body of royal artificers to assist in the construction of his tomb. Thus, the tomb of the noble had also become an endowed institution, as it was for the king in the time of Menes. Within the next few generations, as kings of two lands, Upper and Lower Egypt, some monarchs were not satisfied with a simple mastaba, the masonry tomb. Now, although the mortuary service of Pharaoh's lords and nobles might be conducted in the chapel, in the east side of the mastaba, Pharaoh himself required a separate building, a splendid mortuary temple on the east side of his pyramid. A richly endowed priesthood was here employed to maintain its ritual and to furnish the food, drink and clothing of the departed king. Its large personnel demanded many outer buildings, and the whole group of pyramid, temple and accessories, was surrounded by a wall. All this was built on the edge of the plateau overlooking the valley in which, below the pyramid, there grew up a walled town. Leading up from the town to the pyramid enclosure was a massive causeway of stone which terminated at the lower or townward end in a large and stately structure of granite or limestone, sometimes with floors of alabaster, the whole forming a superb portal, a worthy entrance to so impressive a tomb. Through this portal passed the white-robed procession



Pyramids at Abusir

Close to each pyramid, on this side, is a pyramid temple. A covered masonry causeway leads from the two pyramids down to the edge of the desert plateau, where each terminates in a massive masonry gate.

on feast days, moving from the town up the long white causeway to the temple, above which rose the mighty mass of the pyramid. The inhabitants of the city below never generally gained access to the pyramid enclosure. Over the town wall, through the waving green of the palms, they saw the gleaming white pyramid, where lay the god who had once ruled over them; while beside it rose slowly year by year another mountain of stone, gradually assuming the pyramid form, where his divine son was now buried. The inhabitants could occasionally catch the fleeting glimpse of the ceremonies and imposing presence of the pyramid. Later, such burials of Pharaoh and his nobles had become a great burden on the state, so much so that the mortuary equipment was confined to the king and his official circle; and the common people continued to lay away their dead without embalmment, in the plot of their prehistoric ancestors, on the border of the western desert.

The art of reading and writing, the science of studying the celestial bodies, and perpetual record-keeping, had been in the hands of the Holy Priesthood after the Order of the Son of God since time immemorial, millenniums before the year 4241 B.C., when the first calendar was given to man to reckon time on the earth. But during the time man was cut off from the presence of the Lord God, and Adam had begotten Seth his son in 3896 B.C., until the Lord had prepared man to subdue the world and rule the people in truth and righteousness; to become the left arm of the Lord; and to become prudent and wise in the temporal (worldly) affairs of the Kingdom of God forever, nearly five hundred years had passed away. At this time the land of Egypt was divided into two kingdoms and two people; the Upper Kingdom or the White Crown, and the Lower Kingdom or the Red Crown; their treasury was known as the White House and the Red House, respectively, and the capital of the Upper (southern) Kingdom was Nekheb (El Kab), and its symbol was a lily plant ( ), and another local plant, the lotus ( ), was the ensign of the king. The royal residence of the southern king was across the river from Nekheb, called Nekhen (Hieraconpolis). The Lower (northern) Kingdom had its capital at Pe, in the suburb of Buto. The coat of arms of the northern kingdom of the Nile Delta region employed a tuft of papyrus plant ( ), which grew in abundance in its marshes, and the ensign of the king was a bee ( ). (It was in this region of the Delta where the Gods [Elohim] first came and dwelt with men in the forty-third century B.C.) The temple at Sais, in the western Delta bore the name "House of the King of Lower Egypt," and its adherents were the Libyans, whose chief goddess Neith's (Neit) symbol ( ) was tatooed upon their arms. Each capital had its partroness or protecting goddesses; Buto the serpent goddess in the North, and the vulture goddess Nekhbet in the South. At both capitals the hawk-faced god Horus was worshiped as the patron god of both kings, but at this time Horus was not bestowed the symbol of the solar disk upon his head, for he was as yet not perfected by the Holy Priesthood after the Order of the Son of God; and over a period of time these kings themselves came to be regarded as demi-gods, whose ancestors saw the great gods of ancient time face to face, when they descended from the

heavens to dwell in the Delta region to rule Egypt, and to teach men the mysteries of the Kingdom of God and the Gospel of salvation.

Then came a time (about 3400 B.C.) when both the Northern (Delta) and Southern Kingdoms were united into one nation under King Menes of the Southern Kingdom; and he became the first of a long line of Pharaohs of Egypt. Being a good warrior and administrator, he invaded and conquered the Delta, and completed the long awaited event of merging the two kingdoms into one nation. Although his native city was Thinis, near Abydos, he built a great dam, diverting the course of the Nile above the White Wall (Noph, Memphis); and from here he governed the new nation. He also sent his army southward to northern Nubia (below the first cataract, as far north as the province of Edfu). Menes was blessed with a long reign; and his achievements stayed in the minds of the people in Upper Egypt, in Thinis, near Abydos for over three hundred years, until the time of King Narmer, who was also called the Menes of his time. Menes was buried in Upper Egypt.

(1)

(2)

(1) Flint knife with sheet gold handle; of Menes' time, symbolizing the first union of Upper and Lower Egypt. (2) Gold bar bearing Menes' name; an adornment which the king of the First Royal House (Dynasty) wore upon his person. (Not actual size; Haskell Museum)

The kings that succeeded Menes were far below the stature of the first Pharaoh of the united land of Egypt. They blended together without distinction as the children of their age. The king's favorite title now became "Horus," by which he identified himself as the son of the great god of the sun, who once ruled over the kingdom. Everywhere, on royal documents, seals, insignias, and such, the Horus-hawk became the symbol of royalty. The monarch of the united kingdom now wore either the white crown of Upper Egypt ( ), the red crown of Lower Egypt ( ), or a curious red and white crown, a combination of the

crowns of both kingdoms ( ), or the Atef crown of unification ( ); and a simple garment suspended by a strap over one shoulder, to which a lion's tail was attached behind. The bee of the north and the lily plant of the south preceded the other or personal name of the ruler, along with Nekhbet, the vulture-goddess of the southern capital at El Kab, and Buto the serpent goddess of the northern capital. The king during this period appeared on ceremonious occasions of state with four standard-bearers, accompanied by his chancellor, vizier, scribe and personal attendants, and two fan-bearers, and/or a sandal-bearer.

On the thirtieth anniversary of his appointment to the kingship by his ruling father, as the crown-prince and the heir to the throne, the king celebrated a great feast, the Feast of Sed, or the feast of tail; for thirty years before, he was bestowed the royal lion's tail at his appointment. The king was usually a mighty hunter, and his weapons were elaborate and costly. He had several palaces at his disposal, each bearing a name. The royal palaces (estates) had gardens and vineyards, which were maintained by trained personnel for its upkeep. The furniture in each palace was artistic and magnificent. The royal artisans, the coppersmiths, goldsmiths, and such furnished the palace with a high degree of technical skills and exquisite taste; the ladies of the royal household wore jewelry of gold and precious stones, requiring a most intricate and delicate soldering of the metal.

The kings were buried in a rectangular pit; which was lined with brick and frequently had a second lining of wood. The pit or the central room was now surrounded by small chambers. The structure was roofed with heavy timbers and planks, surmounted by a heap of sand. Access to the central chamber was through a brick stairway descending through one side of the burial chamber.

All the items that were necessary to maintain the royal state in the hereafter were deposited with the body of the king; these items included: the king's toilet furniture, bowls, jars, vessels, vases, his personal ornaments, and such. The small surrounding chambers were filled with plenty of food and wine in huge pottery jars, sealed with huge cones of Nile mud mixed with straw, and the name of the king, or the estate or vineyard from which they came was usually impressed upon them. The revenue of food and wine from certain of the king's estates was earmarked for the maintenance of the king's tomb forever; which was to maintain for all time the table supply of the deceased king, his household, and adherents; whose number ranged from one to two hundred and who were also buried surrounding him. Thus, in death, he was surrounded by those who had been his companions in life, his family, friends and relatives; so they all slept beside their king, that they might all continue their association and life together in the hereafter. Thus, the belief was solidified among the Egyptian kings and nobles that proper maintenance of the deceased in the life hereafter was as or more important than life of the world; hence the idea that they were in the world, but not of the world. And the desire to create a permanent abiding place for the royal dead exerted a powerful influence upon design and construction of the royal tombs.

A brick tomb of King Usephais (between 3400 and 2980 B.C.)

Sealed jars of food and drink for the deceased

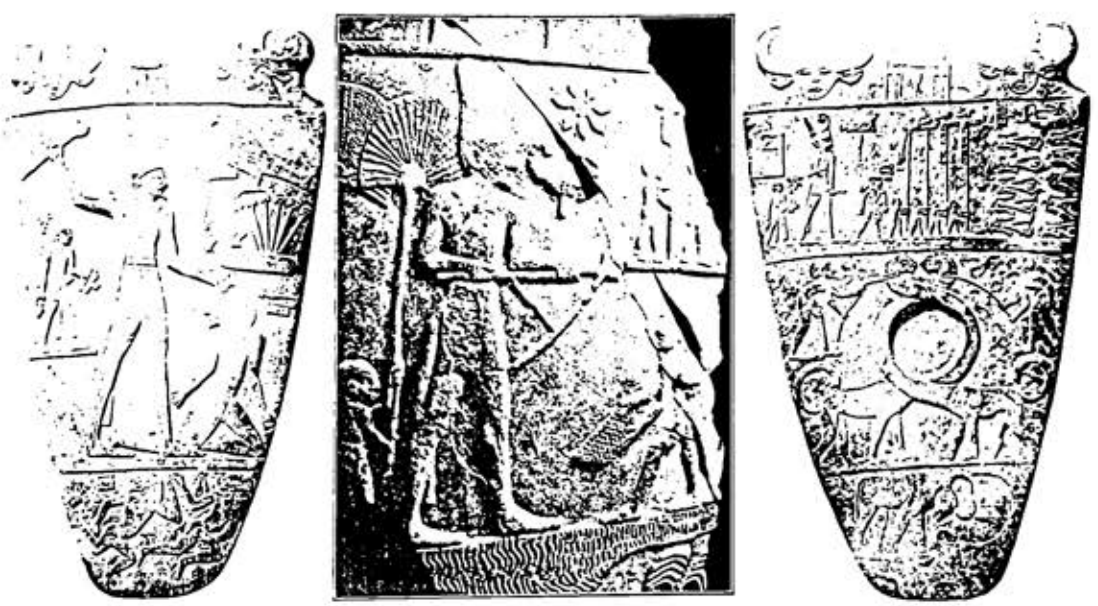
Limestone chamber, tomb of King Khasekhemui (c.2900 B.C.)

All at Abydos in Upper Egypt.

The best of the artificers, builders, and architects were attracted to the royal court, in a well-organized and orderly state. The king's chief assistant was his chancellor or vizier; and various nobles, the high officials, were assigned to either the Northern Kingdom in Pe or the Southern Kingdom in Nekhen; these were the administrators of the judicial affairs within their jurisdiction. There was a body of fiscal officials, whose seals were impressed upon the clay jars' sealings; and accurate fiscal records were kept, not only in the affairs of the government, but also of the royal tombs. The endowment of these tombs was with a regularly-paid income, and efficient and uncorrupted fiscal organization. The Provision Office of the unified state of Lower and Upper Egypt, was the united treasury of the North and South, the Red House and the White House, respectively. The Red House gradually was taken over by the White House; and the two administrations were combined into one; the White House of the southern kingdom became the sole treasury of the united kingdom. Thus the long process of combining the administrative machinery of the two kingdoms, which began with King Menes, finally reached its fruition. Every two years an inventory of all the possessions was taken, throughout the land, by the officials of the treasury; this was called the "numbering," and later the numbering became annual. During this time both heiroglyphic and cursive writings

were in use. The Holy Priesthood after the Order of the Son of God and the legal and accounting professions used the cursive writing; while the royalty, the general public, and the artisans usually used the hieroglyphics. Their method of writing possessed not only phonetic signs representing a whole syllable or group of consonants, but also the (alphabetic) signs, each of which stood for one consonant. The royal records included the chief accomplishments and events of each year during a Pharaoh's reign, such as the plans of the temple, ceremonies, inaugurations, and the period of his reign.

King Menes was the first to unite the Upper (southern) and Lower (northern, Delta) Kingdoms of Egypt (in about 3400 B.C.); the people of the Delta rebelled over and over against the South, for the southern kingdom of Upper Egypt was distinctively Egyptian and racially of African origin, and the northern kingdom in the Delta was a mixture of Asiatics (Semitic), Libyans, and Africans. By the time of King Narmer, who was known as the Menes of his time, the western Delta was again invaded by Narmer to subdue the uprising in the Libyan province.

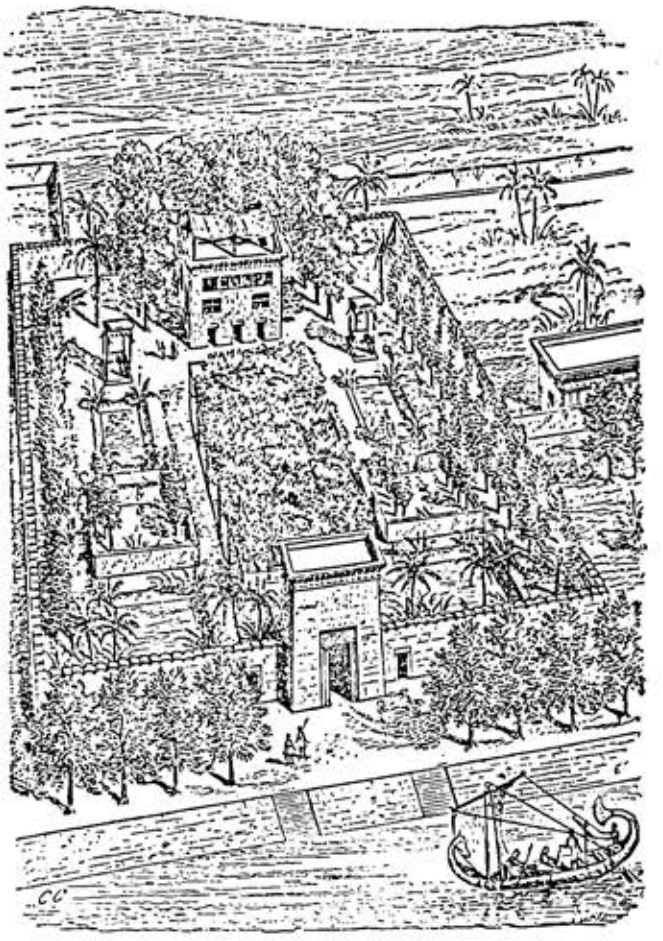


(1) (2) (3)

(1) King Narmer's victory over the Asiatic (Semitic) people of the Delta. Six thousand men were taken captive. Behind King Narmer is his sandle-bearer. (2) King Narmer breaking ground for a canal. Behind him are his dwarf fan-bearers. (3) King Narmer with sandle-bearer behind him, his vizier and four standard bearers in front of him, commemorating their victory over the Delta uprising. In the middle are long-necked creatures, symbolizing the union of Upper and Lower Egypt; Lower Egypt harnessed by the Asiatics in the Delta and by the Egyptians in Upper Egypt.

The consolidated kingship which began with Menes had, by the time of Narmer, become an established institution, but the north (Delta) rebelled time and time again against the south. The king by now had become a god of the people, and was frequently called the "Good God." The reverence to kingship reached such a height that people were reluctant to call him by name; and the courtiers and royal address utilized the title "one," and the phrase "to let one know" became the official phrase in written communications. The government and the monarch were called the Great House or Per-O (Pharaoh in Hebrew); there were also a number of other titles used for the king of Egypt. When the king died, he was received in the circle of the gods, to be worshiped like them, in the temple before the mastaba or pyramid in which he slept. Every need of the royal person was represented by some palace lord, whose duty was to supply it; and each palace lord bore a title, such as the chancellor, the court physician, leader of the court music, and such. A small army of wig-makers, sandal-makers, perfumers, launderers, and other custodians of royal wardrobe, filled the king's chambers. The king's favorite wife became the official queen, whose eldest son usually became the crown prince, to succeed his father; but there was also a royal harem consisting of numerous inmates; it was also customary in all ranks of society in Egypt for a youth to marry his younger sister. The line of inheritance was through the eldest daughter, unless modified by legal means. The closest family ties were through the mother; and a man's closest friend and protector, in preference to his own father, was the father of his mother. The wise men of the time warned the youth, saying: Beware of a woman from abroad, who is not known in the city. Look not upon her when she comes, and know her not; she is like the vortex of deep waters, whose whirling is unfathomable. The woman whose husband is far away, writes to thee every day; and if there is no witness, she ariseth and spreadeth her net; O deadly crime, if one hearkens! Marriage, building a household, and raising the family were considered as the only wise course in life here and beyond. Yet alongside these ideals existed gross immorality. Mass whoredoms were an accepted way of life, for many were married to their sisters; and a sharp class distinction kept the elements separated from the priests and kings. The towns of Egypt were crowded with the poor; they dwelt in low mud-brick, thatch-roofed shanties, so close together that they were often contiguous. A rough stool, a box or two, and a few crude pottery jars were the sole furniture of such a hovel. The houses of the nobles and the rich businessmen were large and luxurious. The largest of the houses were over three hundred and thirty feet long on each side, made of wood and sun-dried brick.

A noble's house included beds, chairs, stools, chests of ebony inlaid with ivory of intricate workmanship; little or no use was made of tables, but rich vessels of alabaster inlaid with precious stones, or of copper or gold or silver, were placed upon bases and tables which raised them above ground. The floors of the house were covered with heavy rugs, upon which the guests and women usually sat, in preference to chairs or stools. The food of the nobles was rich and varied; some of the dead



House of an Egyptian Noble
(a representation)

desired ten different kinds of meat, five kinds of poultry, sixteen kinds of bread and cakes, six kinds of wine, four kinds of beer, eleven kinds of fruit, plus all sorts of sweets, condiments and such. The attire of the Egyptian lords consisted merely of a white linen kilt, tied above the hips with a girdle or band, and hanging usually down to the knee, or sometimes to the calf of the leg. The head was commonly shaven, and two styles of wigs, one short and curly, and the other with long straight locks parted in the middle, were worn on all state occasions. A broad collar, often inlaid with precious stones, generally hung from the neck, otherwise the body was bare from the waist up. The wife of a noble and his daughters wore thin, close-fitting, sleeveless white linen garments hanging from the breast to the ankles, and supported by two bands passing over the shoulders, others wore varied styles which disclosed one naked breast; the skirt was worn tight, restricting the movement. The ladies of the court usually wore a long wig, a collar, necklace, and a pair of bracelets. Neither the lord nor the lady wore sandals, except on special occasions; their children were, however allowed to run naked. The peasant

of this time wore a breach-clout, which he usually cast off when at work in the fields; the peasant's wife, however, dressed in the garment of the same style as a noble's wife, but she, too, when performing heavy labor, such as winnowing grain, cast aside all her clothing, and went about her task.

The Egyptian was a natural man, blessed by the Lord as to temporal salvation, and ministered by the Holy Priesthood after the Order of the Son of God. The Egyptians saw their ancestry in the plants and animals that surrounded them. The house of the noble was always surrounded by a garden, in which he usually planted figs, palms, sycamores, vineyards, and such; and usually contained a pool, lined with masonry coping, which served as the fish hatchery, or merely for decoration. A large body of servants and slaves were required to maintain the household of a noble (these were usually given to him by the king). A chief steward was in charge of the entire estate, the house and the garden, and the chief gardener directed the slaves in the care and maintenance of the garden. The noble's house was his paradise on earth, where he spent his leisure hours with his family and friends, playing the game of checkers (draughts), listening to the music of the harp, pipe or lute; while his women usually watched over the kitchen and pantry tasks; and his children played with a ball, doll, jumping-jack, or such toys. The sport and recreation of the nobles in Lower Egypt (Delta) included floating in a light boat of papyrus reed in the shade of the tall papyrus marshes, accompanied by his wife, and sometimes by one of his children; and hunting wild fowl or other animals, as shown in the illustration below.

A representation of an Egyptian noble hunting wild fowl with a throw-stick in a papyrus marsh.

The noble's hunting weapons were usually bow and arrow, or two-prong fish spear; for hunting hippopotamus or crocodile, he used a long harpoon tied to a rope; occasionally he traveled to the desert region to hunt wild ox with a long bow and arrows, and captured alive antelopes, gazelles, ibexes, horned African antelopes (oryxes), wild asses and oxen, ostriches, hares and other beasts. While the Egyptian noble did all these things with passion and delight, he constantly prepared for his elaborate death, to enter the afterworld, the hereafter.

Over a thousand years had passed away since the time of Adam's fall. During this period, besides the establishment of a centralized government, a vast system of dykes and irrigation canals, and abundant harvest of wheat and barley; on each estate were planted extensive vineyards and a variety of vegetables. Large herds of cattle, sheep, goats, droves of donkeys, and vast quantities of poultry, wild fowl, game of the desert and never-ending supply of Nile fish, additionally augmented the wealth and prosperity of the land. Besides the millions of agricultural workers who toiled in the fields to produce wealth, a large number were employed in granite quarries at the first cataract of the Nile River; sandstone quarries at Silsileh, finer and harder stone quarries at Hammamath, between Coptos and the Red Sea; in alabaster quarries at Hatnub behind Amarna; and in limestone quarries at Ayan and Troia, opposite to the White Wall (Memphis) and at many other locations. These stonecutters and quarry workers, numbering thousands upon thousands, brought from the first cataract granite blocks twenty to thirty feet long and fifty to sixty tons in weight. They drilled the toughest of stones with tubular drills of copper (and the gold-silver alloy, electrum, was the invention of the Egyptians); and the massive lids of granite sarcophagi were sawn with long copper saws which, like the drills, were reinforced by sand or a dark granular variety of corundum (emery). A large number of workmen were employed as miners and quarrymen and sent to the Sinai peninsula, for mining copper, green and blue malachite, turquoise, and lapis-lazuli. Others were employed in the exploration and manufacture of limited iron tools. The smiths of this period made some tools of copper and iron, including nails, hinges, bolts, mountings and whatsoever was required. Silver was imported from other countries in Asia Minor; and it was more rare and valuable than gold. The gold was mined from the quartz-veins of the granite mountains along the Red Sea, from the Wadi Foakhir on the Coptos road. The illustration on the next page shows the manufacture of precious jewelry, necklaces, and other ornaments. The use of dwarves in several industries was made; they were also used as fan-bearers, or cup-bearers of the king, along with blind singers and harp players of the royal court.

Many Egyptians worked in huge brick yards, where an enormous amount of sun-dried bricks were made, as they are even to this day; and a large number of masonry workers were employed in the building of long rows of quarters for the poor, city walls and buildings, forts, mastabas and pyramids, royal palaces and residences of the nobles. In the forestless region of Egypt, although the date palm, the sycamore,

Manufacture of Jewelry in Ancient Egypt

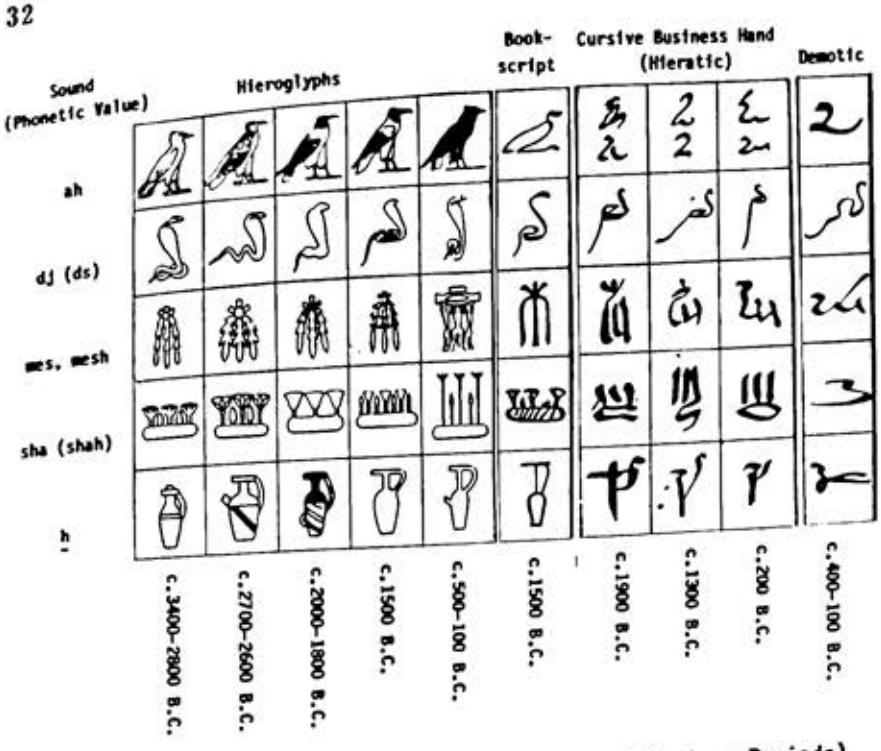
The process began with weighing of precious metals and malachite, melting the metal at the blow-pipe furnace; casting and hammering; then putting together of necklace and other ornaments.

tamarisk and acacia trees were found, good timber was scarce and expensive; but the carpenters, cabinet makers, joiners and such flourished; those employed in a palace or the estate of a noble, fashioned marvelous furniture in cedar imported from Syria, and ivory and ebony imported from the south, the region of Aden (Eden). Shipbuilding employed a large number, in every town and on every large estate; and it was the prevailing industry of great importance. Heavy cargo boats for enormous amounts of grain and cattle, the many-oared "dahabiyeh," with huge sail for the royalty, and huge sea-going vessels for foreign trade, expeditions, and explorations, were made under organized labor, during this time. The following illustration shows the workmen building crafts from the raw timber.

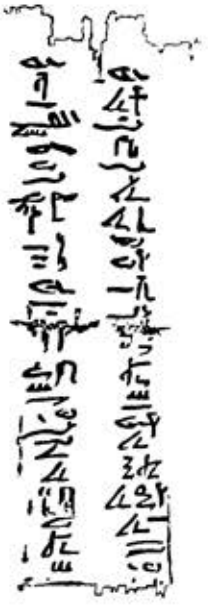
The potters of Egypt produced blue-and-green glazed faience vessels; and large coarse jars for the storage of oil, meats, wine and food for the granary and storehouse of the nobles and the government; plus millions of smaller vessels, pottery, and jars were produced by them, making pottery-making one of the chief industries of the time. Glass was used as glaze, but no glass products were made. The tanners of this period had mastered the art of curing the hides, and producing fine soft skins, dyed in all colors; which were primarily used as covering for stools, chairs, beds, cushions, and canopies. The women of the slaves usually worked

as spinners and weavers in the house of their lord, making linen of extremely fine quality. Flax harvest was plentiful. Pharaoh himself was engaged in growing flax, and a noble of rank was appointed to oversee its cultivation and harvest. The marshes of Lower Egypt provided vegetable fibre, from which coarser textiles were produced. Among these, the papyrus was most useful. Wide and light, papyrus boats were made by binding together long bundles of papyrus reeds; sandals were plaited and mats woven with them; and rope was twisted from papyrus reeds, and also from palm-fiber. But, a most important use of papyrus was to split the reeds into thin strips, and to join them into sheets of tough paper, upon which the scribes, priests and kings wrote with ink. The discovery and perfection of the art of paper-making further nurtured the needs of written communication and record-keeping. While a royal dispatch in cuneiform on a clay tablet often weighed eight to ten pounds, a papyrus roll could accommodate fifty times larger volume than the clay tablet, and could easily be carried in the bosom of the messenger. Thus during this time, the papyrus-paper industry became one of the large and flourishing enterprises. The Nile River was crowded with boats, barges, and vessels of varied shapes and sizes, carrying the products of many lands and enterprises. The common means of exchange was barter, where crude pottery might be traded for a fish, a bundle of onions for a fan, a wooden box for a jar of ointment, and so on. Other business transactions of higher value required gold or copper rings of fixed weight, and their stone weights were marked with their equivalence on these rings; which circulated as money. Silver was rare and more valuable than gold at this time. Government and all major enterprises kept business records, and formalized orders and receipts were issued. Wills, and deeds, and long-term written contracts were drawn up, and an excellent judicial system was in operation; where justice was rendered by the judges of the courts of law, mercy was extended by the Holy Priesthood and king; but never was mercy extended without the due process of justice to the wrongdoer.

The training for the princes and nobles was provided by sending them away on land or sea expeditions; or as superintendents of quarrying and mining operations, shipbuilding, paper-manufacturing, massive municipal and agricultural projects, tomb and temple building, organized warfare, or discipleship under the most revered and knowledgeable servants of Re (Ra), the Sun (Son) God. They were thus educated in all the temporal and spiritual affairs of the time; and the king or Pharaoh was superior in knowledge and wisdom above every individual in the land, and accordingly, his power and authority were limitless; although he was subject to the demands of the government policies, and the divine guidance of the Holy Priesthood of God. The king usually spent his day in meetings with his vizier or chancellor, his ministers and engineers, to discuss the needs of the country, such as the conservation of water supply, development of systems of agriculture, excavation of lakes and canals, building of tombs or pyramids and such. Daily he read numerous dispatches, reports, and proposals; and made decisions on policy and



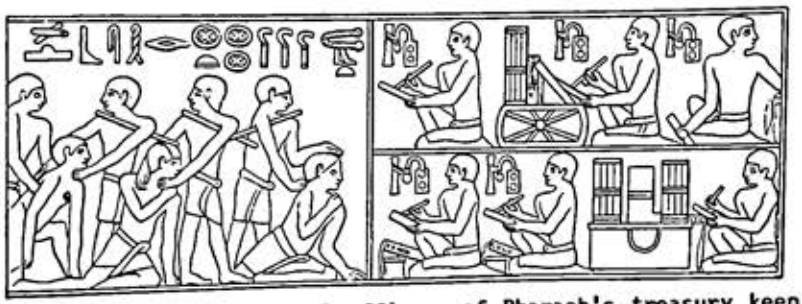
(Available Examples of the Extant Records of Various Periods)



(Legal Document in Hieratic, or Cursive Business Hand c.3400-2800 B.C.)

other matters. At the end of the day the monarch rode out in his palanquin, accompanied by his vizier and attendants, to his residence or to other places where his presence was required. The site for the royal residence or palace was determined by the tomb or the pyramid the king was building. The palace and the towns attached to it usually were in the valley below the border of the western desert-plateau, on which arose the pyramids. (After about 2900 B.C., the royal residence was usually near Noph [Memphis or White Wall]; and in later times, after the invasion of the Hyksos, post 1580 B.C., two separate royal residences were maintained by some Pharaohs, one in the Delta region of Lower Egypt, the other near Thebes, in Upper Egypt.) The palace usually had two front gates, symbolizing the two ancient kingdoms of Egypt, the White and the Red Crowns, the kingdoms of Upper and Lower Egypt respectively. Adjoining the palace was a huge court, connected with the offices of the centralized government. The entire complex of palace and adjoining offices was known as the Great House, which was both the administrative center and the dwelling place of the royal household; the entire land of Egypt was governed from such an administrative complex. The local governments of Upper Egypt were divided into twenty administrative districts, and Lower Egypt (the Delta) had about the same number. These districts (nomes) were the early principalities, from which the local rulers of ancient ages had disappeared long before the times of King Menes. Each district was governed by an official of Pharaoh, who was called "First Under the King," or the local governor. He also served in a judicial capacity, and bore the title of "judge." In the Delta region, these local governors were also called "Magnates of the Southern

Ten," forming a council or quorum of ten. The local governor was the administrator of a miniature state, consisting of an administrative unit with all the organs of the government, including: a treasury, a court of justice, an office of land and properties, an office for the conservation of dykes and canals, a body of militia, and a storehouse for equipment. All such offices were staffed with a host of scribes and recorders, with an ever-increasing mass of archives and local records. Each local governor reported directly to the king and the Great House; but it was the organization of the treasury which had the greatest influence upon the governors. Annual taxes in the form of grain, cattle, poultry and various products, were collected by the local governors as taxes, for there was no coinage. The head of the entire fiscal administration of the kingdom was called Chief Treasurer. It was also the treasury department which organized and planned all expeditions, mining operations, quarrying and transportation of colossal stone blocks for the temples and the pyramids.



On the right the scribes and fiscal officers of Pharaoh's treasury keep record; while deputies bring the rulers of three towns for the collection of delinquent taxes.

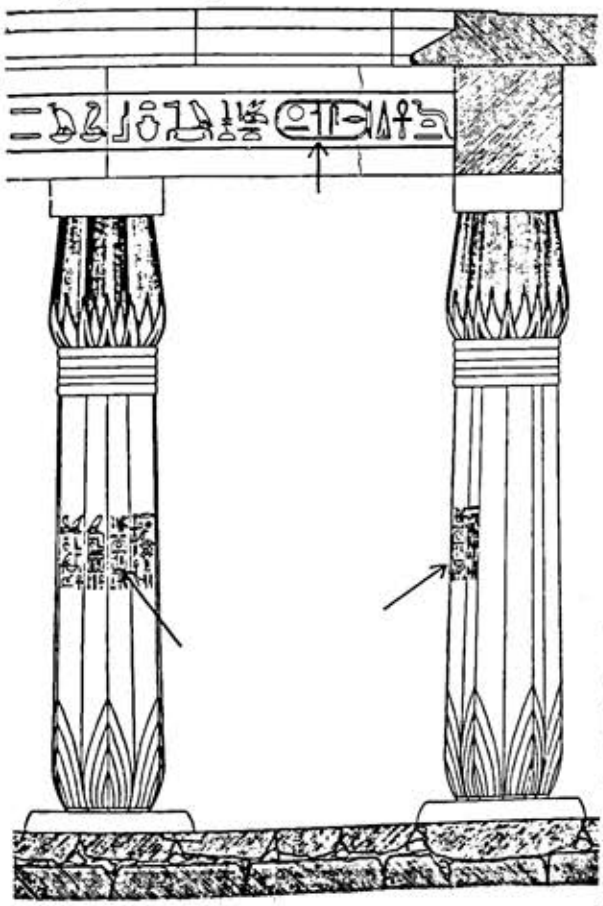
The judicial function of the local governors were incidental to their responsibilities as administrators; but they were learned in the law and assumed judicial duties as they arose. The local judges, organized under six courts, reported to the Chief Justice of the entire kingdom; and fairness and justice prevailed throughout the land, tempered by the mercies extended by the Holy Priesthood after the Order of the Son of God. All cases were submitted to the court in the form of written briefs. Special cases of a personal or political nature were heard by the Chief Justice and a judge of the court; and in cases of treason in the harem, the accused was tried before a court of two judges, specially attached by the crown for that sole purpose. (Contrary to the brutal practices of execution utilized by the dwellers of the desert, the Asians or Semitics, Pharaoh's high sense of justice required the establishment of guilt of the accused and the right to a fair and just trial; and under certain circumstances, appeal might be made directly to the king.)

The head of the entire organization of government was Pharaoh's prime minister, called the vizier; he was also the Chief Justice of the land; thus he was the most powerful man in the realm, next to the monarch. It was for this reason that some crown princes, as co-regents with their father, served in this office. All lands and properties endowed by the

Pharaoh required a royal decree, and were recorded in the books of the kings, at the offices of the vizier. Connected to the department of treasury were schools where selected youth received education and training, which prepared them to be scribes and government officials. The teaching methods of the time were based on the principle that, "A boy's ears are on his back, and he hearkens when he is beaten." There were basically two subjects taught at the treasury school, namely moral precepts and methods of writing. Both hieroglyphic and hieratic writings were taught. Hieroglyphic writing included animals, plants and objects which represented a phonetic sound, and with certain modifications could represent abstract ideas. Hieroglyphs served as signs, symbols and letters; over seven hundred such signs were used. The Egyptians believed in a life after death, and that words had magical powers. Thus, if they wrote down the things they would need in the next life, the hereafter, in their tombs, they would for a surety acquire them in the next life. Early in their lives the princes and nobles made elaborate preparations for their death, by building their tomb; and all the necessities and luxuries of life which the person felt would provide him with a comfortable after life, were placed in his tomb, and written in hieroglyphs. But hieroglyphic writing was too cumbersome for everyday business transactions and record keeping. Thus, the attempt to write these figures rapidly with ink upon papyrus had gradually resulted in reducing these signs to mere outlines, much rounded off and abbreviated; in a similar manner, as in our day we see the transition from writing with all capital letters, to cursive, to shorthand. Usually the teacher (master) put before his pupil model letters, proverbs, and literary compositions, which the pupil laboriously copied onto his papyrus roll; and this became his lifetime copy-book, diploma, and resume.

Nearly thirteen hundred years had passed away since the Sun God (Son of God) gave the Egyptians the first calendar, in 4241 B.C. By now the Egyptians had mapped the heavens, identified the prominent fixed stars, and developed a system of observation with primitive instruments, accurate enough to determine the position of the stars. They knew algebra, geometry, and applied mathematics, although they were not known by these names. The necessity to determine the content of a pile of grain in a semi-spherical or cylindrical granary led to the mathematical discoveries of formulas for the area or volume of any structure. The illustration at left, the arch of a tomb at Beth Khallaf near Abydos, is the oldest surviving arch, which was used in masonry of the thirtieth century B.C.

The laying out of the base of the mastaba tomb or a pyramid was accomplished with an amazing accuracy and precision. The medicine of this time was mostly of an herbal nature, although glands and other parts of certain animals were also used in treatment of certain ailments and diseases. The court physician of Pharaoh was a man of rank and influence; his prescriptions were rational and useful, and sometimes fanciful. The treatment for the prevention of gray hair, for instance, was a decoction of the hair of a black calf. Such treatments were collected and recorded on papyrus rolls, to be passed on from one generation to the next; even to this day treatments of this kind are the only source of medical knowledge in most primitive cultures and societies of the world. There was no great distinction between the physician and the magician; for they believed that all remedies were based on magical charms; and that diseases were due to hostile spirits, against which only magic could prevail.



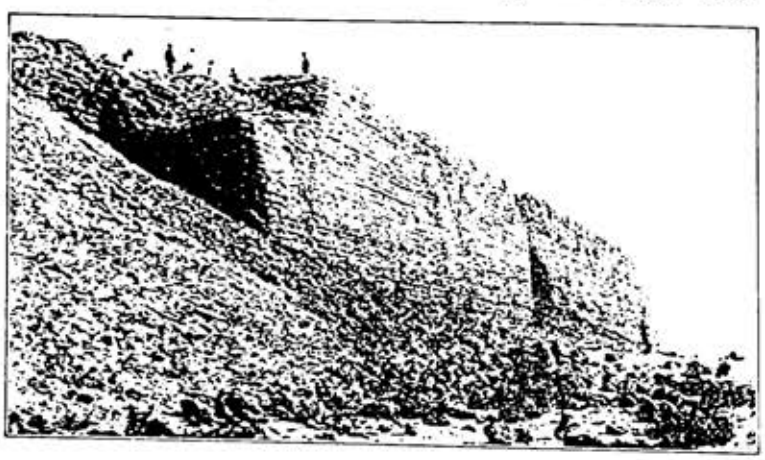
Extant part of the colonnade surrounding the court of the pyramid temple of Nuserre; his Egyptian name Reswesren-re is shown on both columns and on the lintel, as shown by the arrows pointing to the cartouch. (Twenty-seventh century B.C.)

The Egyptian generally saw the world in pictures; thus he developed a natural affinity towards the things of nature, the trees, the sky, the animals, and all that he loved and cherished; and expressed his thoughts and feelings in paintings, sculptures, and buildings, and such, in a most admirable way. Art as a leisure pursuit, and for the sake of beauty alone, was unknown to him; he was not a conceptual, but a perceptual individual; whose view toward life was romantic and fanciful. No theoretical problems were discussed amongst the Egyptians, but all their efforts were focused on the technical aspects of those problems which confronted them in daily life. The Lord in ancient time had blessed them in temporal affairs. Thus they successfully dealt with all the material and worldly aspects of life, and developed material resources. Folk songs were common among them, as they are even to this day. The toiling peasant when he took his goats or swine to trample upon the seeds which he had broadcast in his field, usually sang with his harp to his goats or

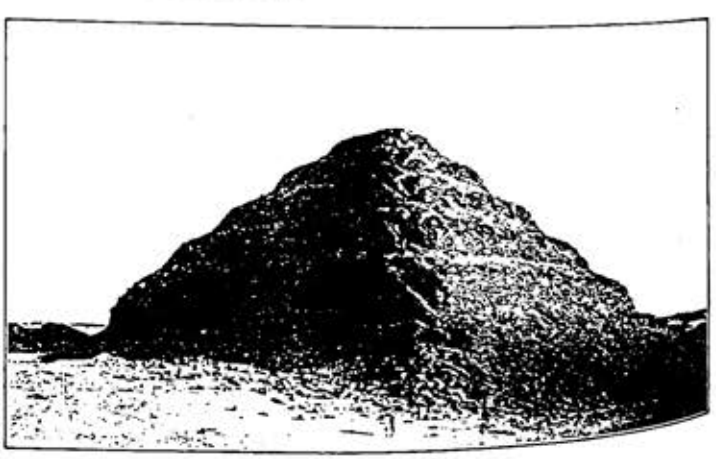
swine, to himself and to his fellowworkers; and the bearers of the palanquin or the sedan-chair of a prince or of a noble would sing to his lord, saying: The load of the carriage is lighter to them when their lord rides upon it, than when it is empty! Instrumental music was usually accompanied by the vocal; and the orchestra consisted of two harps, and two flutes, one large and one small. The architecture of this period is reflected on the previous page, a part of the colonnade surrounding the court of the pyramid temple of Reswesren-re (Nuserre) of the twenty-seventh century B.C.; the same sort of excellence is found in the architecture of the thirtieth century B.C.

Djoser (Zoser), son of king Khasekhemui and queen Nemathap, began his reign as the Pharaoh of Egypt in about 2980 B.C.; and continued the copper mining operations in the Sinai peninsula, which were passed on to him by his predecessor. Djoser's chief advisor Imhotep was a man of wisdom and understanding, possessing the wisdom of the priesthood of Re, and magic; knowledge of medicine and architecture; who also formulated wise proverbs. His reputation became so notable, that later he became the patron spirit of scribes, who poured out a libation from the water jar of their writing outfit, before beginning their work (the people sang of his proverbs many centuries later, and about two thousand five hundred years after his death, he was made a god of medicine, whom the Greeks called Imouthes; and a temple was erected to him near Serapeum at Memphis).

Although the stone structures were built before the reign of Djoser (Zoser, or Tosorthros in Greek), his reign was the beginning of extensive



Brick mastaba of Djoser's time, near Beth-Khallaf.



Stone mastaba of Djoser's time, known as Terraced Pyramid, at Sakkara.

building in stone. Until his reign, the royal tombs were built of sun-dried bricks; and some included a granite floor, or a chamber of limestone. Further improvements were made to the sun-dried brick of royal tombs during the time of Djoser; the preceding photograph is of the massive brick mastaba at Beth Khallaf, near Abydos; through one end of which a stairway descended, passing into the gravel beneath the superstructure, which terminated in a series of mortuary chambers; the passage was closed in five places by heavy portcullis stones. Later on, Djoser took the advice of his chief advisor Imhotep, and constructed a mastaba (mausoleum) in the desert behind Memphis, at Sakkara; but this mastaba, as shown on the previous page, was built of stone. It was about two hundred and twenty seven feet wide and about thirty-eight feet high, and not a perfect square, but somewhat longer on one side. As his reign continued, he enlarged its base, and continued to increase its height, by building five additional rectangles, superimposed upon its top, each smaller than the previous one. The result was a terraced structure one hundred and ninety five feet high, the whole roughly resembling a pyramid; and it was indeed a building of a transitional form, between the flat-topped rectangular mastaba, first built by Djoser, and the pyramids of his successors; Snefru, who succeeded Djoser in the building of the great tombs, built two stone pyramids, one at Medum, between Memphis and the Fayum, and the other at Dashur. The first began as a mastaba of limestone, with a tomb chamber; then it was enlarged seven times to a terraced structure, the steps were then filled out in one smooth slope from top to bottom at a different angle; thus building the first pyramid whose steps were filled and smoothed out. After nearly forty nine hundred years, this structure stands in the condition shown on the next page.

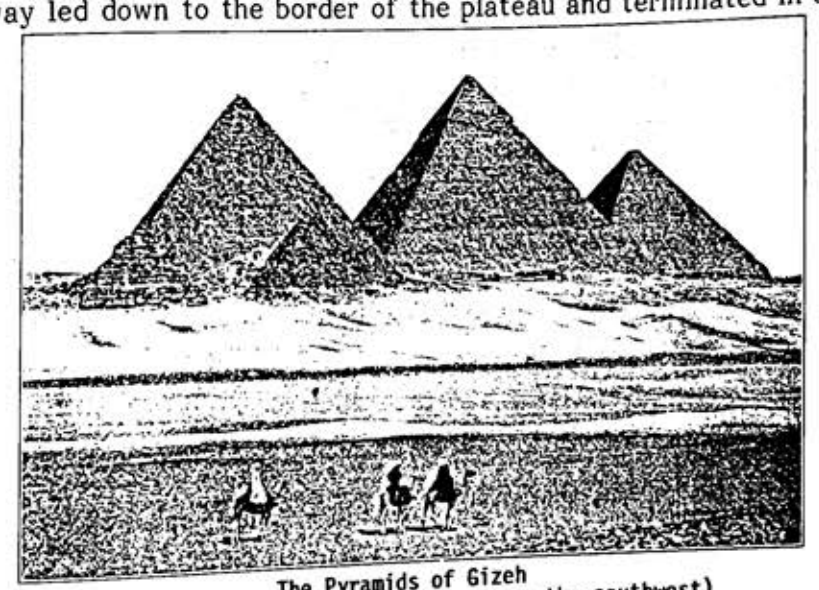
Snefru's other pyramid, far larger and more imposing, was built at Dashur. With Snefru there arose a large number of rich and powerful nobles and princes and officials, who were no longer content with the simple brick tombs of their ancestors in Upper Egypt, around Abydos; so their mastabas of limestone were also built surrounding the tomb of the king whom they served and loved. Snefru also erected a fortress at the Bitter Lakes, near the isthmus of Suez; and opened up commerce with the north; and sent forty large vessels to the Phoenician coast to import logs from the slopes of Lebanon; and sent his troops to Nubia in the south, and brought back seven thousand prisoners and two hundred thousand large and small cattle. Snefru's sea-going vessels were nearly one hundred and seventy feet long; which were also used upon the river to transport people and cargo, and to guard the country. Then came the reign of Khufu (Cheops), who built his tomb at Gizeh, opposite modern Cairo. His pyramid contained some two million three hundred thousand stone blocks, each about two and a half tons; requiring the corvee labor of a hundred thousand men, for a period of twenty years. The blocks were taken out of the limestone quarries on the east side of the river, south of modern Cairo; and at high water, when the flats were flooded, they were floated across on reed or wooden barges across the valley, to the base of the pyramid hill. Here an enormous stone ramp (causeway)

had been built after a labor of ten years; the stone blocks were dragged to the plateau upon which stood the pyramid. The pyramid was about four hundred and eighty-one feet high, and its square base measured about seven hundred and fifty-five feet on each side. The masonry finish was extremely fine, with seams of considerable length, and a joint of one ten thousandth of an inch. As in all other pyramids, mastabas, and other monuments, first the scale model of the planned structure was made, then by means of mathematical calculations, an estimate of the material, labor, and other requirements was made for the construction of the great pyramids. The pyramid was surrounded by a wide pavement of limestone; and on the east side was the temple for the mortuary service of Khufu. During the reign of Khufu, the mining operations in the Sinai peninsula continued; and men were sent to the alabaster quarry at Hatnub, and to build a temple to Hathor the cow-goddess at Dendereh (Dendera).

And it came to pass that Khufu was savoring an idle hour with his sons, while they narrated the wonders wrought by the great wise men of old; when one of his sons, Harzozef, told the king that there still lived a magician able to do marvels of the ancient times. So Pharaoh

Snefru's pyramid at Medum (first steps-filled pyramid)

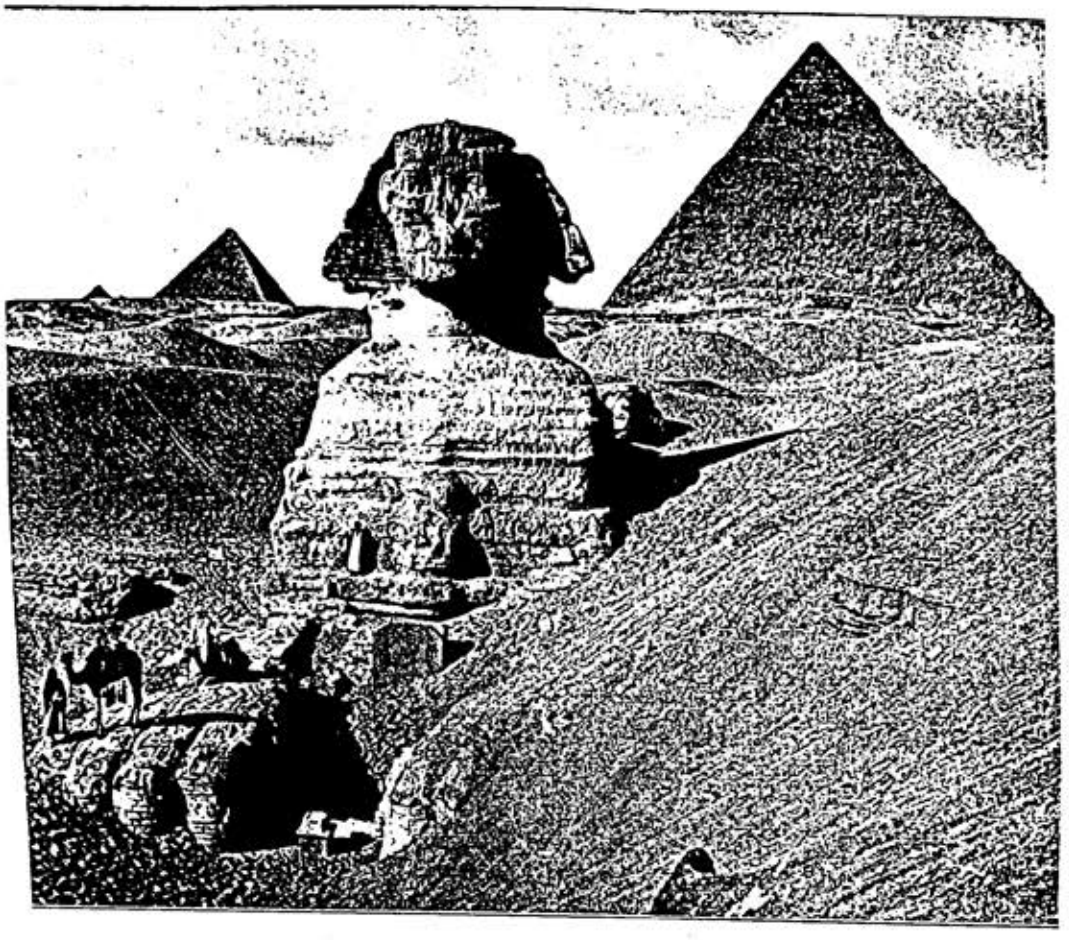
sent the prince to fetch the wise man. When the man was brought to the presence of the king, he showed him the powers of his magic, and reluctantly told the king, as he wished to know his fate, that three sons shall be born by the wife of a certain priest of Re, who shall be begotten of Re himself, and that they should all become kings of Egypt. This information made Khufu sad and melancholy; so the wise man told the king saying: Thou shalt see the reign of thy son, and thy son's son shall reign after him; then a way shall be prepared for the three begotten sons of Re (Ra). And in due time three sons were born to the wife of a certain priest of Re at On (Heliopolis), and the disguised divinities assisted in their birth, and named them Userkaf, Sahure (Sahura) and Kakai (Neferirkere); and they all three did become kings of Egypt. Dedefre (Radedef) succeeded Khufu, and built himself a modest pyramid at Aburoash, north of Gizeh; then Khafre (Kaheperre, Chephren), meaning "His Shining is Re," became the king of Egypt; and he built a pyramid beside that of Khufu, but it was smaller and of somewhat inferior workmanship; it also had a temple on the east side, from which the causeway led down to the border of the plateau and terminated in a great



The Pyramids of Gizeh
(Photographs taken from the desert on the southwest)
Khufu (right); Khafre (middle); Menukre (left).

granite gate. The entrance was beside the Great Sphinx, shown on the next page, and was called the temple of the sphinx; but the sphinx was not built until the death of Khafre; and the lion's body symbolized the power of the Pharaoh.

Menukre (Men-kau-re) succeeded Khafre (Kha-ef-re), and built his pyramid at Gizeh, the third pyramid. The vast pyramids which his two predecessors had erected depleted the resources of the nation to such an extent that the power of the royal house was no longer absolute; for in the past most powerful offices were kept within the circle of the royal house; thus enabling the monarch to sway the entire nation at his discretion and pleasure. Menukre's pyramid was less than half as high



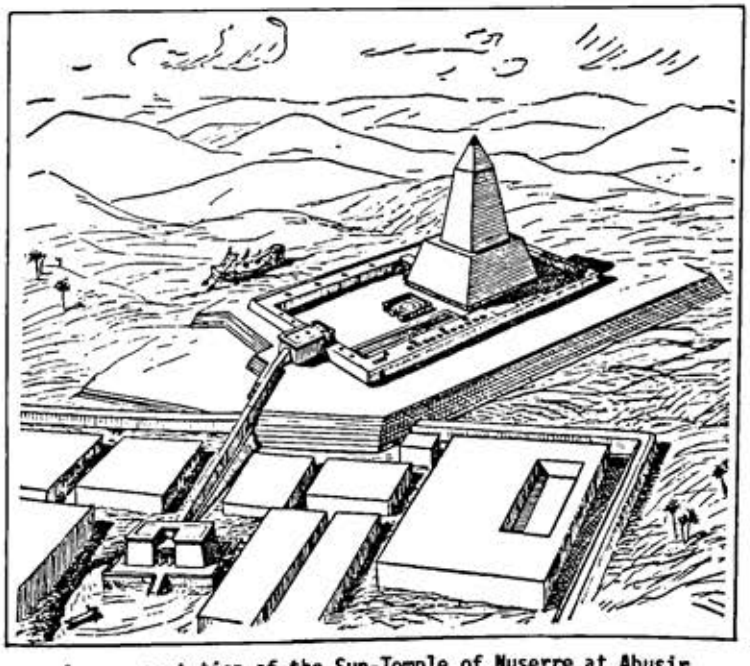
The Great Sphinx of Gizeh
In the background the pyramids of Khafre, on the right, and Menukre on the left.

as those of Khufu and Khafre, and its temple was faced with sun-dried bricks, instead of granite. Yet, the builders of these three pyramids designed them in such a way that from certain angles, as seen in the photograph, it gives the appearance that Khafre's (middle pyramid) is the largest of the three.

In the theology of state, the king was always represented as the successor of the sun-god, bearing the title of Horus, the hawk-faced sun-god. During the time of Menukre the priesthood of Re demanded that the king be the bodily son of Re, who in due time would appear to become the father of Pharaoh.

Four interim kings succeeded Menukre, while the way was being prepared for the sons of the begotten of Re to rule Egypt; and from this time forward every Pharaoh was called the bodily son of the sun-god (Son of God) and a new title, "son of Re" was placed before his name, besides the old title of "Horus," and representations showing Horus trampling upon the symbol of Set were also used. The priesthood of Re became the dominating influence upon the state religion. Near their

royal residences, close to Memphis, the Pharaohs began to erect magnificent temples to the sun (Son), each bearing a name, such as "favorite abode of Re," or "satisfaction of Re." The following illustration of the sun-temple of Re built by Nuserre (Reswesren-re) at Abusir typifies these temples of the period. These temples usually utilized the same plan; they all had a large fore-court with cultus chambers on each side, and a huge altar. In the rear, rising from a mastaba-like base was a tall obelisk. This was the symbol of the god standing, and exposed to the sky; therefore there was no need for the Holy of Holies or the Most Holy place. The obelisk and connected portions of the building, thus, became an enlargement of the Holy of Holies of the previous temples. The interior of the walls was covered with sculptured scenes from the river, swamps and marshes, the fields and desert, ceremonies of the state cult and such; and the outside of the temple depicted warlike scenes and achievements of the king. On either side of the sanctuary were set up two ships on a brick foundation, representing the two celestial barques of the sun god, for he sailed in one in the morning, and the other in the evening. The sun-temple was richly endowed; and its services were performed by a body of priests of five different ranks, plus an overseer who had the charge of the property. As the line of kings grew, the number of such temples increased, and the priesthood of the old temple assumed similar duties in the new one. The sun (Son) god, Re, became so loved and so revered, that never again was his position to be lost, until the time of Sesostris; who, during the time of Abraham, replaced the worship of Re by a crocodile-god named Sobk. And it came to pass that the high priest of Re, of the Holy Order of the Son of God, became the Pharaoh of Egypt; and the high priest of the priesthood of Ptah, the patron god



A representation of the Sun-Temple of Nuserre at Abusir

of the artisan, the artificer, the artist, and the scribe, became the vizier of Pharaoh. The oldest son of Pharaoh was no longer the most powerful officer in the state, such as the vizier and chief judge, but now the kingship and viziership became separate offices held by two different families, forever; and these two offices became hereditary in the two families; and a similar hereditary succession in the central government of the nation became the general rule throughout all districts (nomes) of the country; and the local governors began to establish themselves in power and authority within their own districts; and in each succeeding generation son succeeded his father in his district. During the time of Userkaf (between 2750 and 2743 B.C.), a new district was established in middle Egypt, called the New Towns, and the king appointed his palace steward as the local governor of the district; and the income of two priesthoods in that region was the salary of the governor.

Sahure succeeded Userkaf, and built the greatest naval power of the time; and sent a fleet of sea-going ships to the Phoenician coast, and captured the (Semitic) Syrians; another fleet was sent to the remoter waters of Punt, which was called the Somali coast, at the south end of the Red Sea, along the south side of the gulf of Aden (Eden). This region, known to all the inhabitants as "God's Land," was indeed the place where, over twelve hundred years before, the Lord God had expelled Adam and Eve from His garden in the east of Eden. From here Sahure imported fragrant gums and resins, myrrh, and ebony-furniture; these products were indispensible in the daily lives of the Egyptians. Thus Sahure made a perpetual contractual agreement with the country of Punt for the importation of certain products. Neferirkere (Kakai) succeeded Sahure; then followed Shepseskere, Khaneferre, Nuserre (Reswesren-re), Menkuhor, Dedkere-Isesi, and Unis (Unas). With Unis about 2525 B.C. began the decline of the kingdom established by Menes (c.3400 B.C.); and the power and authority of the royal house had shifted to the government officials; and these officials began to seek their own glories and powers and riches; and the workmanship and the size of their pyramids decreased. Their limestone pyramids along the desert margin, south of Gizeh, at Abusir and Sakkara were less than half as high as the great pyramid of Gizeh, and the core of these later pyramids was of poor workmanship, consisting of largely loose blocks, even rubble and sand; which are now (in 1989 A.D.) in complete ruin. Each pyramid is now a low mound with little semblance of the original pyramid form, as seen in the photograph at left.

Ruined Pyramid of Unis at Sakkara (c.2625 B.C.)

Although the emphasis on pyramid building did shift during the time of Unis, art and industry continued to flourish, and great works of sculpture were produced, and the king's vizier and chief judge composed and compiled the wisdom and achievements of the king, as he had done for the preceeding king Dedekre-Isesi. And after the reign of Unis, the local governors rebelled against the royal house of Unis, and became landed barons, each firmly entrenched in his own district or city, and maintained an hereditary claim upon it. The old title of "local governor" was gradually replaced by new titles such as: great chief or great lord, of this or that district (nome).

The pagan priesthood which existed millenniums before the birth of Adam, continues to exist even to this day in primitive societies and cultures throughout the world. It was through these pagan priests that the primitive tribes approached their deities, which were made of wood, clay, stone or metal. The function of offering sacrifices in behalf of the people was solely in the hand of the priests.

The term "sacrifice" also means to "make sacred," and implies an offering to the supernatural, in the spirit of self-deprivation, or getting rid of something highly valued and burdensome. Although the motives for sacrifice and the sacrificial object varied, the primary motives were: to establish communion (communication) with the supernatural beings or deities, to receive divine blessings, to acquire power and strength, to achieve the difficult or uncertain, to overcome the evil spirits, or to bring good luck.

The meaning of the word "sacrifice" as we understand it today, was not quite understood by the primitive pagan priests. While offerings to the deities were made frequently, the underlying spirit of self-deprivation or destruction of something highly valued was missing from the act. Rituals and ceremonies constituted the primitive religion, and immediate direct action, rather than contemplation and reflection, was the habit of pagan priests and worshipers. To them the performance of an act itself was sufficient to obtain a direct result of satisfying the inner need to get something done. Thus, the spiritual emotion (impulse) was drained off in ritual action. It was believed by all primitive people that performance of certain mystic rites, with or without prayers, would obtain for the supplicant the desired results.

The primitive pagan priesthood revolved primarily around control of the forces of the outer world by means of rituals and ceremonies, with little or no concern for man's control of his inner powers. The primitive mind conceived the supernatural forces and beings as a number of spirits or deities, whose abode was in ponds and lakes, mountains, groves of trees, underground dwellings, and such. Sometimes these spirits included ancestors (including those who had died recently) that were thought to have a keen interest in the well-being of their living relatives. The primitive mind made no distinction between the animate and the inanimate, between the living and the dead. All animals, plants and objects were believed to have been imbued with a mystic essence; and possessed an inner core of essence, the soul. Their concept of soul was an expression of inner sense of being alive. Some primitive tribes considered the soul to be not only the vital principle of life, but the ghost,

the heart, and the pulse were also believed to be souls, which had a separate existence after man's death.

Although the pagan priests and worshipers had vague ideas about the creation, their beliefs in a hereafter (afterworld) were firmly established; based on the experiences of those individuals who actually had been in a trance or visionary state, known as "dead," and after their return described what they had seen in the land of the dead. Wish-fulfillment accounted for most notions of the hereafter or afterworld — everything which was not found on earth, was found in the hereafter where a constant state of happiness replaced the toil and tribulations of the tribal world.

The rituals performed by the pagan priests, which signify the transition from one life status to the next, commonly known as the "rites of passage," included such events as: birth, naming a child, transition from childhood to adolescence, marriage, death and burial. Although the extent to which these rites were practiced varied from one tribe to another, their practice prior to the time of Adam was generally limited to the priestly or ruling class. Birth was no mystery to the primitive tribes, as they frequently witnessed the phenomenon among the animals. But the uncertainties of childbirth and the survival of the infant required some ritualizing of the process of giving birth, along with the practice of washing the newborn. The passage from childhood to adolescence sometimes required initiation, which involved a test of hardiness, or performance of operation on the genitalia, for the preparation for marriage; and also instructions on esoteric lores by the elderly of the tribe. Marriage rites were more social than spiritual in practice. Death was viewed by most pagans as a result of supernatural causes. The care taken in the performance of the rituals, associated with the corpse, served as an outlet for grief and as a precautionary measure against evil consequences from the ghost of the deceased. Burial practice varied from an unconcerned flinging of the corpse into a river to elaborate ceremonies. In many cases the possessions of the deceased were destroyed or buried with the body, along with other rituals and offerings to accompany the soul into the hereafter or afterworld.

The primitive pagan priests were men who were highly revered by their people, and wielded great influence. These priests usually comprised the ruling class of the tribe, or were closely associated with it. They were the most knowledgeable among their people. But they held their people in ignorance, and preyed upon their superstitutions and their fear of the unknown. The office (power and authority) of the pagan priesthood passed on from father to son or nearest relative, and remained in the family, from one generation to the next, regardless of the worthiness of the heir.

The Holy Priesthood of God, known from the earliest times as the priesthood after the Order of the Son of God, which from the time of Shem (son of Noah) is also known as the Melchizedek Priesthood, existed alongside the pagan priesthood prior to the time of Adam. However, Adam was the first High Priest taken from among the men and appointed in behalf of man over the things pertaining to God. Adam not only offered sacrifices in behalf of the people and represented them before God; but also approached God, interceded, and pled for them.

Although the need for offering sacrifice was always present among both the pagan priesthood and the Holy Priesthood of God, the practices and motives for offering sacrifices were quite different, as outlined below:

Pagan Priesthood	Holy Priesthood of God
1. Rituals and ceremonies constituted the pagan priesthood.	1. Righteousness and obedience to the commandments of God constituted the Holy Priesthood of God.
2. The spirit of self-deprivation, or destruction of something highly valued and burdensome was missing from the act.	2. The spirit of self-deprivation or destruction of something highly valued and burdensome was paramount in the act of offering sacrifice.
3. Performance of an act was sufficient to obtain inner satisfaction, and to satisfy the inner need of getting something done.	3. Performance of an act alone was not sufficient for inner satisfaction. The inner need was satisfied through study, contemplation, reflection, self-deprivation, and such acts.
4. Primary focus was on the outer world, with little or no concern for the man's control of his inner world.	4. Primary focus was on the inner world, with little or no concern for man's control of his outer world.
5. The dwelling place of the supernatural forces and deities was believed to be in the lakes, ponds, mountains, groves of trees and other secluded locations.	5. The dwelling place of the supernatural forces and God was in the heaven above.
6. Rituals and ceremonies, rather than self-sacrifice and prayers, were necessary for the supplicant to obtain desired results.	6. Prayers, self-deprivation, and the grace of God, rather than rituals and ceremonies were necessary for the supplicant to obtain desired results.
7. The concepts of hereafter or afterworld were based on the experiences of those persons who returned from their trance or visionary state to describe them.	7. The concepts of hereafter or afterworld were based on the revelations of God to His prophets and other righteous individuals.
8. Pagan priests kept their people in ignorance; and preyed upon their superstitions and fear of the unknown.	8. Holy priests of God taught and expounded the truths and illuminated the minds of the people; and fought against ignorance and other evils.

9. Pagan priesthood passed on from father to son, regardless of the worthiness of the son; and remained in the family from one generation to the next.

9. Holy priesthood passed on to the most worthy and righteous sons; and if not one was found to be worthy of receiving it, the priesthood was conferred upon others, who were not members of the family.

10. Pagan priests lived in the darkness, with the light of the moon and the stars; and used secret combinations and secret oaths (which began with Cain's covenant with the Devil), to keep the traditions of Cain and his offspring alive.

10. The holy priests lived in the daylight, with the light of the Son (sun); and considered secret combinations and oaths as abominations.

11. Deities were made of wood, clay, stone, or metal by man, in man's image; and their worshipers were, generally, carnal, sensual, and devilish.

11. Deities were not made by man; rather, it was God who created man in His own image; and the worshipers were pure in heart, just, righteous, good, and holy.

12. Pagan priests sought temporal (worldly) rewards through propitiation.

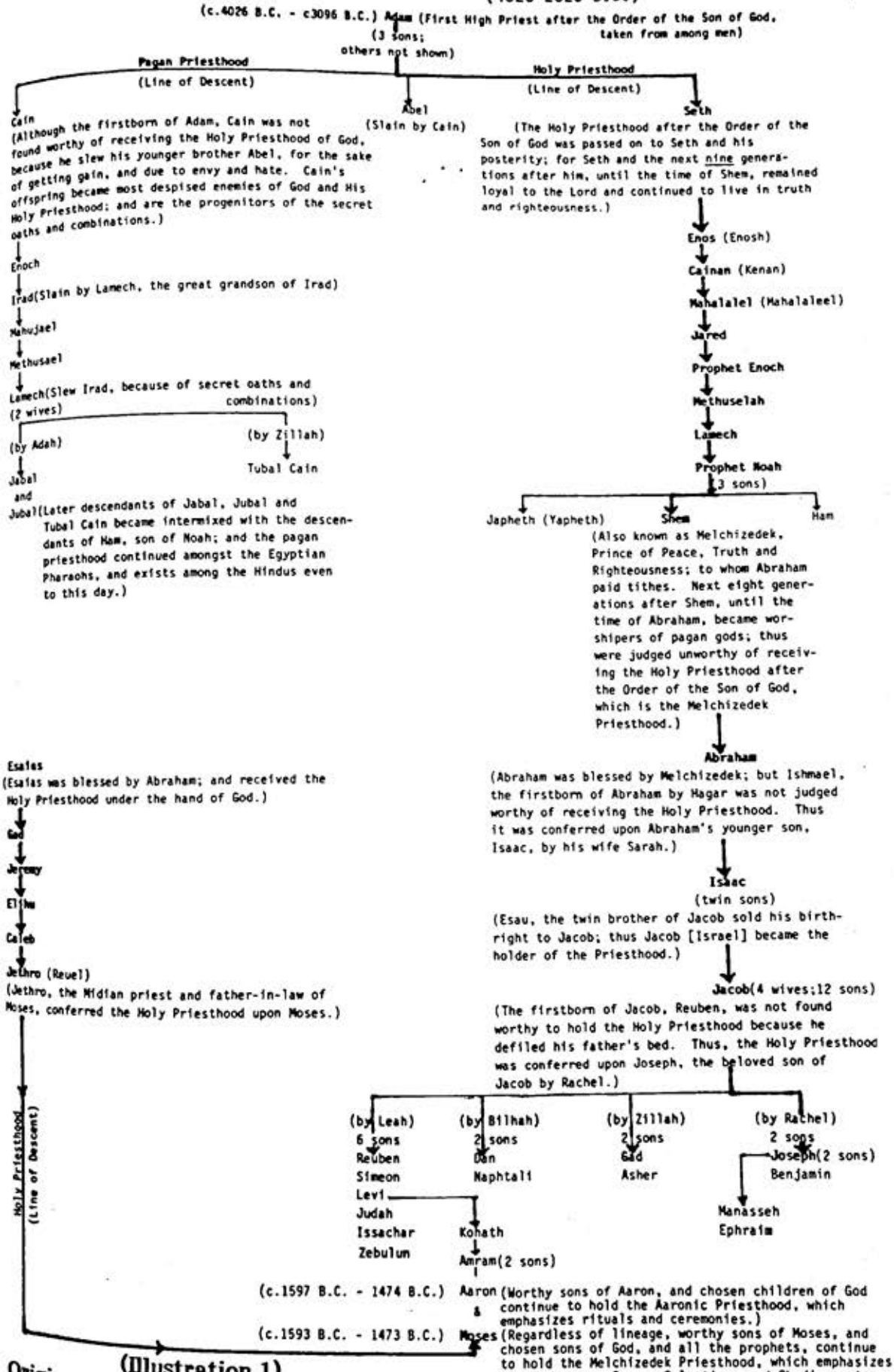
12. Holy priests sought spiritual rewards, such as divine blessings of the Lord; through His grace, mercy and kindness (not through propitiation, but by obeying the commandments of God and loving Him with all their might, mind, heart and strength).

The origins of the pagan priesthood and the Holy Priesthood after the Order of the Son of God (Melchizedek Priesthood) have been traced, and are shown in the accompanying chart entitled: Descent of the Holy Priesthood of God. The illustration on the following page serves to expound the truths concerning the early beginnings of the priesthoods.

Seth was ordained by Adam at the age of sixty-nine years, and was blessed by him three years prior to the death of Adam; and received the promise of God that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth. Seth was a perfect man, and his likeness was the express likeness of his father, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age.

The power and authority of the Holy Priesthood was handed down rom father to son, and belonged to the literal descendants of the chosen seed, to whom the promises were made. Seth lived one hundred and

I. THE FIRST EPOCH: FROM ADAM TO NOAH (4026-2020 B.C.)



(Illustration 1)
Origins of the Pagan and Holy Priesthoods

five years and begat Enos (Enosh). And Enos and the remnant of the people of God came out of the land of Shulon, and dwelt in a land of promise, which he named after his own son Cainan. And the sons of men were numerous upon the face of the land; and Satan had great dominion and power over them, and raged in their hearts. Thenceforth, came wars and bloodshed. And because of secret works of darkness, seeking power and glory unto themselves, man's hand was against his own brother in administering death. Hate, envy and fear became the way of life for this lot for ever and ever.

Enos, son of Seth, lived ninety years and begat Cainan (Kenan); and was ordained by the hand of Adam at the age of one hundred and thirty-four years and four months. And God called upon Cainan, son of Enos, in the wilderness in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak. Cainan was ordained into the Holy Priesthood at the age of eighty-seven years.

Mahalalel (Mahalaleel), son of Cainan, was four hundred and ninety-six years and seven days old when he was ordained by the hand of Adam, and was also blessed by him. Jared, son of Mahalalel, was two hundred years old when he was ordained into the Holy Priesthood under the hand of Adam, and was blessed by him.

Enoch, son of Jared, was twenty-five years old when he was ordained under the hand of Adam, and was blessed by Adam at the age of sixty-five; and Methuselah, son of Enoch, the prophet and seer, who possessed the knowledge of the sun, moon and the stars, was an hundred years old when he was ordained under the hand of Adam. And Enoch saw the Lord and walked with God three hundred and sixty-five years, and was translated when he was four hundred and thirty years old.

And all these generations of the holy priests taught their children in all the ways of God and preached righteousness, prophecied, and taught the gospel of repentence and baptism to the children of men. The holy priests after the Order of the Son of God read from the Book of Remembrance and from the Book of Generations, and added precept upon precept, intelligence upon intelligence in each succeeding generation from the time of Seth's ordination circa 3827 B.C. (official record-keeping began in 3761 B.C., the first year of the sacred calendar).

Three years prior to the death of Adam (the first High Priest of the Holy Order), he called Seth, Enos, Cainan, Mahalalel (Mahalaleel), Jared, Enoch and Methuselah, along with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel. And the Lord administered comfort unto Adam, and said: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them, and Adam stood up in the midst of the congregation, notwithstanding he was bowed down with age, being full of the Holy Ghost, prophecied whatsoever should befall his posterity unto the latest generations. And all these things were recorded in the Book of Remembrance, which was now kept with Enoch.

transgressions, trespasses, iniquities and ways of error), and be baptized in water in the name of the Only Begotten Son, Jesus Christ, the only name under heaven whereby salvation shall come unto the children of men. And asking all things in the name of the Son, whatsoever ye shall ask, it shall be given thee. And many such things Enoch, the holy priest, prophet, seer and revelator, spoke to the people.

And it came to pass that Methuselah, son of Enoch, began to prophecy that from his loins (through his grandson Noah) should spring all the kingdoms of the earth; and he took glory unto himself. And there came forth a great famine into the land, and the Lord cursed the earth with a sore curse, and many of the inhabitants thereof died. And Methuselah lived one hundred and eighty-seven years, and begat Lamech; and he lived, after he begat Lamech, seven hundred and eighty-two years; and Lamech was thirty-two years old when he was ordained under the hand of Seth; and Lamech begat a son and called his name Noah, saying: This son shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed. And Lamech lived, after he begat Noah, five hundred and ninety-five years, and begat sons and daughters.

When Noah was ten years old, he was ordained into the Holy Priesthood under the hand of his grandfather Methuselah. Noah became a preacher of righteousness and declared the Gospel of Jesus Christ, as did his great-grandfather Enoch; teaching faith, repentance, baptism and the gift of the Holy Ghost. (Noah's power and authority in the Holy Priesthood of God is next to Adam.) After his ordination, the Lord commanded Noah that he should go forth and declare the Gospel unto the children of men. And it came to pass that Noah continued his preaching unto the people, saying: Hearken, and give heed unto my words; believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as our fathers, and ye shall receive the Holy Ghost, that ye may have all things made manifest; and if ye do not this, the floods will come in upon you; nevertheless they hearkened not. Noah had begotten three sons, Shem, Ham, and Japheth, when he was five hundred and two years old. He begat Japheth at the age of four hundred and fifty years, in 2520 B.C.; Ham was begotten when Noah was five hundred years old, in 2470 B.C.; and two years later Shem (Melchizedek), the Great High Priest was begotten, in 2468 B.C.

And God saw that the wickedness of man had become great in the earth; and every man was lifted up in his imagination of the thoughts of his heart, being evil continually; and God said unto Noah: The end of all flesh is come before me, for the earth is filled with violence, and behold I will destroy all flesh from off the earth. Make thee an ark of gopher wood. Rooms (compartments) shalt thou make in the ark, with lower, second, and third stories, and pitch it within and without with pitch. The length of the ark shall be three hundred cubits (about 437 feet), the breadth fifty cubits (about 73 feet); and the height thirty cubits (about 43 feet). An opening of a cubit (about 17.5 inches) shalt thou leave above, around the ark. The door of the ark shalt thou set in the

side thereof. And it came to pass that when Noah was six hundred years old, on the 17th day of the second month of Bul (Heshvan), 2370 B.C., the fountains of the great deep were broken up, and the windows of heaven were opened, and rain fell upon the earth forty days and nights. But Noah found grace in the eyes of the Lord, for Noah was a just man, and perfect in his generation; and he walked with God, as did also his three sons: Japheth (Yapheth), Shem (Melchizedek, the Great High Priest, the Prince of Peace, Truth and Righteousness), and Ham. In the selfsame day entered Noah, Shem, Ham, and Japheth, and their wives into the ark. With them also entered every beast after his kind, all the cattle after their kind, every creeping thing that creepeth upon the ground, and every fowl and bird after his kind. And they went in with Noah into the ark, two and two of all flesh, a male and a female, as God had commanded Noah. Then the Lord shut him in with all others in the ark. The waters of the flood increased gradually, and lifted up the ark above the earth, and it went upon the face of the waters. And the waters prevailed upon the earth, and all the high hills under the skies (heavens) were covered. Fifteen cubits (about 22 feet) upward did the waters prevail, and the mountains stood out from the midst of the flood. All the flesh that moved on the ground, all the cattle, every beast and fowl, creeping thing and man, died; all that was in the dry land perished. At the end of forty days, Noah went to the opening (window) of the ark, and sent forth a raven; who flew back and forth from the ark, for there was no dry ground for him to land on. Then he sent a dove (pigeon) to see if the waters were abated from off the ground; but the dove also found no rest for the sole of her foot, and she returned unto Noah into the ark. So Noah awaited seven more days, and sent forth the dove again out of the ark; and behold, the dove returned to him in the evening, with a piece of olive leaf in her beak. Thus Noah knew that the waters were abated from off the ground. He waited yet seven more days, and sent forth the dove again. But this time she returned not unto him any more. And the waters prevailed upon the ground an hundred and fifty days.

And God remembered Noah, and every living thing, and all the cattle that were with him in the ark; and God caused a wind to pass over the earth, and the waters subsided. The fountains of the deep and the windows of heaven were stopped, and rain from heaven was restrained. After the end of one hundred and fifty days, the waters began to decrease continuously, and the ark rested upon the mountains of Ararat, on the seventeenth day of the seventh month of Abib (Nisan), 2370 B.C. On the first day of the tenth month (Tammuz), the tops of the hills were visible. And on the first day of the first month (Ethanim/Tishri) 2369 B.C., the waters were dried up from the ground; and Noah removed the covering of the ark, and looked and beheld the face of the dry ground. And in the six hundredth and first year of Noah's life, on the 27th day of the second month of Bul (Heshvan), the ground was dried up. And God spoke unto Noah, saying: Go forth of the ark, thou, and thy wife, and thy sons and their wives. Bring forth every living thing out of the ark; every beast, every creeping thing, every fowl, and all that is with thee; that they may breed abundantly, and be fruitful and multiply upon the earth. So Noah went forth with his wife, sons, and daughters-in-law

out of the ark; along with all that were with him. Then Noah builded an altar unto the Lord, and offered the cleanest of the beasts and cleanest of the fowl as burnt offerings on the altar. And the Lord savored the sweet aroma, and said in his heart: I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth. Neither will I again smite any more every living thing, as I have done. While the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night shall not cease.

And God blessed Noah and his sons, and said: Be fruitful and multiply, and replenish the earth. The fear and the dread of you shall be upon every beast of the earth, every fowl of the air, every creature of the water, and all that moveth upon the earth. Into your hands are they delivered. Every moving thing that liveth shall be food for you, even as I have given you the green herbs and all things. But the flesh with the life thereof, which is the blood, shall ye not eat. Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God man was made. Be ye fruitful and multiply; bring forth abundantly in the earth, and multiply therein. Behold, I establish my covenant with you and your seed after you, and with every living creature that is with you: that neither all flesh shall be cut off any more by the waters of the flood, nor shall there be a flood sent to destroy the earth. This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be a token for the covenant between me and all the earth. And it shall be that when I bring a cloud over the earth, and the rainbow is seen in the cloud, I will remember my covenant which I have made this day, the everlasting covenant between God and every living creature of all flesh upon the earth.

Thus, the first ten generations of High Priests of the Holy Order — Adam, Seth, Enos (Enosh), Cainan (Kenan), Mahalalel (Mahalaleel), Jared, Enoch, Methuselah, Lamech and Noah — taught their children the plan of salvation and the Gospel of Jesus Christ; and the Book of Remembrance was kept, along with the Book of Generations, to be added precept upon precept, intelligence upon intelligence, year after year, in the spirit of revelation; while the Holy Ghost and the Holy Priesthood of God bore witness to the record.

The Holy Priesthood after the Order of the Son of God, which since the time of Shem (son of Noah), the Great High Priest, Melchizedek, has been called the Priesthood after Melchizedek or Melchizedek Priesthood, administered in all spiritual matters, as it does even to this day. In the latter days, within this Holy Priesthood are the offices of elder, seventy, high priest, patriarch, and apostle. Three presiding high priests, chosen by the body, appointed and ordained to the office; upheld by the confidence, faith, and prayer of the body, form a quorum of the Presidency. The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ. And they form a quorum, equal in authority and power to the three presidents (presiding high priests). The Twelve are a traveling presiding high council, to

officiate in the name of the Lord, under the direction of the three presiding high priests (Presidency), to build up the church, and regulate all its affairs. The Twelve are sent out having power and authority to open the door to salvation, through the Gospel of Jesus Christ. It is also the duty of the Twelve to ordain evangelical ministers, who are chosen by the spirit of revelation. The Seventy are also called to preach the Gospel, and to be special witnesses in all the land. The Seventy form a quorum equal in authority to that of the Twelve Apostles, or special witnesses. And every decision made by either of the quorums is the unanimous voice of the body; that is, every member in each quorum is to be in agreement as to its decisions. The Seventy are to act in the name of the Lord, under the direction of the Twelve, the traveling high council, in building up the church and carrying out and regulating all its affairs.

CHAPTER TWO

The Second Epoch: from Shem (Melchizedek) to Abraham (c.2468 B.C. - c.1843 B.C.)

Noah was over five hundred years old when he had begotten his three sons, Shem (Melchizedek), Ham, and Japheth (Yapheth). He was four hundred and fifty years old when he begat Japheth, in 2520 B.C.; Ham, the father of Canaan, was begotten when Noah was five hundred years old, in 2470 B.C.; Shem was begotten two years later, in 2468 B.C.

Japheth, the oldest of the three sons of Noah, and his wife were among the eight occupants of the ark, who survived the Flood (Deluge) of c.2370 B.C. After the Flood, seven sons were born to them, namely: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. Gomer is the progenitor of the Aryan race, Gimirrai, and Chinese people; Magog, the progenitor of nomadic Scythians; Madai, the progenitor of Medes and Persians; Javan, the progenitor of Ionian Greek; Tubal and Meshech, the progenitors of Tabali (Tabal, Tibernoi), and Mushku or Moskhoi, a fierce race of slave traders and copper miners; and Tiras (Tyrsenoi), the progenitor of a seafaring race of the island and coastland region of the Aegean Sea. From these and their grandsons sprang the population of the isles of the nations, coastland people, their families and nations. Japheth was the progenitor of the Indo-Aryan (Aryan, Indo-Germanic) branch of the human family. They spread from the Caucus region eastward into Central Asia and westward, through Asia Minor, to the islands and coastlands of Europe, including Spain.

Although Japheth (Yapheth) was the firstborn of Noah, his younger brother Shem was the most peaceful, truthful and righteous in the entire earth; and Shem was blessed by his father Noah, who was a preacher of righteousness and a high priest of the Order of the Son of God (later this Order became known as the Melchizedek Priesthood, after the righteousness of Shem, who was also called Melchizedek, meaning the king of peace, truth, and righteousness; to protect and revere the Ineffable Name).

After the Flood, when God made the covenant with Noah, saying: I do set my bow in the cloud, and it shall be for a token of a covenant between me and earth (that when I look upon the rainbow in the cloud, I may remember the everlasting covenant between God and every living creature on earth; and that I shall send no more flood to destroy all flesh), Noah began to be an husbandman, and planted a vineyard; and he drank of the wine, and was drunken, and laid uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and mockingly told his two brethren who were outside. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, that they saw not their father's nakedness. And Noah awoke, and knew what his younger son had done. And he cursed Ham, saying: Cursed be Canaan, a servant of servants shall he be unto his brethren. And Noah blessed Shem and Japheth, saying: Blessed be the Lord God of Shem; and Canaan shall be his servant. And God shall enlarge Japheth, and he shall also dwell in the tents of Shem; and Canaan shall be his servant. Thus Shem became the high priest after the Order of the Son of God.

The Holy Priesthood after the Order of the Son of God continued to be handed down from father to son; and belonged to the literal descendants of the chosen seed, from the time of Adam, the first patriarch and high priest, taken from among men, to the time of Noah and the Flood (Deluge). During the Second Epoch, eight generations after Shem (Melchizedek) which include: Arpachshad (Arpaxad), Shelah, Eber (Heber), Peleg, Reu, Serug, Nahor, and Terah, gradually became the worshipers of pagan gods of the Elkenah, the Libnah, the Mahmackrah, the Korash (Koresh); and the gods of the Shagreel and Pharaoh.

Terah, also known to Arabs as Azar, begat three sons, namely: Haran, Abram (Abraham or Ibrahim), and Nahor. He was not only an idolator but a maker and seller of idols. One day Terah asked his son Abram to look after the shop while he had to attend to some business. And while Abram was tending the shop, an old man came in and asked, What is the price of that god? And Abram said: May I ask thine age? Three score years, replied the idolator. Three score years! exclaimed Abram, and said: And thou wouldst worship a thing that has been fashioned by the hands of my father's slaves within the last four and twenty hours? It is strange that a man of sixty should be willing to bow down his grey head to a creature a day old! The man, overwhelmed with shame, returned and went his way rubbing his beard. After this came in a sedate and grave matron, carrying in her hands a large dish containing flour, and said unto Abram: Here, I have brought an offering to the gods. Place it before them Abram, and bid them favor me. And Abram said, Place it before them thyself, foolish woman; thou wilt soon see how greedily they devour it. She did so. Then Abram took a hammer, and broke the idols in pieces — all except the largest, in whose hands he placed the instrument of destruction. When Terah returned, and saw to his astonishment and amazement the havoc among his favorite gods, he called his son Abram and said: What is all this mess, Abram! What profane wretch has dared to use our gods in this manner? And Abram replied: Why should I conceal anything from my father; during thine absence there came a woman with yonder offerings to the gods. She placed it before them. The younger gods, who, as may well be supposed, had not tasted food for a long time, greedily stretched forth their hands and began to devour the food without first obtaining permission of the old god. Enraged at their boldness, he rose, took the hammer, and beat upon them to punish them for their rudeness. So Terah said to his son, Dost thou mock me? Wilt thou deceive thy aged father? Do I not know that they can neither eat, nor stir, nor move? And Abram his son answered: And yet, behold, thou payest them divine honors, and adorest them, and compelleth me to worship them.

Terah began having children at the age of seventy; and died at the age of two hundred and five years in Haran, when Abram was seventy-five years old. Nahor married his niece Milcah, daughter of his brother Haran (later, through Haran's son Bethuel, Nahor became the grandfather of Laban and Rebekah; and great-grandfather of Leah, Rachel, Jacob and Esau). Now, Abram (exalted father), son of Terah,

was not the firstborn, but he was faithful to the Lord and righteous in his dealings. Abram dwelt in the Chaldean city of Ur, a commercially thriving metropolis located in the land of Shinar, about one hundred and fifty miles southeast of Nimrod's royal city of Babel (Babylon). Babel was founded as the capital of Babylonia by Nimrod the Mighty Hunter, whose kingdom was the first empire to come into existence after the Deluge of c.2370 B.C.; and Babylonia included the cities of Babel, Erech, Ur, Eridu, Isin, Lagash, Hit, Nippur, Cuthah, and a few more. It was in the city of Babel, some two hundred years before the birth of Abram, that the Lord confounded the tongues, and scattered the people on the face of the earth, according to His needs and purposes. And it was also from the city of Babel that a remnant of the sons of Japheth (Yapheth), son of Noah, later known as the Jaredites, came to the Americas in about 2200 B.C.; and others were led to India (known to the Hebrews as Hoddu, to the Egyptians as Jambudvipa, and later Bharatavarsa; and Sindhu in Sanskrit language). During the time of Abram, the city of Ur was steeped in idolatry and false worship of pagan gods, especially their patron god Sin; while in Egypt the crocodile god Sobk, the foe of the dead above the earth and below, became the patron god of Pharaoh (Sesostris) and his royal house, especially in the Nile Delta region. But Abram knew and used the name of the Most High God of the heaven and earth. It was in the city of Ur, in the land of Chaldees (Chaldeans), that his kinsfolk and father dwelt. (The Mesopotamian city of Ur is identified with Tell-el Muqayyar [Mugheir], about one hundred and fifty miles from the Persian Gulf or southeast of Babylon; it was a busy seaport in the time of Abram. Ruins there cover an area of about three thousand by twenty-four hundred feet. This was once a center of the moon-god Sin; the ruins of a temple tower or ziggurat about 200 feet long, 150 feet wide, and seventy feet high prevail to this day. In the royal tombs were found many objects of gold, silver, lapiz lazuli, and other precious stones; and the remains of early Sumerian kings and queens and their courtiers were also found. The private houses in Abram's time were built of bricks, plastered, and whitewashed; and many residences had thirteen or fourteen rooms surrounded by a paved courtyard. Abram's father Terah, also known to the Arabs as Azar, was a rich man of considerable wealth, including many servants and stewards over them; and Abram was raised in an atmosphere of plenty and abundance, albeit under the influence of his idolatrous father. Yet Abram did choose to leave the good life in Ur, to move to a strange land, in obedience to the command of Jehovah the Most High God.) And Abram saw that it was needful for him to find another place of residence; and knowing that there was greater happiness, peace and rest for him, he sought the blessings of the fathers and the right to the Holy Priesthood; that he might be ordained to minister the same unto others. Having been a follower of righteousness, a seeker of the greater knowledge of God and His kingdom, and desirous of receiving instructions and keeping the commandments of God, Abram became the rightful heir to the Holy Priesthood after the Order of the Son of God. This Holy Priesthood came down from the fathers who first made it known unto the man on earth at the time the Lord showed man the

reckoning of time, the months and years, in 4241 B.C.; and the right of the firstborn became customary in the established Order, from the time of Adam, the first patriarch and high priest, taken from among men. Abram sought his own appointment unto the Holy Order, according to the promise of the Most High God to the fathers concerning their seed. But his father Terah and kinsfolk having turned away from their righteousness, and the holy commandments of the Lord, unto the worshiping of the gods of the heathen, they utterly refused to hearken to his voice. Their hearts were set to do evil, and were wholly turned to the gods of the Elkenah, the Libnah, the Mahmackrah, the Korash, and the gods of the Shagreel and Pharaoh. They turned their hearts to the heathen rituals, ceremonies and sacrifices; even offered up their children unto their pagan idols of the underworld. And when Abram attempted to correct their ways of error, sin and iniquity, they tried to take away his life; and handed him to the pagan priest of Elkenah, who was also a priest of the Pharaoh of Egypt, to be sacrificed upon the altar; for it was the custom to offer up upon the altar, dissident men, women and children, unto the gods of the heathen. Upon the altar, which stood by Potiphar's Hill, in the plain of Olishem, the priest of Elkenah offered up three virgins at one time, the daughters of Onitah, one of royal descent directly from the loins of Ham, son of Noah. These virgins were offered up because of their virtue, for they would not bow down to worship the dumb gods of wood, stone or clay. Therefore they were sacrificed upon this altar, in the manner of the Egyptians. The altar was a bedstead, in the form of an elongated lion; under it were four (canopic) jars, representing the four sons of Horus, protected by four goddesses, namely: Isis, Nephthys, Neith, and Selket. These jars were used for the embalmed organs of the deceased. Imsety (liver), Hapi (lungs), Duamutef (stomach), and Quebehsenuef (intestines), were placed within each, and buried with the embalmed body of the deceased; and the altar stood upon a wooden platform, upon which was an engraving of the new crocodile god Sobk in the marshes of Lower Egypt. The royal house and Pharaoh (Sesostris) had proclaimed Sobk to be their patron god; and Re (Ra) the sun god and Horus the hawk-faced god of the sun were no longer worshiped by Pharaoh and his household during this time; and Pharaoh's sister-wife was the worshiper of the goddess Neith (Neit), whose sign (♀) was tattooed upon her men worshipers. Three facsimiles from the records of Abram (Abraham), which are in possession of the Church, are included here; these records of Abraham, written by his own hand upon papyrus, were found in the catacombs (subterranean burial chambers) of Egypt.

And it came to pass that the priest of Elkenah laid violence against Abram, that he might slay him also, as he had done to the three virgins upon the selfsame altar; and he tied him up, and placed him upon the altar. And as the priest of Elkenah lifted up his hand upon him, to slay him with a knife, Abram lifted up his hands and called upon the name of the Lord his God; and his voice reached the heavens, and an angel of the Lord was sent to minister unto him. And the angel of the Lord immediately unloosed his bands; and Abram heard a voice, saying: Abram,

1. Angel of the Lord (Horus).
2. Abram (Abraham) upon the altar.
3. Pagan priest of Elkenah. (He was also a priest at the court of Pharaoh.)
4. Lion-shaped bedstead in front of which is the stand for lotus flowers.
5,6,7,8. Canopic jars represent the four sons of Horus; in which embalmed organs Imsety (liver), Hapi (lungs), Duamutef (stomach), and Qebehsenuef (intestines) were placed, and were to be buried with the embalmed body of the deceased.
9. Sobk the crocodile-god of Pharaoh (Sesostris), in the marshes of Lower Egypt. Sobk was the enemy of the dead below and above the ground.
10. Subterranean burial chambers.

Abram (Abraham) to be sacrificed upon the altar.

Abram, behold, my name is Anointed One (Christ), and I have heard thee; and have come down to deliver thee, and take thee away from thy father's house and from thy kinsfolk, into a strange land, which thou hast not seen; for they have turned their hearts away from the Lord, to worship other gods. Therefore, I have come down to visit their sins and iniquities; and to destroy him who hath lifted up his hand against thee, Abram, my son, to take away thy life. Behold, I will lead thee, and put upon thee the name of the Anointed One, even the Priesthood of thy fathers; and the power of the Lord shall be over thee, as it was with Noah, so shall it be; and through thy ministry, the name of the Most High God shall be known in the earth forever, for He is thy God.

And, behold, the Lord did break down the altar at Potiphar's Hill, in the land of Ur of Chaldea, and also in the court of Pharaoh in Egypt. Now this king of Egypt (Sesostris) was a descendant of Ham, son of Noah, and partaker of the blood of Canaanites by birth; from his descent sprang Egyptian pharaohs of this royal house. It was Egyptus (meaning strange in Chaldean), daughter of Ham, who first discovered the land of Lower Egypt to dwell in. When this woman found the land to settle in, it was under water, due to the flooding of the Nile; but later, when the floods abated, she and her sons were brought to settle there, and to govern the land of Egypt, which also meant "strange" in Chaldea. Kheti, the eldest son of Egyptus, was the first of the Pharaohs of the line of Ham. Pharaoh being a righteous man, established his kingdom and judged his people wisely and justly all his days; seeking earnestly to re-establish the Holy Order established by the fathers in the first generations of the patriarchal reign of Adam; and also of Ham, son of Noah, who was blessed with the blessings of the earth and temporal wisdom, but was cursed regarding the Holy Priesthood. Now, these Pharaohs being of that lineage by which they could not claim the right to the priesthood, Abram's fathers, eight generations after Shem, were gradually led away

captive by them into the Egyptian bondage of soul, through idolatry, and false worship.

Now shortly after the priest of Elkenah was smitten that he died, there came a famine in the land of Chaldea; and Abram's father was sorely tormented because of the famine; and he repented of the evil which he had conceived against his son, to take away his life. But Abram rejoiced in the possession of the records of the fathers the patriarchs, and in knowledge of the rights and the blessings of the Priesthood, which the Lord his God had preserved in his hands. And Abram (Abraham) kept these records until his last day, and added upon them, by writing in his own hand (upon papyrus), as it was and is the custom and requirement of the Holy Order to do so.

And it came to pass that the Lord caused the famine to wax sore in Ur, insomuch that Haran, Abram's brother, died; but Terah yet lived. Then, Abram took Sarai his half-sister to wife. She was ten years younger than him; and Nahor the brother of Abram took Milcah, the daughter of Haran to wife. Now, the Lord had said unto Abram: Abram, get thee out of thy country and from thy kindred and father's house, unto a land that I will show thee; and He also gave Abram Urim and Thummim (Lights and Perfections). Therefore Abram left Ur of Chaldees to go unto the land of Canaan; and he took Lot, his brother's son, his wife Sarai, and his father Terah; and they traveled with their flocks and herds, and all their possessions, by the way of the city of Babel, toward Mesopotamia, unto the land which they called Haran, near Paddan Aram, about six hundred miles northwest of Ur, in northern Mesopotamia. The city of Haran, also known as Harran or Harranu, was an important caravan route, linking it with other commercial cities; and was situated on the Belikh river about sixty-eight miles above where it enters the great Euphrates river. Here Abram remained until the death of his father Terah. Now seventy-five years old, Abram began to move his household out of Haran, southward toward the land of Canaan, the Promised Land; and crossed the Euphrates on the fourteenth day of Abib (Nisan), 1943 B.C. After the famine abated and Terah died in sin and idolatry at the age of two hundred and five years, Abram and his nephew Lot prayed unto the Most High God; and the Lord appeared to Abram, saying: Arise, and take Lot with thee; for I have purposed to take thee away out of Haran, and make thee a priest (minister) to bear my name in the land of Canaan, which I will give unto thy seed after thee, for an everlasting possession, according to their faithfulness and obedience to my commandments. For I am the Lord thy God; and I dwell in the heaven, and the earth is my footstool. I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains: Depart hence, and behold, suddenly in an instant they are taken away by a whirlwind. My name is Jehovah (יהוה), and I know the end from the beginning. My name shall be upon thee, for thou art anointed by my Spirit; and I will make of thee a great nation, and bless thee beyond measure, and make thy name great among all nations. And thou shalt be a blessing unto thy seed, for they shall bear this ministry and the Priesthood unto all nations; and I will bless them through thy name.

Furthermore, as many as receive the Gospel and obey the commandments shall be called after thy name, and shall be accounted thy seed; and they shall rise up and bless thee as their father and patriarch. And I the Lord shall bless them that bless thee, and curse them that curse thee. This day I give thee another promise, that the right to the (Holy) Priesthood shall remain in thee and thy seed, according to their faithfulness and worthiness; yea, even the blessings of the Gospel, the blessings of Salvation, the gift of the Holy Spirit, and life eternal.

And the Lord God showed Abram by means of the Urim and Thummim that the stars were numerous in number; and that one of them was nearest to the throne of God, and there were many great ones near to it. And the Lord said unto Abram: These are the governing ones; and the name of the great one is Kolob (Qolob), because it is near unto me. For I am the Lord thy God, I have set this one to govern all those which belong to the same Order as that upon which thou standeth (the Holy Order of the Son of God). And the Lord showed unto Abram, by the Urim and Thummim, that Kolob was after the manner of the Lord according to its time and season in the revolutions thereof; that one revolution was a day unto the Lord, according to the manner of His reckoning; and it being one thousand years, according to the time appointed upon earth, where stood Abram. And the Lord said unto Abram: The planet upon which thou standeth is the lesser light, lesser than that which is to rule the day; even the lesser light which ruleth the night is above or greater than that upon which thou standeth in point of reckoning, for it moveth in order more slow; this is in order because it standeth above the earth upon which thou standeth; therefore the reckoning of its time is not so many as to its number of days, months or years. And the Lord said unto Abram: Now, Abram, these two facts exist, behold thine eyes see it; it is given unto thee to know the times of reckoning, and the set time; yea, the set time of the earth upon which thou standeth, and the set time of the greater light to rule the day, and the set time of the lesser light to rule the night. The set time of the lesser light is longer as to its reckoning than the reckoning of the time of the earth upon which thou standeth; and where these two facts exist, there exists another fact, that it must needs be that there exist another planet whose reckoning of time is longer still. And thus, there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; the Kolob which is set nigh unto the throne of God, to govern all those planets which belong to the same Order (of the Son of God), upon which thou standest. And it is given unto thee to know the set time of all the stars that are set in the heaven to give light, until thou come near unto the throne of God.

Thus the Lord spoke to Abram, face to face, as one man talketh with another; and He told Abram the works of His hands, and said unto Abram: My son, behold, I will show thee all these. Then, He put his hand upon Abram's eyes, and Abram beheld those things which His hands had made, which were many; and they began to multiply (grow) before his eyes, and he could not see the end thereof.

And the Lord said to Abram: My son, if two things exist, one above the other, there shall yet be greater things above them; therefore Kolob is the greatest of all the lights in the firmament that thou hast seen;

Government of Kolob (Qolob)

Now, because the humble servant of the Lord of Hosts hath been blessed from on High with the gift of the ancient Scriptures and some knowledge of hieroglyphics, he hath thus provided the following explanation pertaining to the government of Kolob (Qolob). May the generations of our day, and in the future cherish that which is being revealed by the means of the power and divine guidance of the Most High and Living God:

1. Throne of the Lord God, the Father, which dwells in the midst of the universe. The Throne of the Lord God is divided into the left and right arm, temporal and spiritual arms of the Eternal Throne. Two forms of Ptah, the mind and tongue of the Lord God the Father, are shown on His either side, with sun-disks over their heads. Ptah is the next highest in power, authority, knowledge and understanding in the government of the universe. Two forms of Ptah serve as the Most High Councillors of the Throne of the Lord God.
2. The Son of God, the Anointed One of the Eternal Throne; He was called the Savior and Messiah (Re or Ra). In His left hand is the scepter of the Holy Pyramids. The Son ruleth over the temporal (wordly) and spiritual affairs of the universe. The Son is the nearest to the heart or pulse (kolob) of the Lord God and His Throne. Horus the Hawk-faced God has dominion over the temporal affairs of God's government, and he abides on the left side of the Throne of the Son (Re). On His right side are those who dwell in the Field of Yaru (Earu), the Blessed Field, the righteous and the just, and the holy.
3. (A) Hawk-faced sun-god Horus receives his power, authority and glory from the Son of God, and also from the Father. Horus sits on the throne of his celestial barque, with the scepter of dominion in his left hand; and sun-disk above his head. Horus has the dominion over the temporal (worldly) affairs of the government of the universe. His nature is of rajas, of passion, whereby he performs actions with the expectation of rewards, and his attachments are to objects of the senses and things of the world.
   (B) Udjat eye, the emblem of Horus.
   (C) Stand for lotus flowers. (Lotus flower was most sacred for out of it came the Sun [Son] God.)
4. The righteous and the just receive their power, authority, and glory from the Son of God; and abide on the right side of the Eternal Throne of the Son of God. The Egyptians believed that there was a field in the northeast of the heavens, called the Field of Yaru (Earu), or the Field of the Blessed, and the departed ones dwelt there in security and in abundance. The just and righteous were carried to the Field of the Blessed in a celestial barque by angels of the Son or by the Son Himself; or the blessed soul was carried on the wings of a dove, or some other bird. Not everyone could enter the Field of the Blessed, only the just and righteous obtain passage across the waters, to the Field of Yaru. The Holy Priesthood after the Order of the Son of God ruleth over the Spiritual affairs of the government of the universe. The nature of these souls is that of sattva, or of goodness and virtue; whereby their duties are contemplation and reflection, and they perform action without the expectation of reward; they are not attached to the objects of the senses nor the things of the world. They live on the offerings made to the temples of their God.
5. Gods of the dead or the underworld rule the subterranean world of the departed, which is upside down. This realm is also called the "western world," the world of the spiritually and physically dead. Those who live in this realm possess the nature of tamas or the dark quality of dullness. They are cut off from the presence of the Son of God; but the Lord God the Father hath assigned angels to minister unto them, both from the temporal and the spiritual kingdoms of the government of the universe.

because it is nearest unto me. Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star might exist above it; as also, if there be two spirits, one more intelligent than the other, then intelligence must exist upon intelligence, without beginning and without end; for they existed forever, for they are gnolaum, or eternal. Two facts do exist, that if there are two spirits, one being more intelligent than the other, then there shall be yet another more intelligent than they; I am the Lord thy God, I am more intelligent than they all; the same who sent His angel to deliver thee from the hands of the priest of Elkenah. I dwell in the midst of them all; and now thou dwellest amongst them; and therefore, I have come down to declare unto thee the works of my hand; wherein my wisdom excelleth them all, for I rule in the heavens above, and the earth beneath, in wisdom and prudence, over all the intelligences thine eyes have seen; I came down in the beginning, when the heaven and the earth were organized and formed on the earth, for the benefit of man. The governments were first instituted by the Lord God and His Only Begotten for the benefit of man; thus, He holds men accountable for their actions in making laws and administering them. No government can exist in peace, safety and salvation, except such laws are framed and held immutable, that secure each man free exercise of conscience, the divine gift of agency forever, without exceptions. The Lord God hath granted this divine and eternal gift from the time He established His kingdom upon the earth; and Adam was forgiven of his transgression, when he repented and forsook the sin for which he repented and made sacrifices unto the Lord God. Through the use of agency man may choose between good and evil, reward and punishment, and live his life according to his own beliefs; and be accountable for his own actions. Thus, the sins of the parents cannot be passed on to their children; but the curse of the Lord God must be fulfilled unto the third and fourth generations. Satan the Devil is the destroyer of man's agency; he is the enemy of freedom and liberty, free-will and choice; and by this knowledge ye shall know if a thing is of the Devil or of the Lord. The government of God was established before the time of Adam, and the Only Begotten of the Lord God ruleth the heaven and the earth; and those who dwell in His kingdom are accountable to Him alone, and no one else. Thus temporal laws cannot prescribe the rules of worship nor the forms of rituals and ceremonies, to bind the conscience of man; civil magistrates and officers are given the power to restrain crime, and punish the guilty, but never to control the conscience or to suppress the liberty and freedom of the individual.

Depending upon the capacity of the individual, each person is given the opportunity to achieve the degrees of glory and salvation either in the celestial, terrestrial or telestial kingdoms; and are held accountable to their Redeemer and Savior Jesus Christ. In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter the Holy Order after the Son of God; and if he does not, he may enter the next lower degrees of heaven, but he cannot have eternal increase. The celestial glory is that of the sun, likened to the glory of God, the highest of all; the Lord God, the Father, reigns upon His throne of celestial glory forever and ever; and those who dwell in His presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of His fullness and grace. And the

Lord God makes them equal in power, might and dominion. These are they who dwell in the presence of the Father and the Son forever and ever; and shall come forth in the first resurrection, the resurrection of the just and righteous and obedient; they dwell with the Living God in the holiest of all heavenly places. These are they who dwell in an innumerable company of angels, in the assembly of the church of the Firstborn, the Holy Order. These are they whose names are written in heaven, where God and the Son are the judge of all. These are the just and righteous men made perfect through the Son; their bodies are celestial, and their glory is that of the Son. The terrestrial glory differs from the celestial glory as the earth differs from the sun, and as the moon differs in brightness from that of the sun. The terrestrial world belongs to the spirits of men kept in prison. These are they who were preached the Gospel, and who were visited by the Son, but they received not the Word. These are honorable men of the world, who have been blinded by the craftiness of men and the Devil; these are they who might receive the presence of the Son, but not the fullness of the Father; they receive the glory, but not the fullness thereof; wherefore they become bodies terrestrial, not celestial, who are not valiant in their testimony of Jesus Christ, the Son of the Living and Eternal God; therefore they cannot obtain the supreme crown of the kingdom of God. It is impossible for a man to be saved in ignorance. The telestial glory, the least of the three glories, differs from the terrestrial, as the brightness of the stars differs from the brightness of the moon; but while the moon reflects the light of the sun, the stars do not reflect the light, but create their own light, which neither is life-giving nor illuminating, nor does their individual brightness benefit man. The telestial world belongs to those who received not the Gospel, but they deny not the Holy Spirit. These are they who were thrust down to hell (Sheol, Jehenna), and will not be redeemed from the power of Satan the Devil, until the last resurrection, when all the works of the Son of God are finished upon earth. These are they who received not the fullness of the Son, but received the Holy Spirit (Holy Ghost) and the ministration of the terrestrial kingdom, and the angels are appointed to minister unto them. The glory of the telestial is that of the stars. For as one star differs from another, so does one from the other in the glory of the telestial world. These are they who say they worship their own idols or the idols of the terrestrial world. They receive not the Gospel, neither the testimony of the Son of God, nor are obedient to the commandments. These are they who are liars, and sorcerers, adulterers, whoremongers, and whosoever loves and makes a lie. They suffer the wrath of God and vengeance of eternal fire. Thus, they are cast down to hell to suffer, until all the works of the Son of God are perfected and finished upon the earth. The inhabitants of the telestial world are as numerous as the stars in the sky and the sand upon the seashore.

The Son of God, which is Jesus Christ, sits on the right hand of the Lord God, the Father; and by the Son, through the Son, and of the Son the worlds are and were created; and the inhabitants of the earth are begotten sons and daughters of the Son, the Lord their God. The begotten of the Son are those who did receive the Gospel, and believed on the Son, obeyed the commandments, fulfilled the required ordinances, and received the Holy Spirit. Into their hands the Father hath given

all things; they are the priests and kings, who have received of the fullness of His glory; and are the priests after the Order of the Son of God; they are likened unto gods, even as the sons of God; wherefore all things are theirs; life and death, present and future, all are theirs; for they belong to the Son, and the Son belongs to the Father. They shall overcome all things. Wherefore let no man glory in man, but let him glorify the Most High God, the Living and Eternal God.

He who is not able to abide the law of the celestial kingdom, cannot abide a celestial glory; he who cannot abide the laws of the terrestrial kingdom, cannot abide a terrestrial glory; and he who cannot abide the telestial law, cannot abide a telestial glory; but is cast out into the outer darkness, which is not a kingdom of glory. The celestial law governs the whole earth; and those who abide in it fill the measure of its creation, and transgress not the commandments, statutes and ordinances of the Gospel. And those quickened by a portion of the celestial glory, shall receive the fullness of the celestial glory; those who are quickened by a portion of the terrestrial glory, shall receive the fullness of the same; and those who are quickened by the portion of the telestial, shall be added upon the fullness of the telestial glory. For what doth it profit a man, if a gift is bestowed upon him, and he receive it not; neither he rejoiceth in the gift, nor in him who bestows the gift upon him. Know it then, that which is governed by law is also preserved, perfected and sanctified by the same. All kingdoms, great and small, are given a law; and there is no space on the face of the earth without a kingdom. There exist two kinds of beings in the celestial kingdom, in the presence of the Most High God, namely: the angels who are resurrected beings, and the spirits of just and righteous men made perfect, who are not resurrected. Thus when a messenger visits thee saying that he has a message from God, offer him thine hand to shake hands. If he were the angel of the Lord, he will do so, and thou shalt feel his hand; but if he be the spirit of the just and righteous made perfect, he might not move to shake your hand, but he will deliver his message with power and authority; for it is contrary to the order of heaven for a just man to condescend and deceive. On the other hand, if the Devil or the Satan, dressed as an angel of light, visit thee, and thou ask him to shake hands, he will offer thee his hand, but thou shalt not feel anything. Thus, my son, in this manner thou mayest know to discern between the ministering angels of the Lord and the Devil.

Now after the Lord had ceased to speak, and withdrew His presence from Abram, Abram said in his heart: Thy servant hath sought Thee earnestly, and now he hath found Thee. Thou didst send Thine angel to deliver me from the hand of the priest of Elkenah, by Potiphar's Hill, in the land of Chaldea; therefore it will do me good to hearken unto Thy voice, and rise up and depart in peace. So Abram departed from Haran with Lot, Sarai his wife, and Lot's wife, and all other souls that were converted in Haran; along with all their flocks and herds, and possessions, southward toward the land of Canaan. Abram was sixty-two years old when he left the city of Ur in the land of Chaldees; and now he was seventy-five years old. And they journeyed from Haran by the way of Jershon (Jarash, Jerash), and dwelt in tents along the way. Here, at Jershon, Abram built an altar, and made an offering unto the Lord,

II. THE SECOND EPOCH: FROM SHEM TO ABRAHAM (2468 - 1843 B.C.)

and prayed that famine might not come again upon his kindred who had stayed behind, that they might not perish. Then, they continued their journey southward from Jershon and arrived at Shechem (Sechem), in the plains of Moreh; and here Abram called upon the name of the Lord with all his heart and soul, because they had arrived in the land of the idolatrous nation. And the Lord appeared unto Abram in answer to his prayers, and said: Unto thy seed will I give this land; and there he built an altar unto the Lord. Then Abram arose from the place of the altar, and removed from there unto a mountain on the east of Beth-El, and pitched his tent between Beth-El on the west and Hai (Ai) on the east; and there he built another altar unto the Lord, and called again upon the name of the Lord. And Abram continued his journey southward; and there was a continuation of a very grievous famine in the land; and Abram decided to go down into Egypt, to sojourn there. And it came to pass, when they reached near Egypt, Abram said unto Sarai his wife: Behold now, I know that thou art a fair woman to look upon; when the Egyptians shall see thee, they shall say in their heart, this is his wife, kill him and save the woman (for it was the popular habit of some Egyptians to capture attractive women, and kill their husbands by using military and other means). Tell them, therefore, that thou art my sister, that it may be well with both of us. And, behold, it came to pass that when Abram entered into Egypt, the Egyptians beheld the woman that she was very fair (although she was sixty-five years old, for the Lord had preserved her); and the princes of the house of Pharaoh saw her, and summoned her before Pharaoh; and the woman was taken into Pharaoh's house. And he treated Abram well for her sake; although Abram himself was very rich in cattle, silver and gold, and had many menservants and maidservants.

And Pharaoh invited Abram to his throne room and asked him to sit upon the throne, and Abram gave audience to all the princes and princesses of Egypt; and the sister-wife of Pharaoh stood on the right hand of Abram and blessed them as the royal slave brought each couple and presented them for their audience and blessings. And this auspicious occasion was recorded by the court scribes, a copy of which is shown in the facsimile on the next page (also shown in the Book of Abraham as Facsimile No. 3).

But the Lord plagued Pharaoh and his house with a great plague, because of Sarai, Abram's wife. And Pharaoh called Abram, and said: What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? Lo, I might have taken her to me to wife; now therefore here is thy wife, take her and go thy way. And Pharaoh commanded his men concerning Abram; and they sent him away, his wife and all that he had. And they all returned to the same place between Beth-El and Hai (Ai), where they had pitched their tents before, and Abram built an altar there; and called upon the name of the Lord (יהוה), and continued his journey southward. Now Lot, who was moving about with Abram, also had flocks and herds and tents; then quarreling arose between Abram's herdsmen and the herdsmen of Lot. So Abram said unto Lot: Let there be no quarreling, I beg thee, between thee and me, or between thine herdsmen and mine, for we are

Abram (Abraham) upon the throne of Egypt

1. Abram (Abraham) sitting upon the throne of Egypt, wearing the Atef crown of Upper and Lower Egypt; in his left hand is the scepter of rule and dominion.
2. Sister-wife of Pharaoh (Sesostris), blessing a royal couple escorted by a chamberlain; in her hand she holds the symbol of goddess Neith.
3. Stand for lotus flowers (Lotus flower was most sacred, for out of it came the Son-god.)
4. Egyptian princess escorting a prince.
5. Prince of agriculture.
6. Court chamberlain.
7. Egyptian representation of the firmament (sky).

brothers. Is not the whole land before thee? Separate yourselves, I beg thee, from me. If ye go to the left, I'll go to the right; and if ye go to the right, I'll go to the left. Lot then chose all the plain of Jordan, and journeyed eastward; and the two men separated themselves, one from the other. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners in the eyes of the Lord exceedingly. And the Lord said unto Abram, after he was separated from Lot: Lift up thine eyes, and look from the place thou art, northward, and southward, eastward and westward; for all the land which thou seest, to thee I will give it, and to thy seed for ever. And I will make thine offspring as the dust of the earth, so that if a man can number the dust of the earth, then shall thine offspring be counted. Arise, walk through the land in the length of it and the breadth of it; for I will give it to thee. Then Abram moved his tent and dwelt in the plains of Mamre which is in Hebron, and built there an altar to the Lord.

Now, in the days of Amraphet king of Shinar (Babylonia); Arioch king of Ellasar; Chedorlaomer king of Elam; and Tidal king of Goiim went to war against Bera king of Sodom, Bershal king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim and the king of Bela (which is Zoar). And when Abram heard that Chedorlaomer and his allied kings had carried off his nephew Lot, who lived in Sodom, Abram armed his trained servants born in his own household, three hundred and eighteen

of them; and went in pursuit as far as Dan. After Abram returned from defeating Chedorlaomer and his allied kings, the king of Sodom came out to meet him in the valley of Shaveh (which is the king's valley); and Melchizedek, king of salem (peace) and the priest of the Most High God, brought forth bread and wine, and blessed Abram, saying: Blessed be Abram of the Most High God, creator and possessor of the heaven and the earth; and blessed be the Most High God which hath delivered thine enemies into thine hands. Then Abram gave Melchizedek a tenth of everything; and when the king of Sodom offered Abram the goods (of the booty) and the captive persons, Abram replied: I have raised my hands to the Lord God Most High, Creator of heaven and earth; and have taken an oath that I will accept nothing belonging to thee, not even a thread or a thong of a sandal; that you may never be able to say, I made Abram rich; I will accept nothing, but that which my men have eaten, and the share that belongs to men that went with me to Anar, Eshcol and Mamre; let them have their share. After this, the word of the Lord came to Abram in a vision: Fear not Abram, I am thy shield and thy very great reward; but Abram said: O Sovereign Lord, what can you give me since I remain childless; and the one who will inherit my estate is Eliezer of Damascus. Thou hast given me no children; so a servant in the household will be my heir. Then the word of the Lord came to him: This man will not be thy heir, but a son coming from thine own loins will be thine heir; and the Lord took Abram outside of his dwelling place and said: Look up at the heavens and count the stars, if indeed thou canst count them; so shall thine offspring be. He also said to him: I am the Lord who brought thee out of Ur of Chaldees to give thee this land, for an everlasting possession; but Abram said: O Sovereign Lord, how can I know that I will gain possession of it; and when the sun was going down, a deep sleep fell upon Abram, and a thick and dreadful darkness came over him. Then the Lord said unto Abram: Know for certain that thy descendants will be strangers in a country not their own, and they shall be enslaved and mistreated for four hundred years; but I shall punish the nation they serve as slaves, and afterward they will come out with great possessions; and thou shalt go to thy fathers in peace, and be buried in a good old age; but in the fourth generation they shall come hither again, for the iniquity of the Amorites has not yet reached its full measure. In the selfsame day, when the sun went down, and it was dark, a smoking pot and a blazing torch appeared, passing between each other, and the Lord made a covenant with Abram, saying: To thy offspring I have given this land; from the river (Nile) in Egypt, to the great river Euphrates; all the land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites. Now, Sarai, Abram's wife, had borne him no children and continued to remain barren for ten years, after they had arrived in the land of Canaan, from Mesopotamia; but she had an Egyptian handmaid whose name was Hagar (Hajirah), and Sarai said to Abram: The Lord hath kept me from having children; I beg you, go sleep with my maidservant; perhaps I could build a family

through her. (So Abram agreed to what Sarah said and went in unto Hagar, and she conceived. In 1932 B.C., Ishmael or Ismail was born, when Abram was eighty-six years old.) Later, Sarai despised Hagar, and mistreated her; so she fled from Sarai. And an angel of the Lord appeared unto her, near a spring in the desert, the spring that was beside the road to Shur, and said: Hagar, Sarai's handmaid, where have thou come from and where goeth thou? She said; I am running away from my mistress Sarai. Then the angel of the Lord said unto her: I will multiply thy seed exceedingly, that it shall not be numbered for multitude. Behold, thou art with child, and shall bear a son and shalt call his name Ishmael, because the Lord hath heard thine affliction. Thy seed will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren; and he shall dwell in the midst of them, and they shall dwell in the midst of him. And Hagar called the name of the angel of the Lord "the God that sees me," for she said; Have I indeed looked upon Him that seeth me? Have I indeed beheld the countenance of the one that watches over me, in the manner of the angels from the presence of the Lord? And she called the name of the place, where the well was, Beer-lahai-roi, which was between Kadesh and Bered. And it came to pass that Hagar bore Abram a son, when he was eighty-six years old; and Abram called his name Ishmael. When Abram was ninety-nine years old, the Lord appeared to him and said: I am the Almighty God; walk before me and be made perfect; and I will make my covenant between me and you; and will multiply thee exceedingly. And Abram fell on his face and the Son of God talked with him, saying: Behold, my covenant is with thee, and thou shalt be a father of many nations; neither shalt thy name any more be called Abram, but thy name shalt be Abraham, for a father of many nations I have made thee. And I will make thee exceedingly fruitful, and I will make nations of thee; and kings shall come out of thee; and I will establish my covenant between me and thee, and thy offspring after thee; in their generations, an everlasting covenant to be a God to thee and to thy offspring after thee. And I will give to thee and thine offspring the land wherein thou art a stranger; all the land of Canaan for an everlasting possession, and I will be their God. And God said to Abraham: Thou shalt keep my covenant therefore, thou and thine offspring after thee, in their generations. This is my covenant: Every male child among you shall be circumcised; and ye shalt circumcise the flesh of your foreskin; and it shall be a token of the covenant between me and you that all children of the covenant must be circumcised by the time they are eight days old, from now on and forever. He that is born in your house, or bought with money, which is not of your offspring; and the uncircumcised male or child whose flesh of their foreskin is not circumcised, that soul shall be cut off from my people. He hath broken my covenant. And God said to Abraham: As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall be her name; and I will bless her, and give thee a son also of her; and she shall be a mother of nations, kings of people shall be of her. And Abraham fell upon his face and laughed in his heart, saying:

Shall a child be born to him who is a hundred years old; and shall Sarah bear a child at the age of ninety? And Abraham said to God, if only Ishmael might live under Thy blessing; and God said: Sarah thy wife shall indeed bear a son, and thou shalt call his name Isaac; and I will establish my everlasting covenant with him and his offspring after him. And as for Ishmael, I have heard thee. Behold, I have blessed him; and will make him fruitful, and multiply him exceedingly; he will be the father of twelve rulers and I will make him a great nation; but my covenant I will establish with Isaac, whom Sarah shall bear to thee, by this time next year. When the Lord had finished speaking with Abraham, He went up from him, and Abraham took Ishmael and all that were born in his house, and all that were bought with money, every male in his household, and circumcised them, as the Lord commanded him. On the very same day, Abraham, who was ninety-nine, and Ishmael, who was thirteen years old, were circumcised in the flesh of their foreskins.

Three angels of the Lord appeared to Abraham in the plains of Mamre, while he was sitting at the entrance to his tent, in the heat of the day. Abraham looked up and saw that three men stood by him. When he saw them, he ran to meet them; and bowed himself toward the ground, and said: My lords, if I have found favor in thy sight, do not pass your servant by, let a little water be fetched, then ye may all wash your feet and rest under the shade of the tree. Let me fetch you something to eat; so that ye may be refreshed, and then go on your way, now that you have come to thy servant. And they answered: So do as thou saith. And Abraham hurried into Sarah's tent, and said: Make ready quickly three seahs (about twenty quarts) of fine flour and bake some bread, and Abraham ran to the herd and picked a choice calf, tender and good, and gave it to a servant, who hurried to prepare it. He then brought some curd (butter) and milk and the calf that had been prepared, and set them before the three men; and Abraham stood by them under the tree, while they ate. And they said unto him: Where is Sarah thy wife, and he said: There in the tent; and the Lord said: I will certainly return to thee about the time of birth; and thy wife Sarah will have a son. And Sarah heard it at the door of her tent, which was behind him. Now Abraham and Sarah were old and well-stricken in age. Sarah was past the age of child-bearing. So Sarah laughed to herself, as she thought: After I am worn out and my husband is old, will I now have this pleasure? And the Lord said to Abraham: Why did Sarah laugh, saying, will I really have a child now that I am old? Is anything too hard for the Lord? I will return to thee at the appointed time of birth, and Sarah will have a son. Sarah was afraid, so she lied and said: I did not laugh. And He said: Nay, but you did laugh. And the men got up to leave, and they looked toward Sodom, as Abraham walked along with them, to see them on their way.

And the Lord said: Shall I hide from Abraham that which I do, seeing that Abraham shall surely become a great and a mighty nation; and all the nations of the world shall be blessed in him? For I know him that he will command his children, and his household after him to keep

the way of the Lord by doing that which is just and right; so that the Lord may bring upon Abraham that which was promised unto him. And the Lord said: Because the outcry of Sodom and Gomorrah is so great, and their sins are so grievous, I will go down now and see if what they have done is as bad as the outcry that has reached me; if not I will know. Then the men turned away, toward Sodom, but Abraham remained standing in front of the Lord; then Abraham approached Him and said: Will you sweep away the righteous with the wicked? If by chance there be fifty righteous people in the city, will you destroy and not spare the place, for the sake of fifty righteous people in it? And the Lord said: If I find fifty righteous people in the city of Sodom, I will spare the entire city for their sake. Then Abraham spoke up again, saying: Now that I have taken upon myself to speak to the Lord, though I am but dust and ashes, if by chance there shall lack five of the fifty righteous, will you destroy all the city for lack of five? And the Lord said: If I find there forty-five people, I will not destroy it. And finally Abraham said: May the Lord be not angry, but let me speak just once more, what if only ten can be found there? The Lord answered: I will not destroy it for the sake of ten; and as soon as His communion with Abraham ended, the Lord and the angels returned their way, and Abraham returned to his tent. Two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city. When he saw them, he got up to meet them, and bowed down with his face toward the ground and said: My lords, turn in, I pray, into your servant's house and tarry all night, and wash your feet, then go on your way early in the morning, and they said: Nay, but we will spend the night in the street (square). But Lot insisted so strongly that they did go with him, and entered his house, and he prepared them a feast, made unleavened bread, and they did eat. But before they had gone to bed, men from every part of the city of Sodom, both young and old, surrounded the house; and called to Lot, saying: Where are the men who came to you tonight? Bring them out to us, so that we may know them; and Lot went outside to meet them; and shut the door behind him, and said: No, my friends. Don't do this wicked thing. Look, I have two daughters who have never known a man. Let me bring them out to you, and you may do to them that which is good in your eyes; but do nothing to these men, for they have come under my roof. And they replied: Get out of our way, and said: This fellow came here as an alien, and now he wants to play the judge. Now we will deal with thee worse than with them. And they pressed sore upon Lot, and came near to break the door. But the angels reached out, pulled Lot back into the house, and shut the door. Then they struck the men with blindness who were at the door of the house, both big and small, so they could not find the door. Then the angels said to Lot: Dost thou have anyone else here, sons-in-law, sons or daughters, or anyone else belonging to thee in the city? Get them out of here, because we are going to destroy this place. The outcry to the Lord against its people is so great that He hath sent us to destroy it. So Lot went out and spoke to his sons-in-law who were married to his other daughters and said: Hurry and get out of this place, for the

Lord is about to destroy the city. But his sons-in-law thought he was joking. After the daybreak the angels hurried to Lot, saying: Get yourselves up; take thy wife and two daughters that are here, or you will be consumed in the iniquity of the city. And when Lot hesitated, the men grasped his hands; and the hands of his wife and two daughters and led them safely out of the city, for the Lord was merciful to them. As soon as they had brought them out, one of the angels said: Flee for your lives, don't look behind you. Don't stop anywhere in the plain. Flee to the mountains, or you will be consumed. But Lot said to them: No Lord, please. Your servant has found favor in your eyes, and you have shown great kindness to me by sparing my life, but I cannot flee to the mountains; this disaster will overtake me and I will die. Behold, here is a town near enough to run to; and it is small. Let me flee to it; it is very small, isn't it? Then my life will be spared. And the angels said unto him: Very well, I will not overthrow the town thou speaketh of. But flee thither quickly, because I cannot do anything until you reach it. (It is for this reason the town was named Zoar.) By the time Lot reached Zoar, the sun had risen over the land; then the Lord rained down burning sulfur on Sodom and Gomorrah, from the Lord out of the heaven. Thus He overthrew these cities and all the plain and the inhabitants of the cities and the vegetation; but Lot's wife looked back, and she became a pillar of salt.

Early next morning Abraham got up and returned to the place where he stood before the Lord, and looked toward Sodom and Gomorrah, and toward all the land of the plain, and saw dense smoke rising from the land, as the smoke of a furnace. And it came to pass that Lot and his two daughters left Zoar, for Lot was afraid to live there, and settled in the mountains, and lived in a cave. One day the older daughter said to the younger: Our father is old, and there is not one man around to come into us, as is the custom all over the earth. Come, let us make our father drink wine, then we will lie with him, so that we may preserve the family line of our father. And they made their father drink wine. And the older daughter went in and lay with him; but he was not aware of it when she lay down or when she got up. The next day the older said to the younger: See I lay last night with my father; let us make him drink wine also tonight, and you go in and lie with him, that we may preserve the family line of our father. So they made their father drink wine again that night, and the younger daughter went in and lay with him. But he was not aware of it, when she lay down or when she got up. Thus, both daughters of Lot became pregnant by him. And the older daughter had a son, and she named him Moab, who is the father of the Moabites; and the younger also had a son, and she named him Ben-Ammi, who is the father of the Ammonites. Abraham now moved on into the region of Negeb (Negev), to the south, between Kadesh and Shur. During his stay at Gerar, Abraham said of Sarah his wife, that she was his sister; and Abimelech, king of Gerar, sent for Sarah and kept her, but God came to Abimelech in a dream one night, and said: Know that you are but a dead man, for the woman you have kept is a married woman. Abimelech,

who had not touched her, said: Lord, will Thou also destroy a righteous nation? Did the man not say to me that she was his sister; and the woman herself said that he was her brother. I have done this in the integrity of my heart and the innocency of my hands. Then God said to him in the dream: Yea, I know that thou hath done this in the integrity of thine heart, for I also withheld thee from sinning against me; therefore I suffered thee not (to be able) to touch her. Now therefore restore the man's wife, for he is a prophet, and he shall pray for thee; and thou shalt live; and if thou do not restore her, know that thou shall surely die, thou and all thine. Abimelech arose early next morning and summoned all his officials, and told them all these things, which made them quite afraid. Then Abimelech called Abraham, and said to him: What hast thou done to us? In what manner have I offended thee, that thou hast brought upon me and my kingdom a great sin? Thou hast done things unto me which should not have been done. And when Abimelech asked Abraham why he did this, Abraham replied: Because I thought surely the fear of God is not in this place, and they will kill me for my wife's sake; and yet indeed, she is my sister, for she is the daughter of my father, but not of my mother, and she became my wife. And when God caused me to wander from my father's house, I said to her: It shall be thy kindness that thou shew toward me, if at every place we come to, say of me, he is my brother. Then, Abimelech took sheep, oxen, men servants and women servants, and gave them to Abraham, and returned Sarah his wife. And Abimelech said: Know that my land is before thee. Live wherever it pleases thee; and to Sarah he said: Know that I have given thy brother a thousand shekels of silver. He is to thee and to all who are with you, and to others a covering of the eyes. Thus she was reproved. And Abraham prayed to God, and God healed Abimelech, and he was able to have children through his wife and maidservants.

And it came to pass that Sarah did conceive and bare Abraham a son in his old age, when he was one hundred years old, in 1918 B.C. (Ishmael was now fourteen years old), at the set time God had promised him. Abraham named his son Isaac, and circumcised him when he was eight days old, as God had commanded him. Abraham was an hundred years old when his son Isaac was born, and Sarah said: God hath brought me laughter, and everyone who hears about it will laugh with me, and added: Who would have said to Abraham that Sarah would nurse children. Yet I have borne him a son in his old age. The child grew; and on the day he was weaned, Abraham held a great feast. But Sarah saw that the son whom Hagar the Egyptian had borne to Abraham was mocking Isaac. So she told Abraham: Cast out this bondwoman and her son; for the son of this bondwoman shall not share the inheritance with my son Isaac. The matter was very grievous in Abraham's sight; because it concerned his firstborn son. But God said to Abraham: Let the matter concerning the bondwoman and the lad not be grievous in thy sight. Listen to whatever Sarah has told thee, because in Isaac shall thine offspring be called; and also of the son of the bondwoman will I make a nation, because he is thine offspring. Early the next morning Abraham got up,

and took some food and a skin (bottle) of water, and gave them to Hagar, putting them on her shoulder, and sent her away along with his son Ishmael; and they left, and wandered in the wilderness of Beer-sheba. When the water in the skin was all gone, she left the boy lying under one of the bushes; and she went off a good distance, about a bow shot away, and sat herself down, facing the opposite direction, for she could not bear the hurt of seeing the lad die of thirst. And she began to sob. God heard the voice of the boy, and the angel of God called to Hagar out of heaven, and said unto her; What is the matter, Hagar? Fear not, for God has heard the voice of the lad where he is. Arise, lift up the lad, and hold him by the hand, for I will make him a great nation. And God opened her eyes, and she saw a well of water; and went and filled the skin with water, and gave the boy drink. God was with the boy, and he grew and lived in the wilderness of Paran, and became an archer; and his mother got him a wife from the land of Egypt.

Now, it came to pass that Abimelech and Phicol, the chief captain of his army, said to Abraham, God is with thee in all that thou doeth; and Abimelech said: Now therefore swear to me here by God that thou wilt not deal falsely with me nor with my son, and his descendants, but to reciprocate my kindness to me and to the land in which thou hast stayed. And Abraham said: I will swear it. Then Abraham complained to Abimelech concerning a well of water which Abimelech's officers had violently taken away. But Abimelech said: I don't know who hath done this. Thou did not tell me nor had I heard of it, until today. So Abraham brought sheep and oxen, and gave them to Abimelech, and the two men made a treaty. Abraham, however, set apart seven ewe lambs from the flock; and Abimelech asked him: What is the meaning of these seven ewe lambs thou hast set apart by themselves? Abraham replied: Your acceptance of these seven lambs from my hand shall be a witness that I have digged this well. So Abraham called that place Beer-sheba, because the two men swore an oath there. After they had made the treaty at Beer-sheba, Abimelech and Phicol returned to the land of the Philistines. Abraham planted a tamarisk tree at Beer-sheba and called upon the name of the Lord, the Eternal God. He then moved to the land of the Philistines, and dwelt there for a long time.

Some time later God did prove (test) Abraham, saying: Take now thy son, thy only son Isaac whom thou loveth, and go to the land of Moriah; and offer him there as a burnt offering on one of the mountains, which will be shown to thee. Early the next morning Abraham got up and saddled his donkey, and took with him Isaac and two of his servants, to cut the wood for the burnt offering; then gathered up and set out to the place about which God had told him. On the third day of their journey, Abraham looked up and beheld the place at a distance, and said to his servants: Stay here with the donkey, while I and the lad go over and worship, and we will come back to you. Abraham took the wood for the burnt offering, and put it on Isaac his son to carry; and he himself carried the fire and the knife. As both of them walked on together, Isaac spoke up, and said to his father: My father. And Abraham replied: Here am I, my son;

and the lad said: The fire and the wood are here, but where is the lamb for the burnt offering? Abraham replied: My son, God will provide Himself a lamb for a burnt offering; and the two of them walked on together. When they reached the place of which God had told him, Abraham built an altar there, and arranged the wood on it, and bound his son Isaac, and laid him on the altar, on top of the wood. As Abraham reached out his hand and took the knife to slay his son, the angel of the Lord called to him out of heaven, and said: Abraham, Abraham; and he replied: Here am I. And the angel said: Do not lay thine hand upon the lad, nor do anything to him; for now I know that thou obeyst God, seeing that thou hast not withheld thy son, thy only son from me. And Abraham looked up and saw behind him a ram, caught in a thicket by his horns. He went over and took the ram, and offered him up for the burnt offering, instead of his son. And Abraham named the place "the Lord will provide" (Jehovah jireh); for on the mountain of the Lord, He did provide. The angel of the Lord out of heaven called to Abraham the second time and said I swear by myself that because thou hast done this and not withheld thy son, thy only son, I will surely bless thee; and make thy descendants as numerous as the stars in the sky and sand on the seashore, and thine offspring shall rule over their enemies; and through thy offspring all nations on earth shall be blessed, because thou hast obeyed me. Then Abraham returned to his servants, and they got up and went together to Beer-sheba.

Later on, it was told to Abraham that Milcah, Lot's sister, wife of Abraham's brother Nahor, had borne him eight sons: Huz, Buz, Kemuel, Chesed, Hazo, Pildash, Jidlaph, and Bethuel (father of Rebekah). And Nahor's concubine Reumah bore him four sons: Tebah, Gaham, Thahash, and Maachah. And it came to pass that Sarah died at Kiriath-arba (Hebron), in the land of Canaan, at the age of one hundred and twenty-seven years; and Abraham went there to mourn and weep for her; and stood up beside his dead wife, and spoke to the sons of Heth, saying: I am a stranger and a visitor among you. Sell me some property as a burial site here, so that I can bury my dead out of my sight. And the children of Heth replied: Sir, listen to us; you are mighty rulers among us; bury your dead at the choicest of our tombs (sepulchres); none of us shall withhold from you his tomb. Then Abraham bowed himself to the children of Heth, and addressed them, saying: If you are willing to let me bury my dead, then listen to me and mediate with Ephron the son of Zohar on my behalf, so that he will sell me the cave of Machpelah at the end of his field, which belongs to him, at the full price, as a burial site among you. And Ephron the Hittite, who lived among the children of Heth, answered Abraham, in the presence of the children of Heth and all others that passed through the gate of his city, saying: No sir, listen to me, I give you the field and the cave therein in the presence of the sons of my people; I give it to you, bury your dead. And Abraham bowed down before the people, and spoke to Ephron in the presence of everyone there, saying: But if you will give it, I beg of you to listen to me. I will give you money for the field and take it, and I will bury my dead. And Ephron answered Abraham: Sir, listen to me; the land

is worth four hundred shekels of silver, what is that between you and me; bury the dead. And Abraham listened to Ephron, and weighed to him four hundred shekels of silver, current money among the merchants. Thus, Ephron's field in Machpelah, near Mamre, including the cave therein, and all the trees within the borders of the field was deeded to Abraham as his property, in the presence of the children of Heth and everyone who passed through the gate of the city. After this, Abraham buried Sarah his wife in the cave of the field of Machpelah, near Mamre, at Hebron, in the land of Canaan.

Abraham was now old and well-stricken in age, and the Lord blessed him in all things. One day Abraham asked the oldest servant and head steward of his household, Eliezer, to put his hand under his thigh, and made him swear by the Lord, the God of the heaven and the earth that he would not get a wife for Abraham's son Isaac from the daughters of the Canaanites, among whom he lived; but to go to Abraham's country, Mesopotamia, to his relatives, and find a wife for his son. The servant replied: If perchance, the woman is unwilling to come back with me to this country, must I take your son back to the country from where you came? Abraham answered: Be sure you do not take my son back there; the Lord God of heaven who brought me here from my father's house, and from the land of my relatives, spoke to me and swore to me, saying: To thine offspring I will give this land. He will send his angels before thee, so that thou shall succeed in bringing the wife for my son from there. And if the woman is unwilling to come with thee here, then thou shalt be released from this oath of mine; only do not take my son there again. And the servant kept is hand under the thigh of Abraham his master; and swore an oath to him concerning this matter. The servant then took ten of his master's camels and all the goods he needed and left for Mesopotamia (Aram, Nahrain); then from there to the town of Nahor. Here he made his camels to kneel down near a well of water in the outskirts of town. It was evening, the time when women go out to draw water. Then Eliezer prayed in his heart, O Lord God of my master Abraham, I pray thee send me good luck and show kindness to my master Abraham; as I stand here by the well, and the daughters of the neighborhood come out to draw water, may it be that the maiden to whom I shall say: Let down your pitcher, I beg of you, that I may have a drink, she shall say: Drink, and I will give drink to your camels also. Let her be the one whom Thou hast chosen for Thy servant Isaac. Thereby I would know that Thou hast shown kindness to my master. Behold, it happened that before he had finished praying in his heart, Rebekah, daughter of Bethuel, son of Milcah, who was the wife of Nahor, Abraham's brother, came out with her pitcher upon her shoulder; and the maiden was quite attractive in appearance and a virgin who had known no man. She went down to the well, and filled her pitcher and was coming back. Eliezer ran to meet her, and said: Let me I beg of thee, drink a little water from thy pitcher, and she replied: Drink sir, and she hurried and let down her pitcher upon her hand and poured out water for him to drink, and she said: I will draw water for your camels also, until they are

satisfied. And she emptied her pitcher into a trough, and drew enough water for all his camels. Eliezer, marvelling at her, remained calm, and wondered whether the Lord had made his journey a successful one or not. And it was when the camels were finished drinking that the man took out a gold nose ring of half a shekel weight, and two gold bracelets of ten shekels weight for her hands, and asked: Whose daughter art thou, tell me I beg of thee? Is there room in thy father's house to lodge overnight? And the maiden answered: I am the daughter of Bethuel, the son Milcah bore to Nahor, and she added, we have plenty of straw and provender (fodder), and room to stay overnight; and the man bowed down his head and worshiped the Lord and said: Blessed be the Lord God of my master Abraham, who hath not forsaken His mercy and kindness upon my master. Being on my journey the Lord hath led me to the house of my master's relatives; and the maiden ran and told her mother's household about the things that happened; and Rebekah's brother Laban heard the words of his sister about the man, and saw the nose ring and the bracelet on his sister's hand. He ran out to meet the man, and found him standing with the camels near the well, and yelled: Come in, you blessed of the Lord. Why art thou standing outside, for I have prepared the house for the camels. And the man came into the house; the camels were unloaded, straw and provender was brought for them, and water for Eliezer and his men to wash their feet. Then food was set before them; but the man said: I will not eat, until I have told the purpose of my errand. And Laban said: Then speak on. So the man told that he was Abraham's servant and that the Lord hath blessed his master abundantly, and he has become wealthy. The Lord hath given him sheep and cattle, silver and gold, men and maid servants, camels and donkeys; and Sarah his master's wife hath borne him a son when she was very old, and to Abraham's son belongs all that he hath. My master made me swear an oath, saying: Thou must not get a wife for my son from the daughters of the Canaanites in whose land I live; but go to my father's family and to my own clan and get a wife for my son. And when I asked my master: What if by chance the woman is unwilling to come with me, my master replied: The Lord before whom I walk will send his angel with thee; and make thy journey a success; and shall find a wife for my son from my own clan of my father's family; but when thou reacheth the land of my clan, and if thou find not one among them, then thou shalt be released from this oath. And when I came this day unto the well, and prayed to the Lord God of my master Abraham, saying; O Lord God of my master Abraham, if now Thou do prosper my way, it shall be that when a virgin cometh to draw water, and I say unto her: Give me, I pray thee, a little water of thy pitcher to drink; and if she says to me: Both drink thou, and I will also draw for thy camels, let the same be the woman whom the Lord hath appointed for my master's son. And before I had done praying, behold, Rebekah came forth with her pitcher on her shoulder, and went down to the well, and drew water, and I said unto her: Let me drink I pray thee; and she made haste, and let down her pitcher from her shoulder and said: Drink, and I will give thy camels drink also. So

I drank, and she made the camels drink also. And I asked her, whose daughter art thou? And she said: I am the daughter of Bethuel, Nahor's son, whom Milcah bare unto him. Then, I put the nose ring upon her face, and bracelets upon her hands; and I bowed down my head, and worshiped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take the daughter of my master's brother unto his son. And now if ye will deal kindly and truly with my master, tell me if this thing is a good or a bad omen. Then Laban and Bethuel answered: The thing proceedeth from the Lord; we cannot speak unto thee bad or good. Behold, Rebekah is before thee. Take her, and go, and let her be wife of thy master's son, as the Lord hath spoken. And when Eliezer heard their words, he worshiped the Lord, bowing himself to the ground; and he brought forth jewels of silver and gold, raiment, and precious things; and gave them to Rebekah, and to her brother and mother. And they all sat down to eat and drink, and they tarried all night. Eliezer and his men rose up in the morning, and Eliezer said unto the brother and mother of Rebekah: Now, I pray, send me away unto my master; and they replied: Let the damsel abide with us a few days longer, at least ten, after that she may go. And he said unto them: Hinder me not, I pray, seeing the Lord hath prospered my way; send me away that I may return to my master. So they said, we will call the damsel, and inquire at her mouth; and they called Rebekah, and asked: Wilt thou go with this man? And she said, I will go. Then the kinsfolk blessed Rebekah, saying: Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those that hate them. And Rebekah arose to take leave of her damsels; and she and her nurse rode upon the camels, and departed to the south country, by the well Lahai-roi, with Eliezer and his men.

And it came to pass that Abraham took another wife, Keturah, in his old age, after Sarah died at the age of one hundred and twenty-seven years; and Keturah bare him six sons: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Now, Abraham received all things by the spirit of revelation and prophecy, and by obedience to the commandments of the Most High God; and entered the celestial glory and exaltation to sit upon his eternal throne; and received the promise of the Lord concerning his seed, that the fruit of his loins should continue in the world and out of the world, as innumerable as stars in the sky and sand upon the seashore. Therefore, those who do the works of Abraham, enter into the same glory and exaltation, and are saved. According to the law, Sarah gave Hagar to Abraham to wife; and from Hagar sprang a multitude of people, through Ishmael. Thus, Abraham was under no condemnation, for he was obedient to the commandments and was the elect of God. Abraham was commanded to offer up his son Isaac, although it was written that thou shalt not kill. And Abraham obeyed the Lord, knowing that the Lord tries, tests, and even chastises those whom He loveth; and not only Isaac was unharmed, but Abraham was judged faithful and righteous. Abraham's concubines also bore him children, because they were given to him; he neither sought them nor lusted after them;

therefore it was counted as a righteous act. Because the covenant of celestial marriage is a prerequisite for the celestial glory, those who do not abide in this law are damned. Those who receive the blessings of the Lord, must abide the law upon which the blessings were predicated. The conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations or expectations, that are not made and entered into, and sealed by the Holy Spirit of promise, by the anointed one of the Lord, who is authorized to perform the ordinance, both for time and for eternity, are not valid and end when men are dead. And there is never but one on the earth at one time, upon whom this power and keys of the Priesthood are conferred. No man can come unto the Father but by the Son or by His Word; therefore, everything that is in the world, whether it be ordained by men, thrones, principalities, powers or things of name, that are not by the Lord or His Word, shall be thrown down, shaken and destroyed, after men are dead. And, for the House of the Lord is a house of order, not of confusion, He will not accept of an offering which is not made in His name, nor will He receive that which He hath not appointed. Therefore, if a man marries a wife in the world, not by the Lord or His Word, their covenant of marriage is not valid when they are dead, or when they are out of the world. And when they are out of the world, they are not bound by any law; they neither marry nor are given in marriage, but become appointed angels in heaven, the ministering servants of the Lord, to minister unto those who are worthy of a far more and exceeding weight of eternal glory. For these angels are those who did not abide in the celestial law, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; they cannot become gods, but remain angels of the Lord forever and ever.

Now, Abraham the high priest of the Holy Order, was also a very wealthy man, with many flocks and herds, silver and gold, and several hundred members of his household, including three hundred and eighteen trained household servants. He was known to the kings of Canaan as a prophet of God and a powerful chieftain. Yet at no time did Abraham allow the temporal affairs to take priority over the mission and the callings of the Lord; he was always in tune with enticings of the Holy Spirit. He communed with the Most High God through visions and dreams, and personal visitations from His ministering angels. At many places Abraham built altars and offered sacrifices to the Lord his God; and once he himself was about to be sacrificed by the Egyptian priest of Elkenah in the land of Chaldees. Abraham was honored and revered by the Pharaoh (Sesostris) of Egypt, and was extended the honor to sit upon the throne of Egypt and give audience to the princes and princesses of Egypt, and to bless them. As the head of his household, the high priest and patriarch Abraham allowed no ungodliness or idolatry; all his sons, kinsfolk, and servants were circumcised, and were bound by the law of the true and living God. Abraham received the Holy Priesthood after the Order of the Son of God under the hand of Melchizedek, the prince of peace, truth, and righteousness; and was blessed by him. Abraham was the tenth generation

from Noah, through Shem; and was born three hundred and fifty-two years after the Deluge. Abraham's father Terah was seventy years old when his first son was born; Abraham was born sixty years later, when Terah was one hundred and thirty years old.

Although Ishmael was the firstborn of Abraham, the Holy Priesthood was not conferred upon him, for both Ishmael and Hagar his mother were sent away one early morning by Abraham, with some bread (food) and a bottle (skin) of water. It was the will of God that Isaac be the heir to His promise, not Ishmael, for the Lord had spoken these words unto Abraham:

> Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac. And I will establish my covenant with him for an everlasting covenant, and with his seed after him.
>
> And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.
>
> But my covenant will I establish with Isaac, which Sarah shall bear unto thee at the set time next year.

In this manner, Isaac was blessed with the spiritual blessings of the Holy Priesthood, and Ishmael was blessed with the temporal blessings of the world (which was the extension of the temporal or worldly blessings which the Lord God bestowed upon the Egyptians, when He first established His kingdom upon the earth, for the benefit of man). But, truly Isaac was chosen before he was born; and he was foreordained.

Finally at the age of one hundred and seventy-five years, Abraham, the high priest of the Holy Order, died in 1843 B.C., and was buried by his sons Isaac and Ishmael, in the cave of Machpelah.

Also during the Second Epoch (2478 B.C. to 1843 B.C.), the Lord confounded the language at the city of Babel, and scattered the people throughout the face of the earth. This was done during the time when Nimrod and his people built the Tower of Babel (the great tower) in rebellion to the authority and supremacy of the Father and the Son. The Father was the Elohim (Allah, in Arabic; singular form of Elohim), the Father of all the gods in the heavens and on the earth. And the son was Jesus Christ, the anointed Son of God. Christ was the supreme brother of all the gods in the heavens and on the earth. He was the Father of all who believed on His name, and the Lord of everyone and everything in the heavens and on the earth. No one could go to the Father, but through the Son, Jesus Christ. Although the Father may adopt a son from among the children of the world, the adopted son could in nowise enter the kingdom of God without Jesus Christ, the Messiah; the One who held the keys of raising the dead; even those who had died the spiritual death of the natural man Adam could be blessed to live under the grace of Jesus Christ, the Only Begotten Son of the Living and Eternal God, the Father.

The city of Babel (Bab meaning gate, and El meaning God; or Gate of God) was located along the Euphrates on the plains of Shinar, approximately 540 miles east of Jerusalem and about fifty miles south of modern Baghdad. The land of lower Mesopotamia, the valley through

which the rivers Tigris and Euphrates flow, is now called Iraq. Later known as Babylon, the capital city of the Babylonian empire, extended about thirty miles west of the Euphrates, joining the Arabian Desert. In the north of the city, the two rivers approached within twenty-five miles of each other. The plain between the two rivers extended about 250 miles to the south, and about 100 miles at its widest point. The alluvial soil deposits from the flooding of the Tigris and Euphrates made the land quite fertile. The Babylonians constructed extensive canals for irrigation and drainage; and produced bumper crops of barley, corn, dates, pomegranates, figs and other farm produce. Their highly developed knowledge of agriculture yielded wheat two- to three-hundredfold in semi-annual harvests. Their principal building material consisted of clay bricks mortared with bitumen. Bitumen was brought on the River Euphrates on barges, from natural deposits at Hit, about 140 miles northwest of the city of Babel. Nimrod the mighty hunter was the founder of the city. Nimrod was one of the six sons of Cush, son of Ham, son of Noah. The names of his six brothers were Seba, Havilah, Sabtah, Ramah, and Sabtecha. Babylon was the capital of one of the first political empires which came into existence after the great Flood of c.2370 B.C. As the Babylonian empire grew under the tyrannical rule of Nimrod, Babylon (Babel) became the world center of spiritual and temporal learnings. People of all races dwelt in the city. Commerce, industry, construction, and agriculture reached its zenith; and the Holy Priesthood of God also attained full heights, for the holy men did possess the knowledge of the Father and the Son; and the degrees of glory in the Kingdom of God. But, gradually the Holy Priesthood became corrupt under the pressures of the heathen forces. By the time of Peleg (c.2269 B.C. to 2030 B.C.), son of Eber (Heber), son of Shelah, son of Arpachshad, son of Shem (Melchizedek), son of Noah, the Holy Priesthood became quite corrupt. They fell into idolatry and worship of false gods of wood, clay, metal and stone, and celestial bodies; and became carnal, sensual, devilish, and wicked. Many began to die spiritually, and were finally cut off from the presence of the Lord. Their celestial glory became manifest in the worship of the sun god Shamash (Shamus); their terrestrial glory became manifest in the worship of the moon god Sin; and Ishtar (Ashtoreth) became the goddess of the stars, the goddess of the natural man, the carnal, sensual, devilish and wicked man; and the gods of dung, filth, and lies, represented the glories of the outer darkness. During the Second Epoch, Babylon was known to be the spiritual and temporal center of the world; it was called the whole world in one place. The Babylonians were the fathers of astronomy and the study of heavenly bodies; as well as divination, sorcery, witchcraft, necromancy, secret combinations, and thousands of such abominations and evils.

Nimrod, the principal progenitor of the dark-complexioned branch of the human family, became an enemy of the Shemitic (Semitic) God, and openly rebelled against the Father and His Son; and craftily corrupted the Holy Priesthood through bribery, whoredoms, and the use of political power, to win them to his side. Nimrod was driven by the lust of power,

vanities of the world, and the hatred and animosity toward his Creator, the Lord. He also desired to avenge himself of the Lord God, by reason that if the Lord would ever again bring another great Flood upon him and his followers, the tower too high for the waters of the flood to reach would protect them from destruction. Nimrod also did this to glorify himself, and to prove to the people that he was more powerful and mightier than the Lord God of Shem, the God of the Righteous.

And it came to pass that the wrath of God was kindled against the people of Babylon, for their wickedness and iniquities became fully ripe. So the Lord confounded the language of the people, and swore in His wrath that they should be scattered upon all the face of the earth. And according to the word of the Lord, people were scattered. It was during this time that Jared, a man of faith in the Lord, who was a descendant of Japheth (Yapheth), son of Noah, said unto his brother who was a large and mighty man, highly favored of the Lord, saying: Cry unto the Lord, that he may not confound us from understanding our words. And when the brother of Jared did cry unto the Lord, the Lord had compassion upon him, and did not confound the language of Jared and his brother. Then Jared asked his brother to cry again unto the Lord that He might not confound the language of their friends. So the brother of Jared did cry again unto the Lord; and the Lord had compassion upon their friends and their families, that their language was not confounded. Then Jared spoke again to his brother, saying: Go and inquire of the Lord if He may drive us out of the land (Babylon), and cry unto the Lord as to where we shall go. Who knoweth, if perchance the Lord may carry us forth into a land which is choice above all the lands on earth? And if so be, let us be faithful unto the Lord, that we may receive it for our inheritance. And when the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared, the Lord did hear the brother of Jared, and had compassion upon him, and said: Go and gather together thy flocks, both male and female of every kind; and the seeds of the earth of every kind; and thy families and the families of Jared thy brother, and all your friends and their families. And when thou hast done this, thou shalt go at the head of them down unto the valley northward; and there will I meet thee, and go before thee into a land which is choice above all the lands of the earth. And there will I bless thee, and raise up unto me a great nation out of thy seed and thy brother's, and the seed of all those who shall go with thee. There shall be none greater upon all the face of the earth than the nation which I will raise up unto me. Thus I will do unto thee because ye have cried unto me a long time.

And it came to pass that Jared, his brother and all their families and friends went down into the valley of Nimrod, northward, with their flocks and belongings. They did carry with them snares (traps) to catch fowls of the air; swarms of honey bees and many kinds of seeds of fruits and vegetables; and built a vessel to carry the fish of the water. When they reached the valley of Nimrod, the Lord came down in a cloud, and spoke with the brother of Jared; but the brother of Jared saw Him not.

And the Lord stood in the cloud and gave directions as to which way they should travel, and commanded them to go forth into the part of the wilderness where no man had ever been. Altogether there were twenty-four souls (men), Jared, his brother, and twenty-two friends of theirs; plus their wives and children.

When they did arrive at the wilderness, they built barges in which they crossed many waters. The Lord was with them continually to guide the direction of their journey, for the Lord would not suffer that they should stop beyond the sea in the wilderness, but that they should move forward unto the land of promise; to the land choice above all other lands, which the Lord God had preserved for a righteous people. And when His wrath was kindled against the people who built the Tower of Babel, He had sworn unto the brother of Jared that whosoever should possess this land of promise from that time forward should serve the Lord, the true and only God; or they should be swept off in due time. For behold, this is a land which is choice above all other lands; and whosoever shall possess it shall serve God, or they shall be swept off when the fulness of His wrath shall come upon them. And the fulness of wrath cometh upon them when they are ripened in iniquity. And whosoever shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ.

And it came to pass that Jared, his brother and all their companions arrived at the great sea which divideth the lands. Here they pitched their tents upon the seashore, and called the name of the place Moriancumer; and dwelt there for a period of four years. At the end of four years, the Lord visited the Jaredites, and spoke unto the brother of Jared from a cloud, for the space of three hours; and chastised him because he remembered not to call upon the name of the Lord. And the brother of Jared repented of the evil which he had done; and did call upon the name of the Lord in behalf of his brethren who were with him. And the Lord said unto him: I will forgive thee and thy brethren of their sins; but ye shall not sin any more, remembering that my spirit will not always strive with man. Wherefore if ye continue to sin, until your iniquities are ripened, ye shall be cut off from the presence of the Lord. And these are my judgements in regards to the land which I shall give you for your inheritance; for it shall be a land choice above all other lands. And the Lord said: Go to work and build after the manner of barges which ye have hitherto built. And the brother of Jared and all his brethren did go to work, and built barges according to the instructions of the Lord. They were small and very light, like unto the lightness of a fowl upon the water. These barges were built exceedingly tight, and could hold water like a dish; and the bottom and the sides were tight like a dish, and the ends were peaked. The top was also tight like a dish, and the door, when it was shut, was also tight like unto a dish. The length of the barge was the length of a tree.

And, after eight such vessels (barges) were constructed, the brother of Jared cried unto the Lord, saying: O Lord, I have performed the work

which thou hast commanded me, and I have made the barges according to thy instructions. And behold, O Lord, in them there is no light; whither shall we steer? And also we shall perish, for in them we cannot breathe, save the air which is in them. And the Lord said unto the brother of Jared: Behold, thou shalt make a hole in the top, and also near the bottom; and when thou shalt suffer for air, thou shalt unstop (unplug) the hole and receive air. And if it be so that the water come in upon thee, behold, ye shall stop (plug) the hole, that ye may not perish in the flood. And the brother of Jared did so, according to the instruction of the Lord. Then, the brother of Jared cried again unto the Lord, saying: O Lord, behold I have done even as Thou hast commanded me; and I have prepared the vessels for my people, and behold there is no light in them. Wilt Thou, O Lord, suffer that we cross these great waters in darkness? And the Lord said unto the brother of Jared: What will ye that I should do that ye may have light in your vessels? For behold, ye cannot have windows, for they will be dashed in pieces; neither shall ye take fire with you, for ye shall not go by the light of fire. For behold, ye shall be as a whale in the midst of the sea; for the mountainous waves shall dash upon you. Nevertheless, I will bring you up again out of the depths of the sea; for the winds have gone forth out of my mouth, and also the rains and the floods have I sent forth. And behold, I prepare you against these things; for ye cannot cross this great deep, save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come. Therefore what will ye that I should prepare that ye may have light when ye are swallowed up in the depths of the sea? Then, the brother of Jared went unto the mount, which they called Mount Shelem, because of its exceeding height, and did molten out of a rock sixteen small stones, white and clear, as transparent glass; and he carried them in his hands upon the top of the mount, and cried unto the Lord, saying: O Lord, Thou hast said that we must be encompassed about by the floods. Now behold, O Lord, and do not be angry with Thy servant because of his weakness before Thee; for we know that Thou art holy and dwellest in the heavens, and that we are unworthy before Thee. Because of the fall (of man), our natures have become evil continually; nevertheless, O Lord, Thou hast given us a commandment that we must call upon Thee; that from Thee we may receive according to our desires. Behold, O Lord, Thou hast smitten us because of our iniquity and hast driven us forth for these many years; nevertheless, Thou hast been merciful unto us. O Lord look upon me in pity, and turn away Thine anger from this Thy people, and suffer not that they shall go forth across the raging deep in darkness; but behold these stones which I have molten out of the rock. I know, O Lord, that Thou hast all power, and can do whatsoever Thou wilt for the benefit of man. Therefore touch these stones, O Lord, with Thy finger, and prepare them that they may shine forth in darkness in the vessels which we have built, that we may have light while we cross the sea. Behold, O Lord, Thou canst do this. We know that Thou art able to show forth great power, although it appears small unto the understanding of men. And when the brother of Jared made an end of

saying these words, the Lord stretched forth His hand and touched the stones one by one with His finger. And the veil was taken off from the eyes of the brother of Jared, and he saw the finger of the Lord, and it was as the finger of a man, with flesh and blood. Then the brother of Jared fell down before the Lord, for he was struck with fear. And the Lord said unto him: Arise, why hast thou fallen? And he answered: I saw the finger of the Lord, and I feared lest He should smite me; for I knew not that the Lord had flesh and blood. And the Lord said unto him: Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast. For were it not so, thou could not have seen my finger. Sawest thou more than this? And the brother of Jared answered: Nay, Lord, show Thyself unto me. And the Lord said unto him: Believest thou the words which I shall speak? And he answered: Yea, Lord I know that Thou speakest the truth, for Thou art a God of truth, and canst not lie. And when he had said these words, the Lord showed Himself unto him, and said: Because thou knowest these things, thou are redeemed from the fall and brought back into my presence. Therefore I show myself unto thee. Behold, I am He who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father of my children and the Son of the Almighty. In me shall all mankind have life eternal, even they who shall believe on my name; and they shall become my sons and daughters. Never have I shown myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye art created after mine own image? Yea, even all men were created in the beginning after mine own image. Behold, this body which thou seest is the body of my spirit; and man have I created after the body of my spirit; even as I appear unto thee to be in the spirit will I appear unto my people in the flesh.

And the Lord said unto the brother of Jared: Behold, thou shalt not suffer these things which ye have seen and heard to go forth unto the world, until the time cometh that I shall glorify my name in the flesh; wherefore, ye shall treasure up the things which ye have seen and heard, and show it to no man. And thou shalt write them and seal them up, that no one may interpret them; for thou shalt write them in a language which cannot be read. And behold, these two stones (Urim and Thummim) will I give unto thee, and thou shalt seal them up with that which thou shalt write. Behold, the language in which thou shalt write, I have confounded; wherefore I will cause in my own due time that these stones shall enable men to interprét the things which thou shalt write.

And when the Lord had spoken these words, He showed unto the brother of Jared all the inhabitants of the earth, who had been and all that would be; and He withheld them not from his sight, even unto the ends of the earth, for he believed in Jesus Christ. Then, the Lord commanded the brother of Jared to go down out of Mount Shelem, from the presence of the Lord, and write the things which he had seen. And the brother of Jared came down from the mount, and put the stones in the vessels (barges), one in each end; and behold, they did give light

unto the vessels. And thus the Lord caused stones to shine in darkness, to give light unto men, women and children, that they might not cross the great waters in darkness.

And when they had prepared all manner of food to subsist upon the waters, and food for their flocks and herds and whatsoever beast or animal or fowl that they should carry, they got aboard their vessels (barges), and set forth into the sea; leaving themselves in the hand of the Lord their God. And the Lord God caused a furious wind to blow upon the face of the waters, towards the promised land. Thus they were tossed upon the waves of the sea before the wind. Many times during their voyage they were buried in the depths of the sea, because of the mountainous waves which broke upon them; and also the great and terrible tempests which were caused by the fierceness of the wind. And when they were buried in the deep there was no water that could drown them, for their vessels were built tight like unto a dish, as was the ark of Noah. And the wind never did cease to blow towards the promised land, while they were upon the waters. Thus they were driven forth before the wind; and no monster of the sea could break them, neither whale could mar them; and they did have light continually, whether the vessels were above the water or under the mountainous waves, buried in the deep. And when they were unable to breathe, being encompassed by water, and not being able to unplug the hole or open the door of the vessel, they did cry unto the Lord, and He did bring them forth again upon the top of the waters. And the brother of Jared did sing praises unto the Lord, and did thank the Lord all day long; and when the night came, they ceased not to praise the Lord.

The Jaredites were driven forth upon the waters; and they reached the promised land, the Americas, in three hundred and forty-four days. And when they set their feet upon the shores of the promised land, they bowed themselves down upon the face of the land, and did humble themselves before the Lord, and shed tears of joy before the Lord; for the Lord had been with them continually, and His tender mercies were felt by them. Soon they went forth upon the face of the land and began to till the earth.

Jared had four sons, Jacom, Gilgah, Mahah, and Orihah. The brother of Jared also had sons and daughters. And their twenty-two friends also had sons and daughters, prior to their arrival at the promised land. They were taught to walk humbly before the Lord, and they were also taught from on high. And it came to pass that they began to spread upon the face of the land, to multiply and to till the earth; and they waxed strong in the land, the Americas. And the brother of Jared began to be old, and saw that he must soon go down to the grave; wherefore he said unto Jared: Let us gather together our people that we may number them, that we may know what they will desire of us before we go down to our graves. Accordingly the people were gathered together. Now the number of the sons and daughters of the brother of Jared were twenty-two; and Jared had four sons and eight daughters.

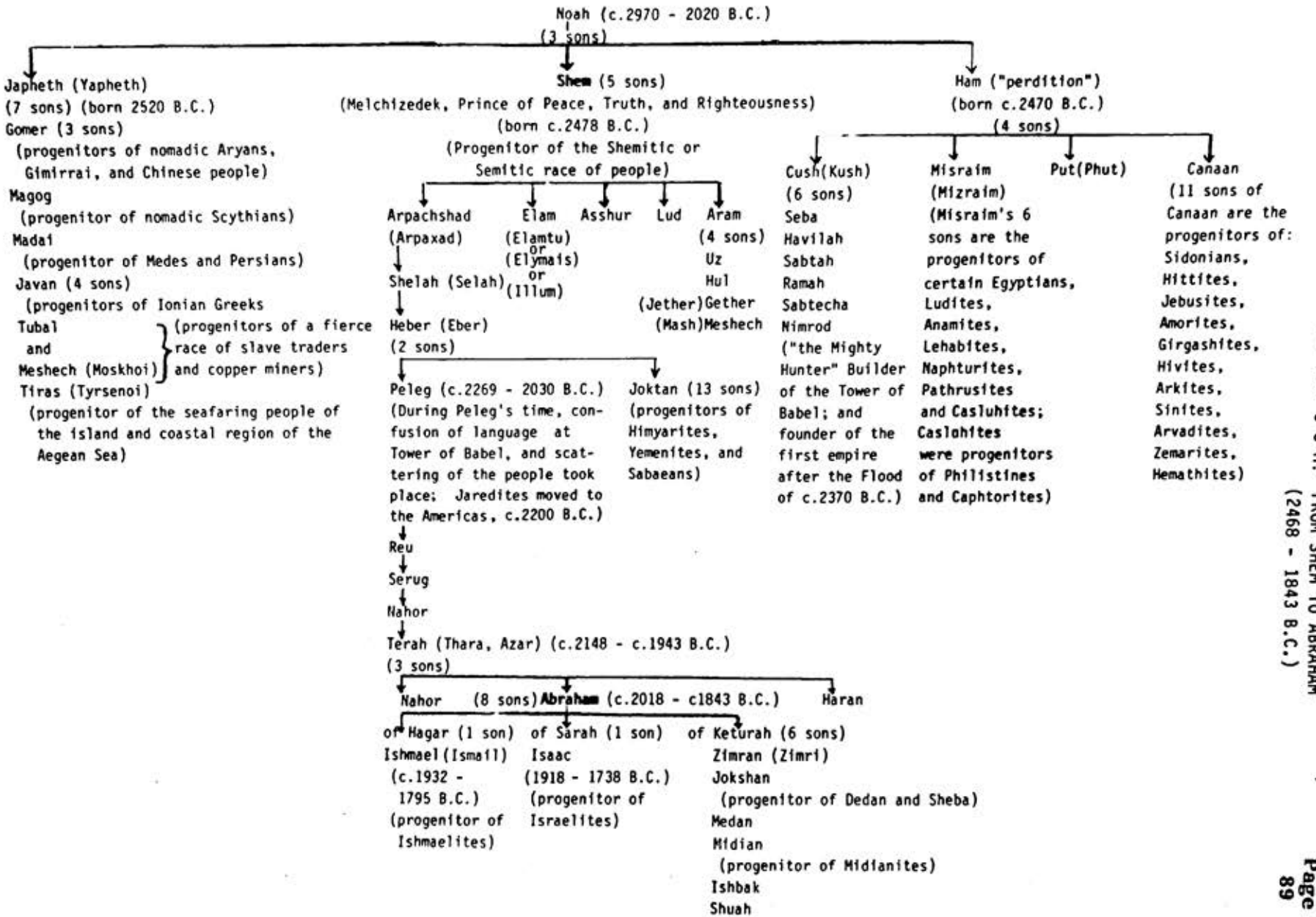
And it came to pass that Jared and his brother did number their people; and asked them their desires before they went down to their

graves. And the people said that they desired of them to anoint one of their sons to be king over them. Now, behold, this was grievous unto them. And the brother of Jared said unto them: Surely this thing leadeth into captivity. But Jared said unto his brother: Suffer them that they may have a king. So the brother of Jared said unto the people: Choose ye out from among our sons a king, even whom ye will. Therefore they chose the firstborn of the brother of Jared whose name was Pagag. But he refused, and would not be their king. And the people would that his father should constrain him, but his father would not; and commanded them that they should constrain no man to be their king. So they chose one by one all the brothers of Pagag, and they all refused. Neither did the sons of Jared desire to be king, except Orihah. And Orihah was anointed to be king over the people. As he began his reign, people began to prosper, and became exceedingly rich. And it came to pass that Jared died, and his brother also; and Orihah did walk humbly before the Lord and did remember how great things the Lord had done for his father; and also taught his people how great things the Lord had done for their fathers. The first king of the Jaredites, Orihah, did execute judgement upon the land in righteousness all his days, whose days were exceedingly many. And he begat twenty-three sons and eight daughters. He also begat Kib in his old age, who reigned in his stead. And Kib begat Corihor. And Corihor was thirty-two years old when he rebelled against his father, and went over and dwelt in the land of Nehor, and he begat sons and daughters, and they became exceedingly fair; wherefore Corihor drew away many people after him. And when he gathered together an army he came up unto the land of Moron, where the king dwelt, and took him captive; which brought to pass the saying of the brother of Jared that they would be brought into captivity.

Thus began the greatest nation on earth, in the Americas, which the Lord God had promised the brother of Jared in the city of Babel, saying: I will go before thee into the land which is choice above all the lands of the earth. And there I will bless thee, and raise up unto me a great nation out of thy seed and thy brother's, and the seed of all those who shall go with thee. There shall be none greater upon the face of the earth, than the nation which I will raise up unto me. And whosoever shall possess the land of promise (in the Americas), which the Lord hath preserved for the righteous, shall serve the Lord, the true and only God from that time forward. And if they serve the God of the land, even Jesus Christ, they shall be free from bondage and captivity, and from all other nations under heaven; but if they become wicked, they shall be swept off when their sins and iniquities are fully ripened.

So, it is recorded here that two noteworthy events took place during the Second Epoch, in terms of the dealings of the Lord. The seed of Abraham (also Isaac and Jacob) was promised as their inheritance, the land of Canaan, the land of milk and honey, in the Eastern Hemisphere; and the Jaredites and their seed were promised the land in the Western Hemisphere (in the Americas), which land was choice above all other lands on the earth. The Lord God of heaven and earth gave to the

(Illustration 4)
Patriarchal Line of Descent: Second Epoch
(from Shem to Abraham)



descendants of Shem (Melchizedek), son of Noah, the land of Canaan; and the descendants of Japheth (Yapheth) were brought to the Americas in their barges (vessels) to inherit their portion of the land of promise; while the descendants of Ham, for they were cursed by Noah, remained in Egypt, Babylonia and Africa, in scattered conditions.

Thus, the Second Epoch of the Holy Priesthood of God, which began with Shem (Melchizedek) in 2478 B.C., ended with the death of Abraham in 1843 B.C.; and the Third Epoch begins with the birth of Isaac, son of Abraham, in 1918 B.C., and ends in 1473 B.C., with the death of Moses.

CHAPTER THREE

The Third Epoch: from Isaac to Moses (c.1918 B.C. - c.1473 B.C.)

Isaac (Itsāhq), the child of promise and the heir of the Holy Melchizedek Priesthood, was a peace-loving shepherd, imbued with love of righteousness, truth, godliness, and affection toward his family.

Both of his parents were very old when Isaac was born. Abraham was an hundred years old, and Sarah was ninety. He was circumcised when he was eight days old, and was weaned between the fourth and fifth year of his age. And on the day Isaac was weaned, Abraham made a great feast; but Ishmael (Ismail), son of Abraham by Hagar (Hajirah) the Egyptian, noticing that both Abraham and Sarah were rejoicing in the birth of Isaac, became exceedingly jealous, laughed in derision, and mistreated his younger brother Isaac, who was fourteen years younger. After this incident, both Hagar and Ishmael were sent away by Abraham; and Isaac became the rightful heir of the blessings of the firstborn and the holy priesthood of God.

And it came to pass that c.1893 B.C., when Isaac was twenty-five years old, God said to Abraham: Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee. After a three-day journey they arrived at the place. Isaac carried the wood and Abraham carried the fire and the slaughtering knife to the place which was selected by God. And Isaac asked his father: the fire and wood I see, but where is the lamb for the burnt offering? And Abraham replied: My son, God will provide Himself a lamb for a burnt offering.

After arriving at the place, Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And as Abraham took the knife to slay his son, the angel of the Lord called unto him out of heaven and said: Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou obeyeth the Lord, seeing thou hast not withheld thy son, thy only son from me. And a ram was provided for the burnt offering, which was found caught by his horn in a nearby thicket. Thus by faith Abraham, when he was tried, offered up Isaac. And the angel of the Lord called unto Abraham out of heaven, the second time, and said: By myself have I sworn, saith the Lord, for because thou hast done that which was asked of thee, I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies. And in thy seed all nations of the earth be blessed, because thou hast obeyed my voice. Thus, Isaac was delivered by the grace of God, in the same manner as Abraham from the hands of the priest of Elkenah, the priest of Pharaoh.

Sarah, Abraham's wife, was an hundred and twenty-seven years old when she died in Hebron (Kirjath-arba), in the land of Canaan. And Abraham was well-stricken also in age, and he said to his eldest servant of the house, who ruled over all that he had, to put his hand under the thigh of Abraham, and made him swear by the Lord, the God of heaven and earth, that he shall not find a wife for Isaac from among the daughters of the Canaanites, among whom he dwelt; but shalt go to the country of Abraham and his kindred, and find a wife from his relatives in Mesopotamia, who also worshiped Jehovah (יְהוָה), the Lord God of Abraham. And it came to pass that Isaac's cousin Rebekah proved to be God's choice; and she left her relatives and family in c.1878 B.C., and accompanied Eliezer, the chief steward of Abraham's household, with his caravan back to the land of Negeb, near Beer-Lahai-roi, where Isaac was living at the time. And upon reaching their destination, Rebekah put on a headcloth, as Isaac approached to welcome them. And after Abraham's servant Eliezer had recounted all the events of his journey, relating how the Lord had directed the choice, Isaac brought Rebekah into the tent of his mother, who had died three years earlier. And Isaac loved Rebekah dearly, and found comfort in his wife after the loss of his mother. Isaac was forty years old when the marriage took place, but Rebekah continued to remain barren for nearly twenty years, during which time Isaac persistently prayed to be blessed with seed. When Isaac was sixty years old, the couple was blessed with twin sons, Esau and Jacob.

During her pregnancy, she was so distressed as the twins struggled in her womb, that Rebekah inquired of the Lord, and the Lord revealed to her that two nations are in thy womb, and two manners of people shall be separated from thy bowels; and the one people shall be stronger than the other, and the older shall serve the younger. Behold, when the day of the delivery came, there were twins in her womb. And the first came out red, all over like a hairy garment, so they called him Esau; then came his brother Jacob, holding on to Esau's heel, and his name was called Jacob. And the boys grew, and Esau became a cunning hunter, a man of the field; and Jacob became a humble man, living in tents.

And it came to pass that one day Esau came from the field, and he was hungry and said to Jacob: Feed me I pray thee with that same red pottage, for I am faint. And Jacob said: Sell me this day thy birthright, and Esau replied: Behold, I am at the point of dying with hunger, what profit shall the birthright do to me? And Jacob had him swear that Esau sold his birthright of the firstborn to Jacob. Then Jacob gave Esau bread and pottage of lentils, which he ate; and drank, and rose up and went his way. Thus Esau despised his birthright to the Holy Priesthood after the Order of the Son of God (Melchizedek Priesthood).

Later on, Jacob subtly obtained the following blessings of the firstborn from his father Isaac:

May God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee and nations

bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee. Cursed be everyone that curseth thee, and blessed be he that blesseth thee.

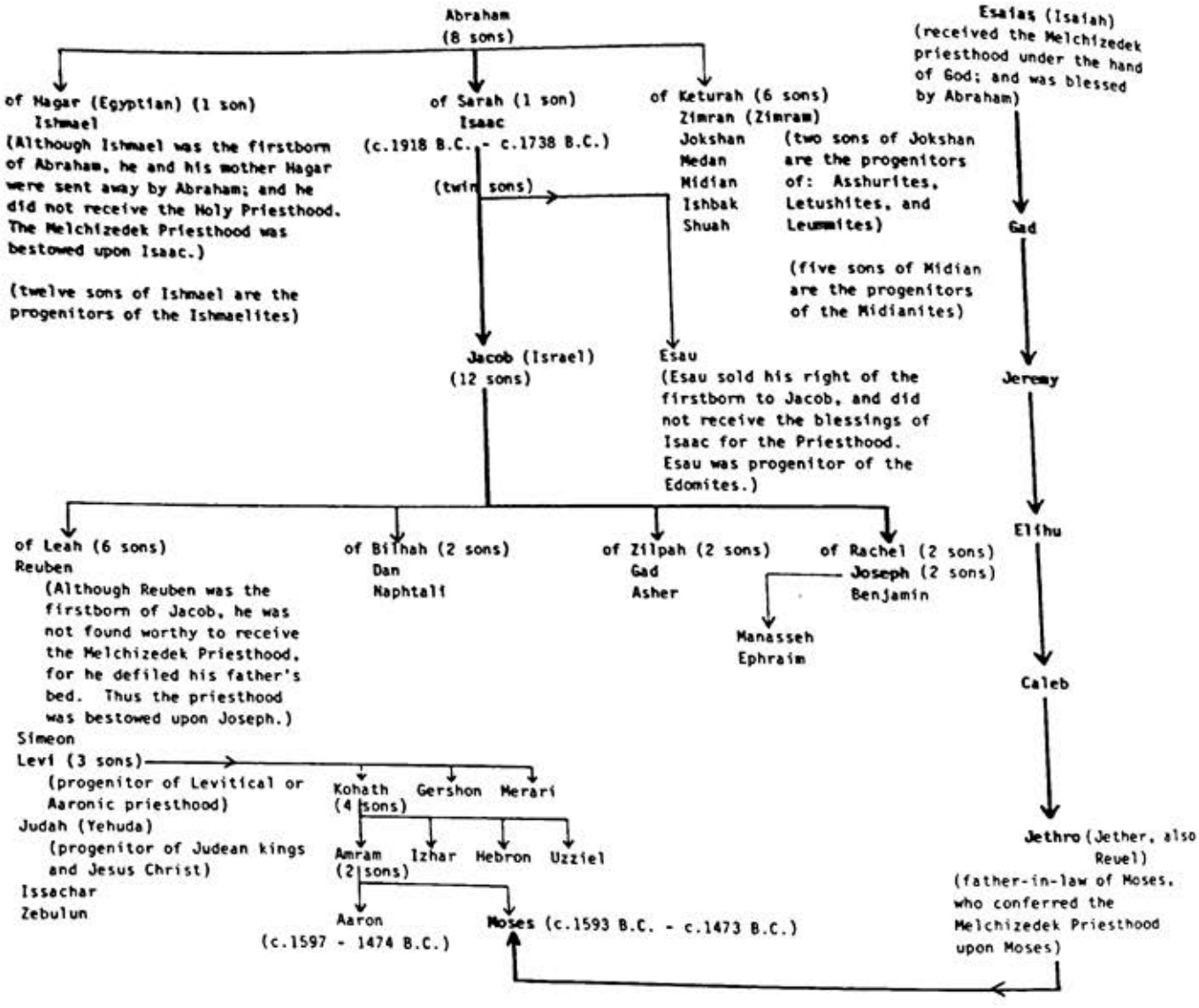
Although Esau had sold his birthright to Jacob, when he heard that his father had blessed Jacob with the blessings of the firstborn; he emitted an exceedingly bitter cry, and said unto his father: Hast thou but one blessing my father? Bless me, even me also O my father, then lifted up his voice and wept. And Isaac, his father, said unto Esau: Behold, I have made Jacob thy lord (master) and all his brethren have I given to him for servants; and with corn and wine have I sustained him. Behold, thy dwelling shall be the fatness of the earth and the dew of heaven from above; and by the sword shalt thou live, and shalt serve thy brother. And it shall come to pass when thou hast the dominion, that thou shalt break his yoke from off thy neck. Thus Esau hated Jacob, and even thought of slaying him.

And it came to pass that Isaac called Jacob and after bestowing his blessings upon him, said: Thou shalt not take a wife of the daughters of Canaan. Arise and go to Paddan-aram to the house of Bethuel thy mother's brother. May God Almighty bless thee, and make thee fruitful, and multiply thee; that you mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. And Isaac sent away Jacob, and he went out from Beer-sheba to Paddan-aram to Laban, son of Bethuel the Syrian, the brother of Rebekah.

And Esau, seeing that the Canaanite women pleased not Isaac, took to wife Judith, the daughter of Beeri the Hittite, and Bashemath, daughter of Elon the Hittite. Esau was forty years old when he took these wives. And these women were constant grief and vexation of spirit to Isaac and Rebekah. Later on, Esau went unto the daughters of Ishmael and took himself another wife.

During his journey, Jacob lighted upon a certain place, and tarried there all night, because the sun was set; and gathered the stones from around, and made them for his pillow, and laid down to sleep. And he dreamed that he saw a ladder set up on the earth, the top of which reached to heaven, and the angels of God were ascending and descending on it. And he saw that the Lord stood above it, and said: I am the Lord God of Abraham thy father, and the God of Isaac. The land whereon thou liest, I will give it to thee and thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, to the east, to the north, and to the south. And in thy seed all families of the earth be blessed. Behold, I am with thee, and keep you in all places whither thou goest, and bring thee again into this land: for my presence shall not leave thee until I have done that which I have spoken to thee. When Jacob awoke, he said: Surely the Lord is in this place, and I knew it not. And he was afraid, and said: How dreadful is this place! This is none other but the house of God, and the gate of heaven. And Jacob rose up early in the morning and took a stone that he had put up for his pillow, and set it up for a pillar, and poured oil on it; and called the name of that place Beth-El (House of God), in the city of Luz. And he made

III. THE THIRD EPOCH: FROM ISAAC TO MOSES (1918 - 1473 B.C.)



(Illustration 5)
Patriarchal Line of Descent: Third Epoch
(from Isaac to Moses)

a vow, saying: If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God. And this stone which I have set for a pillar shall be God's house; and of all that God shall give me, I will give the tenth (tithe) unto Him.

And it came to pass that Jacob departed from Beer-sheba, to the land of his forefathers. When he arrived in the vicinity of Haran, he met his cousin Rachel, and fell in love with her, and bargained to work seven years for her father Laban, son of Bethuel, the brother of Jacob's mother, to acquire her as his wife. After the end of fourteen years, Jacob was able to acquire Rachel, Leah (older sister of Rachel), and one maidservant for each, namely Bilhah and Zilpah. Thus out of these sprang all the tribes of Israel (Jacob); and the Holy Melchizedek Priesthood continued to be passed on to the most righteous and worthy heirs, in each succeeding generation.

Israel (Jacob, Yaqūb) was now blessed with the blessings of the deep; the blessings of the Lord that come from on high, and lieth under. He had fulfilled the covenant of celestial marriage and attained the celestial glory. And it came to pass that while Jacob was living in the land of Canaan (between Bethlehem and Hebron), that his oldest son Reuben defiled the bed of his father, by being with his father's concubine Bilhah, the mother of Dan and Naphtali.

And one day, c.1751 B.C., Jacob sent away his beloved seventeen-year-old son Joseph to see how his brothers were doing with tending their flocks. When finally Joseph located them at Dotham, about sixty miles north of Hebron, they seized him and sold him to an Ishmaelite-Midianite caravan of traders, who were headed for Egypt. They then lied to their father, saying that Joseph had been killed by a wild beast. This incident caused Jacob a great sorrow, refusing to be comforted, and uttering: I shall go down mourning to my son into Sheol (grave).

Now, this is the account of what happened to Joseph: While Jacob, the father of Joseph, dwelt in Hebron, the land where he was a stranger, in the land of Canaan, Joseph was feeding the flock with his brothers, the sons of Bilhah and Zilpah, his father's wives. For Joseph was a loving lad of goodly countenance, his brethren hated him and were jealous and envious. And Jacob (Israel) loved him more than all his children, because he was the son of his old age; and he made him a long coat with sleeves, even a coat of many colors. When his brethren saw that their father loved him more than them, they resented him more and more and devised secret plans to slay him.

One day Joseph (Yoseph) dreamt a dream, and he told his brethren, saying: Hear, I pray you, this dream which I have dreamed. For, behold, we were binding sheaves in the field, and lo, my sheaf stood upright, and your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him: Shalt thou indeed reign over us? Or shall thou indeed have dominion over us? And they hated him yet the more for his dream, and his words. Then he dreamt another dream, and told

his brethren, saying: Behold, I have yet dreamed a dream; and lo, the son and the moon and the eleven stars made obeisance to me; and he told the dream to his father Jacob. And his father rebuked him, and said: What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to earth? Although his brethren envied him and hated him, his father understood the meaning and observed his words.

Then it came to pass that his brethren were sent north to feed his father's flocks in Shechem. And Jacob said unto Joseph, Do not thy brethren feed the flocks in Shechem? Come, and I will send thee unto them. Go I pray, and see whether it be well with thy brethren and the flocks, and bring me word. And Joseph said, Here I am; and he left the vale of Hebron to go to Shechem. When he reached there, a certain man found him wandering in the field; and the man asked him, saying: What seekest thou? And Joseph said, I seek my brethren; tell me, I pray, where they feed the flocks. And the man said, they are departed hence; for I heard them say, Let us go to Dotham (Dothan); so Joseph went after his brethren, and found them in Dotham. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him, saying: Behold, this dreamer cometh! Come now therefore, and let us slay him, and cast him into some pit; and we will say, some evil beast hath devoured him, then we shall see what becometh of his dreams.

When Reuben heard it he said unto his brethren: Let us not kill him. Shed no blood, but cast him into this pit that is in the wilderness, and lay no hands upon him. For Reuben was the firstborn of Jacob, he desired to deliver him out of their hands, and unto the hands of his father. And when Joseph came near to his brethren, they stripped him of his coat of many colors, and cast him into a pit, which had no water. Then they returned to their pasturage, and sat down to eat bread; when they lifted their eyes they beheld a caravan of Ishmaelite and Midianite merchants coming from Gilead, with their camels laden with spices, balm, myrrh, and such things, to carry them to Egypt. Then Judah (Yehuda) said unto his brethren: What profit is it if we slay our brother, and conceal his blood? Come, let us sell him to these merchants, and let not our hands be upon him, for he is our brother and our flesh; this pleased their brethren.

And when the Midianite caravan came near the pit, they drew and lifted Joseph out and sold him to the Ishmaelite merchantmen for twenty pieces of silver; and they brought Joseph to Egypt with them. Now, when Reuben went to the pit to fetch Joseph, he found him not; and he rent his clothes, and returned to his brethren, saying: The child is not, and I, whither shall I go? So they took Joseph's coat, and killed a kid of goats, and dipped it in the blood; and they carried the coat of many colors, and brought it to their father, and said: This have we found, know now if it be thy son's coat or no. And he knew it, and said, It is my son's coat. And they said, an evil beast hath devoured him; Joseph is without doubt rent in pieces.

Then Jacob (Israel) rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and daughters rose up to comfort him; but he refused to be comforted, and said: For I will go down into the grave unto my son mourning; and Jacob wept for him. And the Ishmaelites sold Joseph unto Potiphar (Potiphera), a priest and officer of the Pharaoh, and the captain of the guard. And the Lord was with Joseph, and made him prosper in Egypt; and he dwelt in the house of his Egyptian master, Potiphar. And his master saw that the Lord was with Joseph, and the Lord made him prosper in the land; and Joseph found favor in the sight of his master, and he made him overseer over all his household, and put into his hand all that he had.

And it came to pass that from the time he made Joseph overseer in his house, and all that he had, the Lord blessed the Egyptian's house for Joseph's sake, that his wealth and power increased. So he left all that he possessed in the house and in the field in the hand of Joseph; and he knew not how much wealth he had, or the things he possessed, save the bread which he did eat; for he gave everything he had into the trust of his servant Joseph; for he was a goodly person, fully to be trusted.

And it came to pass, that after these things his master's wife Zuleika began to cast her eyes upon Joseph; for Joseph was of a goodly countenance, in the likeness of his mother Rachel; and the wife of Potiphar was filled with invincible passion and desire and lust for him. Her feelings were heightened by the astrologic forecast of the priesthood of Ra, the Egyptian Son (Sun) of God, that she was to have descendants through Joseph. (This prophecy was later fulfilled when Joseph married her daughter Asenath, who bore him Ephraim and Manasseh.) Now, in the beginning she did not confess her love to Joseph. She first tried to seduce him by artifice. She would go to him at night, for she had no son, and would pretend a desire to adopt him as her son. So Joseph prayed to God in her behalf, and she conceived and bore a son. But she continued to embrace him as though he were her own child, yet he did not notice her evil designs. Finally, when he recognized her evil intentions, he mourned many days, and pushed her away from her sinful passion by the word of God. She, then, threatened him with death, and surrendered him to pains and sufferings in order to make him subject unto her will; and when these designs and means had no effect upon Joseph, she sought to seduce him with enticements. She would say, I promise thee, thou shall rule over me and all that I have, if thou wilt but give thyself up to me, and thou shalt be to me the same as my lawful husband. But Joseph was mindful of the words of his fathers, even the words of God, and he went not unto her, but went to his chamber, and fasted and prayed to God that He might deliver him of the Egyptian woman.

In spite of the mortifications he practiced, and offerings he made unto the Lord, and gave to the sick and the poor his portion of the food, his master and people saw that he appeared healthier and more graceful; for those that fast for the glory of God are made beautiful of countenance. The wife of Potiphar would often speak to her husband in praise of Joseph's chastity in order that he might conceive no suspicion of the state of

her feelings. And, secretly she would encourage Joseph, telling him not to fear her husband, that he was convinced of Joseph's purity of life; and though one should carry tales to him about Joseph and herself, Potiphar would lend them no credit. And when she saw that all this was in vain, for he would not hearken to her enticements, she approached him with a request to teach her the word of God, saying: If it be thy wish that I forsake idol worship, then fulfill my desire, and I will persuade that Egyptian husband of mine to renounce the idols, and we shall walk in the law of thy God. Then Joseph replied, saying; The Lord desireth not that those who fear Him shall walk in impurity, nor hath He pleasure in the adulterer.

Another time she came to him and said; If thou wilt not do my desire, I will murder the Egyptian and wed thee according to thy law. And Joseph rent his garment, and said; O woman, fear the Lord, and do not force this evil deed upon me, that thou mayest not bring destruction upon thyself, for I will proclaim thy impious designs to all in public. When Zuleika could not prevail against him nor could persuade him, her desire threw her into a grievous sickness, and the women of Egypt came to visit her, and said unto her: Why art thou so feeble and wasted, thou that lacketh nothing? Is not thy husband a prince great and esteemed in the sight of the king? Is it possible that thou canst want that which thine heart desireth? Zuleika answered them, saying; This day, it shall be made known unto you whence cometh the state wherein you see me. She commanded her maidservants to prepare food for all the women, and she spread a banquet before them in her house. She placed knives upon the table to peel the oranges, and then ordered Joseph to appear, arayed in costly garments, and wait upon her guests. When Joseph came in, the women could not take their eyes off him, and they all cut their hands with the knives, and the oranges in their hands were covered with blood; but they not knowing what they were doing, continued to look upon the beauty of Joseph without turning their eyes away from him. Then Zuleika said unto them: Behold, and lo, what have ye done? I set oranges before you to eat, and you have cut your hands instead! All the women looked at their hands, and lo, they were full of blood, and it flowed down and stained their garments. They said to Zuleika: This slave in thy house did enchant us, and we could not turn our eyes away from him on account of his beauty. She then said, This happened to you that looked upon him but a moment, and you could not restrain yourselves! Behold, how can I then control myself in whose house he abideth continually, who see him go in and out day after day? How, then, should I not waste away and keep from languishing on account of him? And the women spake unto Zuleika, saying: It is true. Who can look upon this beauty in the house, and deny her feelings? But he is thy slave! Why dost thou not disclose to him that which is in thy heart, rather than suffer thy life to perish through this thing? Zuleika answered them: Daily do I endeavor to persuade him, but he will not hearken to my wishes. I promised him everything that is fair, yet have I met with no return from him; therefore I am sick, as you can see.

Her sickness increased upon her, but her husband and her household suspected not the cause; but all the women that were her friends knew that it was the love which she bore for Joseph, and they advised her to continue to entice the youth. On a certain day, while Joseph was doing his master's work in the house, Zuleika came in and fell suddenly upon him, but Joseph was stronger than she, and he pressed her to the ground. Zuleika wept, and in a voice of supplication, in bitterness of soul, she said to Joseph: Hast thou ever known, seen, or heard of a woman my peer in beauty, let alone a woman with beauty exceeding mine? Yet I try daily to persuade thee; I fall into decline through love of thee; I confer all this honor upon thee; and yet thou wilt not hearken unto my voice! Is it by reason of fear of thy master, that he might punish thee? As the king liveth, no harm shall come upon thee from thy master on my account of this thing. Now, therefore, I pray thee, listen to me, and consent to my desire, for the sake of the honor that I have conferred upon thee, and take this death away from me. For why should I die on account of thee? But Joseph again remained steadfast as before.

Zuleika was not discouraged; she continued her solicitations inceasingly, day after day, month after month, for a whole year; and always without the least success; for Joseph in his chastity did not permit himself even to look upon her. Wherefore, she resorted to constraint. She had an iron shackle placed around his neck to hold up his chin, that he might be compelled to keep his head up and look her in the face. Seeing that she could not attain her object of desire by entreaties or tears, Zuleika finally used force, when she judged that the favorable chance had come. She did not have long to wait. When the river Nile overflowed its banks, according to the annual custom of the Egyptians, all repaired to the river, men and women, people and princes, accompanied by music; but Zuleika remained at home under the pretense of being sick. This was her long-awaited opportunity, she thought. She rose and walked up to the hall of state, and arrayed herself in royal garments. She placed precious stones upon her head, onyx stones set in silver and gold, she beautified her face and body with all sorts of things for the purifying of women; she perfumed the hall and the whole house with cassia and frankincense, spread myrrh and aloes all over; and afterward sat herself down at the entrace of the hall, in the vestibule leading to the house, through which Joseph had to pass in order to do his work.

And, behold, Joseph came from the field, and as he was about to enter the house to do his master's work, and when he saw Zuleika sitting in wait, and all that was prepared, he turned back to leave. His master's wife, perceiving it, called out to him, saying: What aileth thee Joseph? Go to thy work, I will make room for thee, that thou mayest pass by the seat. Joseph did as she bade him, and he entered the house, took his seat, and set about his master's work as usual. Then Zuleika stood before him suddenly in all her beauty of person and magnificence of raiment, and repeated the desire of her heart. It was the first and last time that Joseph's steadfastness deserted him, but only for an instant. When he was on the point of complying with the wish of his mistress,

the image of his mother Rachel appeared before him suddenly, and that of his aunt Leah, and the image of his father Jacob. The last addressed him thus: In time to come the names of thy brethren will be graven on the breastplate of the high priest. Dost thou desire to have thy name appear with theirs? Or wilt thou forfeit this honor through sinful conduct. For know it for a surety, that he that keepeth company with harlots wasteth his substance. This vision of spiritual death, and the words of his father brought Joseph to his senses, and his illicit passion departed from him. Joseph fled the house of his mistress, which was the same house in which, in times past, wonders had been done for Sarah, wife of Abraham, when she was kept a captive there by Pharaoh.

But hardly was he outside when the sinful passion again overwhelmed him, and he returned to Zuleika's chamber. Then the Lord appeared unto him, holding the "Eben Shetiyah" in His hand, and said unto him: If thou toucheth her, I will cast away this stone upon which the earth is founded, and the world will fall to ruin. Sobered again, Joseph started to escape from his mistress, but Zuleika caught him by his garment, and said: As the king liveth, if thou wilt not fulfill my wish, thou must die; and while she spoke thus, she drew a sword with her free hand from under her dress, and, pressing it against Joseph's throat, she said: Do as I bid thee, or thou diest. Joseph ran out, leaving a piece of his garment in the hands of Zuleika as he wrenched himself loose from the grasp of the woman with a quick and jerking motion.

Zuleika's passion for Joseph was so violent that, in lieu of its owner, whom she could not succeed in subduing to her will, she kissed and carressed the fragment of cloth in her hand. At the same time, she was not slow to perceive the danger into which she had put herself; for, she feared, Joseph might possibly betray her conduct, she began to consider ways and means of obviating the consequences of her folly. Meanwhile her friends returned from the Nile festival, and they came to visit her and inquire after her health. They found her wretchedly ill, on account of the excitement she had passed through and the anxiety she was in. She confessed to the women what had happened with Joseph, and they advised her to accuse him of immorality before her husband, and then he would be thrown in prison. Zuleika accepted their advice, and she begged her friends to support her charges by also lodging complaints against Joseph, that he had been annoying them with improper proposals. But Zuleika did not depend wholly upon the assistance of her friends; she planned a trick, besides, to be sure of convincing her husband of Joseph's guilt. She laid aside her rich robes of state, put on her ordinary clothes, and took to her sickbed, in which she had been lying when the people left to go to the festival. Also, she took Joseph's torn garment and laid it out next to her. Then she sent a little boy to summon some of the men of her house, and told them the tale of Joseph's alleged outrage, saying: See the Hebrew slave, whom your master hath brought in unto my house, and who attempted to do violence to me today! You had scarcely gone away to the festival when he entered the house and, making sure that no one was here, he tried to force me to yield to his lustful desire. But I grasped his clothes, tore them, and cried with loud voice.

When he heard that I lifted up my voice and cried, he was seized with fear, and he fled, and got him out, but he left his garment by me.

The men of the house spake not a word, but in a rage against Joseph, they went to their master and reported to him what had come to pass. In the meantime the husband of Zuleika's friends had also spoken to Potiphar, at the instigation of their wives, and complained of his slave, that he molested their wives. Potiphar hastened home, and he found his wife in low spirits; although the cause fo her dejection was her failure to win Joseph's love, she pretended that it was anger at the immoral conduct of the slave. She accused him in these words: O husband, mayest thou not live a day longer if thou dost not punish the wicked slave that hath desired to defile thy bed; that hath not kept in mind who he was when he came to our house, to demean himself with modesty, nor hath he been mindful of the favors he hath received from thy bounty. He did lay a privy design to abuse thy wife, and this at the time of observing a festival, when thou wouldst be absent.

These words she spake at the moment of conjugal intimacy with Potiphar, when she was certain of exerting an influence upon her husband. Potiphar gave credence to her words, and he had Joseph flogged unmercifully. While the cruel blows fell upon him, he cried to God, saying: O Lord, Thou knowest that I am innocent of these things, and why should I die today on account of false accusation by the hands of these uncircumcised impious men? Behold, the Lord opened the mouth of Zuleika's child, a babe of but eleven months, and he spoke to the men that were beating Joseph, saying; What is your quarrel with this man? Why do you inflict such evil upon him? Lies my mother doth speak, and deceit is what her mouth uttereth; this is the true tale of that which did happen; and the child proceeded to tell all that had passed before — how Zuleika his mother on occasions tried to persuade Joseph to act wickedly, and forced him to do her will. The people listened with great amazement. After this report, the child spake no words as before. Abashed by the speech of his own infant son, Potiphar commanded that his bailiff leave off from chastising Joseph, and the matter was brought into court, where priests sat as judges. Joseph protested his innocence and related all that had happened according to the truth; but Potiphar repeated the account his wife had given him. The judges ordered the garment of Joseph, which Zuleika had in her possession, to be brought before them, and they examined the tear therein. It turned out to be in the front part of the mantle, and they came to the conclusion that Zuleika had tried to hold him fast, and had been foiled in her attempt by Joseph, against whom she was now lodging a trumped-up charge. They decided that Joseph had not incurred the death penalty, but they condemned him to incarceration, because he was the cause of a stain upon Zuleika's fair name. Potiphar himself was convinced of Joseph's innocence, and when he cast him into prison, he said to him: I know that thou art not guilty of so vile a crime, but I must put thee in durance, lest a taint cling to my children.

So Joseph was sent to prison by Potiphar, to a place where the kings prisoners were bound. But the Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison, and he was made responsible for their conduct. Then it came to pass that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And the king was wroth against the chief of the butlers and the chief of the bakers; so he put them in the ward of the captain of the guard, into the prison, the place where Joseph was bound, and they continued there for a season. One day both the butler and the baker dreamed a dream in the selfsame night, and their countenance fell. So Joseph came in unto them that morning and asked, Why look ye so sadly today? And they replied: We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? Tell me then, I pray. So the chief butler told his dream to Joseph, saying: Behold, in my dream a vine was before me; and in the vine were three branches, as though it budded and blossoms shot forth, and the clusters thereof brought forth ripe grapes; Pharaoh's cup was in my hand and I squeezed the grapes into Pharaoh's cup, and gave the cup into Pharaoh's hand.

And Joseph interpreted the chief butler's dream, saying: This is the interpretation of it — the three branches are three days, and in three days he shall lift up thine head and restore thee unto thy place as his chief butler and cupbearer. But remember me, I pray, and mention of me unto Pharaoh, to bring me out of this place. For indeed I was stolen away out of the land of the Hebrews, and here also have I done nothing that they should put me into the dungeon. When the chief baker saw that the interpretation was good, he said unto Joseph, I also dreamed a dream, and beheld that I had three white baskets on my head; in the uppermost basket there was of all manner of bakemeats for Pharaoh, and the birds did eat them out of my basket upon my head. Joseph answered and said: This is the interpretation thereof — the three baskets are three days; and within three days Pharaoh shall cut off thine head and shall hang thee on a tree, and the birds shall eat thy flesh from off thee.

And it came to pass that the third day, which was Pharaoh's birthday, he made a feast unto all his servants; and restored the chief butler to his original position, and hanged the chief baker, according to Joseph's interpretations. Yet the chief butler remembered not Joseph, but forgot him altogether. Then it came to pass that at the end of two full years, Pharaoh dreamed an awful dream — he beheld that he stood by the river, and there came up out of the river seven well-favored and fatfleshed kine, and they grazed in a meadow. And, behold, seven other kine came up after them out of the river, ill-favored and leanfleshed, and stood up by the other kine upon the brink of the river; and they did eat up the seven well-favored and fat kine. So Pharaoh awoke. Then he went back to sleep and dreamed the second dream, and beheld seven ears of corn came up upon one stalk, rank and good; and lo, seven thin ears, blasted with the east wind, sprung up after them; and the seven thin ears devoured the seven rank and full ears of corn. And Pharaoh awoke, and saw that it was an awful dream.

In the morning Pharaoh's spirit was troubled, and he sent and called for all the magicians and wise men of Egypt; and he told them his dreams,

but there was none who could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I do remember my fault this day; Pharaoh was wroth with his servants, and put me and the chief baker in the ward in the captain of the guard's house; and we both dreamed a dream in the selfsame night; I and he, both dreamed a different dream. And there was a young man, an Hebrew, servant to the captain of the guard; when we told him our dream, he interpreted to us our dreams, to each man according to his dream he did interpret. And, behold, as he interpreted to us, so it was — me Pharaoh restored unto my office, and him he hanged.

Then Pharaoh sent and called for Joseph, and they brought him hastily out of the dungeon; he shaved himself, and changed his raiment, and was brought before Pharaoh. And Pharaoh said unto Joseph: I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee, that thou canst understand a dream to interpret it. Joseph answered Pharaoh, saying; It is not in me, but God shall give Pharaoh an answer of peace. Then Pharaoh said unto Joseph: In my dream, behold, I stood upon the bank of the river; and, behold, there came up out of the river seven kine, fatfleshed and well-favored, and they grazed in a meadow. And, behold, seven other kine came up after them, poor and very ill-favored and leanfleshed, such as I never saw in the land of Egypt for badness, and the lean and the ill-favored kine did eat up the first seven fat kine; and when they had eaten them up, it could not be known that they had eaten them, for they were still lean and ill-favored, as in the beginning. So I awoke.

And I slept and dreamed the second dream, in which I beheld seven ears of full and good corn came up in one stalk; then, lo, seven ears, withered and thin, blasted with the east wind sprung up after them; and they devoured the seven good ears of corn. I told this unto the magicians, but there was none that could declare the interpretation thereof. Joseph said unto Pharaoh, Both dreams of Pharaoh are one and the same, for God hath shown Pharaoh what He is about to do. The seven good kine are seven years, and the seven good ears of corn are seven years, the dream is one. And the seven thin and ill-favored kine that came up after them are seven lean years, and the seven empty ears blasted with the east wind shall be seven years of famine; and this is the thing that God is about to do — Behold, there shall come seven years of great and plenty throughout all the land; and there shall arise after these seven years a famine, which shall consume the land of Egypt, and all the plenty shall be forgotten. The plenty shall not be known in the land by the reason of that famine which shall follow, for it shall be very grievous. And for this reason the dream was repeated unto Pharaoh twice, because the thing is established by God, and God will shortly bring it to pass. Now therefore, let Pharaoh search out a man discreet and wise, and set him over the land of Egypt; let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And the food shall be stored against the seven years of famine, that the land perish not because of famine. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

And Pharaoh said unto his servants, can we find such a one as this

is; in whom the Spirit of God is? And Pharaoh said unto Joseph, forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art — thou shalt be over my house, and according to thy words shall all my people be ruled, only in the throne will I be greater than thou; behold I have set thee over all the land of Egypt; and Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in royal vesture of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee! and made him ruler over all the land of Egypt. And Pharaoh said unto Joseph: I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt; and Zaphenath-Paaneah shall be thine official name.

Now Joseph had lived in Egypt twelve years, and was thirty years old, when he stood before Pharaoh, to be ordained into this high office. At this time, Potiphar or Potipherah was a priest in the city of the House of the Sun (Son), known as On (Awen or Aven; or Heliopolis). And on the selfsame day Pharaoh gave Joseph to wife Asenath, the daughter of Potiphar and Zuleika. Then Joseph went out from the presence of Pharaoh, and travelled throughout the land of Egypt.

And in the seven plenteous years the earth brought forth in abundance; and Joseph gathered up all the food of the seven years, and stored it in the cities. And he gathered corn as the sand of the sea, so much that he left numbering, for it was without number. During these seven years also, two sons were born, which Asenath bare unto him. Joseph called the name of the firstborn Manasseh, for he said, God hath made me forget all my toil, and all my father's house; and the name of the second called he Ephraim, for he said, God hath caused me to be doubly fruitful in the land of my affliction, in the days of plenty.

And it came to pass that the seven years of plenteousness ended in the land of Egypt, and the seven years of drought, or famine, began to come, according to the revelations of God, as were interpreted by Joseph. The famine was in all the surrounding and far-off lands, but in all the land of Egypt there was bread for its people. Then, when all the land of Egypt also became famished, the people cried unto Pharaoh for bread, and Pharaoh said unto the Egyptians, Go unto Joseph, and do as he tells you. So Joseph opened all the storehouses and sold unto them, and the famine continued to wax sore, and people from far-off lands came to Joseph to buy corn.

Now c.1738 B.C. Jacob's father Isaac died, and about ten years later a severe famine forced Jacob to send his sons to Egypt to buy cereal and grain. Jacob (Israel), who dwelt in the land of Canaan, heard that there was corn in Egypt, and he called and said unto his sons: Why do ye look one upon another? Behold, I have heard there is corn in Egypt; therefore, get ye down thither and buy for us from thence, that we may live, and die not with hunger. And Joseph's ten brothers, Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Asher, Gad and Naphtali, went down to Egypt; but Benjamin, Joseph's younger brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And the sons of Israel came to Egypt to buy corn, while Joseph was the head ruler of all Egypt; and he it was that sold to all people of other lands. Joseph's brethren came and bowed themselves down before him with

their faces to the earth, and Joseph recognized his brethren, and made himself a stranger unto them, and spake roughly unto them through an interpreter; and when he asked them, Whence come ye? They said: From the land of Canaan to buy food; but his brethren did not recognize him; and Joseph remembered the dream of his childhood, which he told his brethren, and how they mocked him and hated him. And Joseph said unto them: You are spies; to see the nakedness of the land ye have come. And they said unto him: Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. And he said, Nay, but to see the nakedness of land ye are come. And they said, Thy servants are twelve brethren, the sons of one man, in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

And Joseph said unto his brethren: That is it that I spake unto you, saying, Ye are spies. Hereby ye shall be proved. By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you; or else by the life of Pharaoh surely ye are spies. And they were shut up in a ward for two days; on the third day, Joseph said unto his brethren: This do, and live, for I fear God — if ye be true men, let one of your brethren be bound in the house of your prison, and go ye, carry corn for the famine of your houses; but bring your youngest brother unto me; so shall your words be verified, and your lives shall be spared. And they agreed.

Then they began to say one unto another, We are verily guilty concerning our brother, for when he besought us to speak, in that we saw the anguish of his soul, and would not hearken to his voice; therefore this distress has come upon us. And Reuben said, Spake I not unto you, saying; Do not sin against the child, and ye would not hear? Therefore, behold, his blood is on our hands. And they knew not that Joseph understood them, for he spake to them through an interpreter. And he turned himself about from them and wept. Later he returned to them and communed with them, and took from them Simeon, and bound him before their eyes. Then Joseph commanded his servants to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for their journey home; thus did he unto them. So they laded their asses with corn, and departed.

And as one of them opened the sack to give his ass provender in the inn, he saw his money, for, behold, it was in the sack's mouth. And he said unto his brethren: My money is restored, and, behold, it is even in my sack; and their hearts failed them, for they were sore afraid, saying one to another: What is this that God hath done unto us? When they reached their home in the land of Canaan, they told their father Jacob all that befell them, saying; The man who is the lord of the land spake roughly unto us, and took us for spies of the country. And we said unto him, We are true men, we are no spies; we be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the country, said unto us: Hereby shall I know that ye are true men and not spies — leave one of your brethren here with me, and take food for the famine of your household; and be gone and bring your youngest brother unto me; then

shall I know that ye are no spies; so will I deliver thy brother, to leave the land.

Then as the other nine brothers began to empty their sacks, behold, every man's bundle of money was in his sack. And when both they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them: Me have ye deprived of my sons, Joseph is not, and Simeon is not, and ye will take Benjamin away, all these things are against me. Then spoke Reuben unto his father, saying: Slay my two sons, if I bring him not to thee; deliver him (Benjamin) into my hand and I will bring him to thee again. And Jacob said, My son shall not go down with you; for his brother is dead, and he is left alone; perchance if mischief befall him along the journey, then shall ye bring down my gray hair with sorrow to the grave.

The famine was sore in the land of Canaan. And it came to pass, when they had eaten up the corn which they had brought from Egypt, that their father said unto them: Go again, and buy us a little food. And Judah answered, saying; The man did solemnly protest, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy us food. And Israel said, Wherefore dealt ye so ill with me, by telling the man that ye had yet another brother? And they said, the man asked us straitly of our state, and of our kindred, saying: Is your father yet alive? Have ye another brother? And we told him according to the tenor of these words. Could we have certainly known that he would say, Bring your brother down? And Judah said unto Israel his father: Send the lad with me, and we will arise and go; that we may live, and not starve to death, both we and thou and our little ones. I will be surety for him, and of my hand shalt thou require him; if I bring him not unto thee and set him before thee, then let me bear the blame forever. For if we wouldn't have lingered this long, we would have already returned the second time.

And their father Israel said unto them: If it must need be so, do this — take the best fruits of the land in your vessels, and carry down the man a present, a little balm, a little honey, spices, and myrrh, nuts and almonds; and take double money in your pockets, the money that was found in your sacks, peradventure it was an oversight; take also your brother. Arise, and go again unto the man. May God Almighty give you mercy before the man, that he may send away your other brother and Benjamin. If I be deprived of my children, I am deprived. And the sons of Jacob took the presents, and the money, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the head servant of his household to slay a beast of the field and prepare it, for these men shall dine with me at noon; and the man brought the men home and did as he was bidden to do.

The sons of Israel were sore afraid, because they were brought into Joseph's house; and they thought, because of the money that was returned in our sacks, that he may seek occasion against us, and fall upon us, and take us as bondmen, and our asses. So they came near to the steward of Joseph's house and they spoke to him at the gate of the house, saying; O, sir, we came indeed down at the first time to buy food, and it came to pass that when we came to the inn, we found every man's money was in the mouth of his sack, our money in full weight; and we have brought it again in our hand; and other money have we brought

down in our hand to buy more food; we cannot tell who put the money in our sacks. And the man said unto the sons of Israel: Peace be with you, fear not; your God, and the God of your father, hath given you treasure in your sacks — I had your money. Then he brought Simeon out unto them; and all of them went inside Joseph's house, and he gave them water to wash their hands and feet; and gave their asses provender. And they made ready the presents which they brought for Joseph, for they heard that they should eat bread there.

And when Joseph came home, they brought him the presents and bowed themselves to him to the earth. Then Joseph asked them of their welfare, and said, Is your father well, the old man of which ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive; and they bowed down their heads, and made obeisance. And Joseph lifted up his eyes and saw his brother Benjamin, his mother's son, and said: Is this your younger brother, of whom ye spake unto me? God be gracious unto thee, my son.

Joseph made haste, for his bowels did yearn upon his brother; and he sought where to weep, and entered into his chamber, and wept there. Then he washed his face, refrained himself, and came out, and said unto his servants to set on bread (food). And they set on for Joseph by himself, and for his brethren the Hebrews by themselves, and for the Egyptians by themselves; because Egyptians might not eat bread with the Hebrews, for that was an abomination unto the Egyptians. And all the brethren of Joseph sat down to eat, according to their age, from the oldest, Reuben, to the youngest, Benjamin; and the servants marvelled at the sight. Each man's portion was brought to him, but Benjamin's portion was five times more than any of his brethren. So they all ate and drank, and were merry.

And Joseph commanded the chief steward of his household, saying; Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth; and put my cup in the sack's mouth of the youngest with his corn money; and the steward did so. As soon as the morning was light, his brethren were sent away with their asses. When they were gone out of the city, not yet far off, Joseph said unto his steward, Up, follow after the men, and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and indeed divineth? Ye have done evil in so doing.

So the steward followed after the men, and overtook them, and repeated the words which Joseph bade him to say. And the sons of Jacob said unto him: Wherefore saith my lord these words? God forbid that thy servants should do according to this thing. Behold, the money which we found in our sack's mouths, we brought again unto thee out of the land of Canaan; how then should we steal out of the lord's house any silver or gold? With whomsoever of thy servants it be found, both let him die, and we also be my lord's bondmen. And he said, Now also let it be according to your words; he with whom it be found shall be my servant, and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack; and the steward began the search from the oldest, and ended with Benjamin, in whose sack the cup was found.

Then they rent their clothes, laded every man his ass, and returned to the city. Judah and his brethren reached Joseph's house, and he was

yet there; and they fell before him on the ground. And Joseph said unto them: What deed is this that ye have done? Know ye not that such a man as I can certainly divine? And Judah replied; What shall we say unto my lord? What shall we speak? Or how shall we clear ourselves? God hath found out the iniquity of thy servants, both we, and he also with whom the cup is found; and we have given our word that with whomsoever of thy servants it be found, both let him die, and we also shall be our lord's bondmen. And Joseph said unto them; God forbid that I should do so; but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace, and return to your father.

Then Judah came near unto him, and said: Oh my lord, let thy servant, I pray thee, speak a word in my lord's ear; and let not thine anger burn against thy servant, for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto the lord, We have a father, an old man, and a child of his old age, a little one, and his brother is dead, and he is alone left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father, for if he should leave, his father would die with grief. And thou didst say unto thy servants, Except your youngest brother come down with you, ye shall see my face no more; and when we came up unto thy servant my father, we told him the words of my lord; and our father saith, Go again and buy us a little food. And we said, We cannot go down, lest our youngest brother go with us; for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons; and one went out from me, and I said surely he is torn in pieces, for I saw him not since; and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

Now, therefore when I return to thy servant my father, and the lad be not with us, seeing that his life is bound up in the lad's life, he will die; and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying; If I bring him not unto thee, then I shall bear the blame to my father forever. Now, therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord, and let the lad go up with his brethren; for how shall I go up to my father, and the lad be not with me? Lest peradventure I see the evil that shall come on my father.

Then Joseph could not refrain himself before all that stood before him, he cried, saying: Cause every man (servant) to go out from me; and there stood no man, except his brethren before him; and he wept aloud — and the Egyptians and the house of Pharaoh heard it. And Joseph said unto his brethren, I am Joseph; doth my father indeed live? And his brethren could not answer him, for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray; and they came near; and he said, I am Joseph your brother, who was sold into Egypt; now therefore be not grieved nor angry with yourselves that ye

caused me to be sold; for it was God who didst send me before you to preserve life. For these two years hath the famine been in the land, and yet there are five more years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, to save your lives by a great deliverance. So now it was not you that caused me to be sent here, but it was the will of God, that he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not; and thou shalt dwell in the land of Goshen, and shall be near unto me; thou and thy children, and thy children's children, and thy flocks and herds, and all that thou hast; and there ye shall be nourished, for there are yet five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. Tell my father of all my glory in Egypt, and of all that ye have seen; ye shall haste and bring down my father hither.

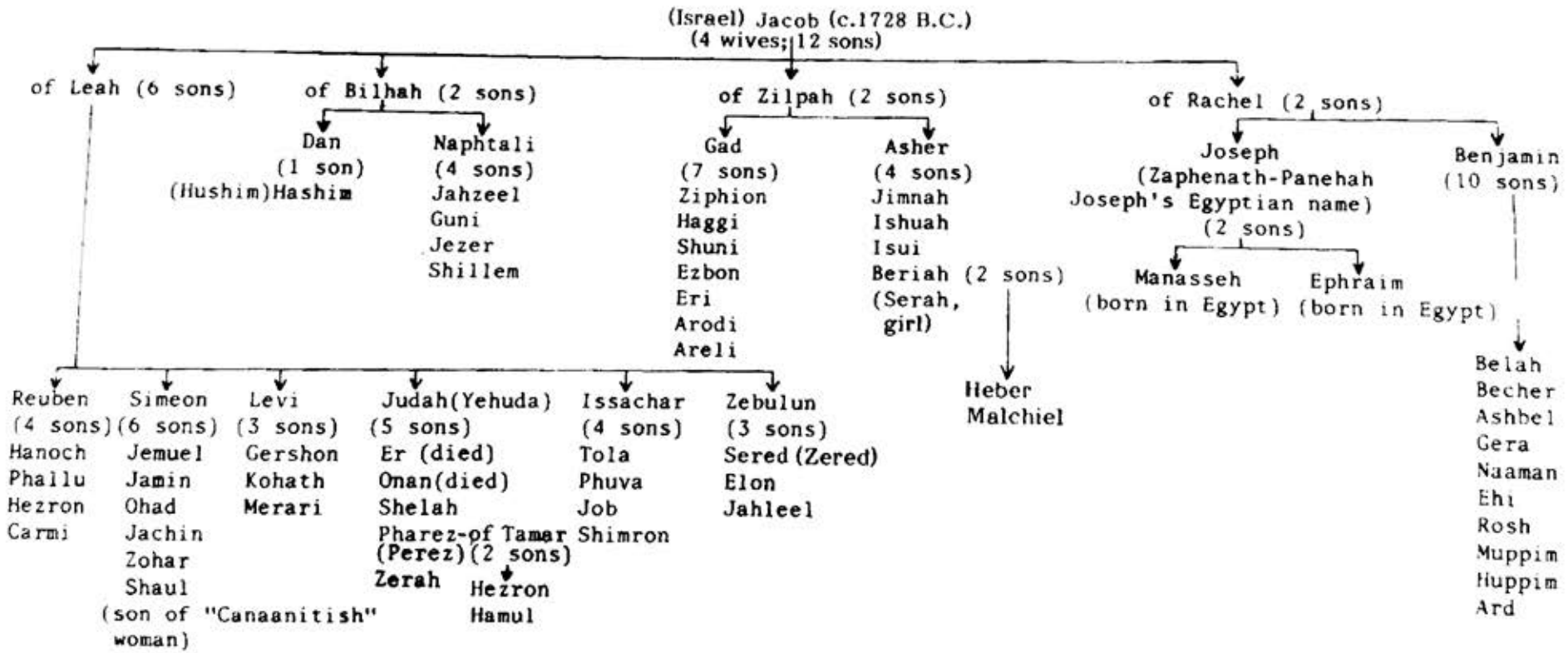
Then Joseph fell upon his brother Benjamin's neck, and wept, and Benjamin wept upon his neck; and he kissed all his brethren and they all wept together, and embraced each other. Afterwards his brethren talked with him. And the fame thereof was heard in Pharaoh's house, saying; Joseph's brethren are come, and it pleased Pharaoh well and his servants. And Pharaoh said unto Joseph, say unto thy brethren, this do ye — lade your beasts, and go get you unto the land of Canaan; and take your father and your households and come back hither unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff, for the good of all the land of Egypt is yours. And the children of Israel did so; and Joseph gave them wagons, according to the commandment of Pharaoh, and provisions for their journey. To each of his brethren he gave new garments, but to Benjamin he gave three hundred pieces of silver, and five new garments. And to his father Jacob he sent ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat.

So he sent his brethren away, saying: See that ye fall not out by the way! And they departed from the land of Egypt and came to the land of Canaan unto their father Jacob. And they told him all the words of Joseph, which he spake unto them, saying: Joseph is yet alive, and he is the ruler over all the land of Egypt; and Jacob's heart fainted, for he believed them not; but when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived; and Israel said, It is enough that Joseph my son is alive; I will go and see him before I die.

And Jacob took his journey with all he had, and came to Beer-sheba, and offered sacrifices unto the Lord. And the Lord spoke to Israel in the vision of the night, and said: Jacob, Jacob, and he said, Here I am. And the Lord said: I am God, the God of thy father. Fear not to go

(Illustration 6)

Record of the House of Israel:
Men and Children who Came into Egypt
(1728 B.C.)



down into Egypt, for I will make thee a great nation there. And I will go down with thee into Egypt; and surely bring Israel up again. And Joseph shall put his hand upon thine eyes.

Then Jacob departed from Beer-sheba, with all his sons, their wives, and children, in wagons which the king of Egypt had sent for them. And they took their cattle and all their possessions. The males of the household journeyed separately from the females, with the exception of Serah (daughter of Asher), who was counted among them. All the mothers, wives and daughters traveled separately (plus one birth along the way). The chart on the previous page shows the names of the children of Israel who left the land of Canaan. These sixty-six souls, plus the wives and daughters of the sons of Jacob, entered Egypt in 1728 B.C.

Soon after, Jacob was brought to the king's court, and there he greeted the king with a blessing. Jacob described himself as an alien resident, in the same manner as did Isaac and Abraham, who too had not inherited the land of promise. When the king of Egypt asked his age, Jacob replied that he was 130 (he was born in 1858 B.C.); but in comparing with his forefathers his days had been few and distressing. And the king of Egypt provided them residences in the district of Preetem (Pithom)-Rameses (Raameses, Ramses), where the king of Hyksos himself dwelt. Later on, when the children of Israel began to multiply, they were given additional land for their pasturage and dwellings in the nearby town of Pi-beseth (Pa-bast or Bast, Pu-basti), where great multitudes of people gathered to attend festivals dedicated to their feline goddess Ubasti. The town was founded by the Hyksos invaders c.1788 B.C., who ruled Egypt from the land Goshen, in the Nile Delta until c.1580, when the Eighteenth Dynasty of Egypt was established.

Then additional towns and cities to the northeast, including the Hyksos capital city Avaris, and Tanis; and Succoth, about fifteen miles east of Preetem-Rameses, near the waters, on the road to Shur, were shared by the Hyksos and the Israelites. But many families continued to dwell in Preetem-Rameses.

Between the accession of King Menes, with whom the First Dynasty or royal house began, and who was the first to unite Upper and Lower Egypt, and the time of the Arabian and Hebrew invasion and their conquest of Egypt, some sixteen hundred and twelve years had elapsed. This was the first time in the history of Egypt, that their Pharaohs were humbled and subjugated by a foreign power. These foreign rulers were called by the Egyptians the shepherd kings, or Hyksos; they were the rulers of countries, and shepherds. Unlike the Egyptian Pharaohs who had African or Hamitic ancestry, the Hyksos moved from Syria with a united force of Arabians and Hebrews, during the eighteenth century B.C., and took over the unorganized, and spiritually dead oligarchy of the Egyptian princess Sebeknefrure (Skemiophris), daughter of Amenemhet IV; in the fourth year of her reign. The Hyksos established themselves in the fertile land of Goshen in the Delta, and ruled from Avaris their great and united empire of the Arabians and Hebrews. The Egyptian Pharaohs and rulers now became tributary to the Hyksos; but continued to govern Egypt under

the shepherd kings. The Hyksos were not a large group, but their administrative and military organization was far superior to that of the Egyptians; and their mastery of horse-driven chariots was used to subdue the Egyptians. The Egyptians were the builders of great pyramids, barks and sea-going vessels; they were artificers and artisans in brass, silver, gold, and other precious metals and stones; farmers and tradesmen. But being also descendants of Cain and Ham, they indulged in pagan rites and ceremonies of the natural man, and idol worship; as a result, they fell as did Adam and Eve, and died spiritually; and were cast away forever from the presence of the Lord. So the Egyptians became a mighty power unto themselves in the realm of the underworld, the things of darkness, and of the temporal world.

Then came a new Egyptian ruler, about 1600 B.C., when the Egyptian national rebellion against the Hyksos kings resulted in their overthrow. And this interim ruler of Egypt knew not of Joseph, and said unto his people: Behold, the sons of the Hebrews are more and mightier than we are. Come let us deal wisely with them, lest they continue to multiply, and perchance there cometh a war, they join our enemies, and fight against us. So, let us get them out of our land. Therefore they set over the Israelites Egyptian taskmasters to afflict them with their burden. And they built, and also rebuilt towns and cities in the district of

Representation of the Hyksos (Shemitic or Semitic) kings of Egypt. (1788-1580 B.C.).

Fragment of a collosal granite statue of Khian. Hamitic Pharaohs were shown flat-footed and fully or partly naked. The arrow points to his name in hieroglyphics. (1788-1580 B.C.)

Preetem-Rameses and in the land of Goshen (Golshen), in the eastern Nile Delta region. And it came to pass that all twelve sons of Israel (Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Naphtali, Gad, Asher, Joseph, and Benjamin) had passed away; and the children of Israel continued to be fruitful, increased abundantly, multiplied and waxed exceedingly mighty, and the land was filled with them and the Arabians.

The unified and powerful Eighteenth Dynasty of Hamitic rulers of Egypt was established in c.1580 B.C.; and its first Pharaoh was named Ahmose, meaning "of Moses, or first Moses." And Ahmose began to confiscate the land of the Shemites, the Arabians and the Hebrews, and the children of Israel, who dwelt in the fertile Delta region of Lower Egypt. Although the Hyksos conducted their affairs from their capital in Avaris, the Egyptian Pharaohs had established Memphis (Noph, White Wall) as their government and military headquarters. The Eighteenth Dynasty of Egyptian rulers lasted for a period of about two hundred and thirty-four years, from c.1580 until c.1346 B.C. (from the time of Ahmose to Tutenemen or Tutenkhamen, and Eye). With the New Kingdom, also came the bitter bondage and slavery for the children of Israel and all the Shemites that dwelt in Egypt (which lasted some sixty-seven years, until 1513 B.C., the time of the Exodus). The Hamitic Pharaohs of the New Kingdom, after they had uprooted the Hyksos kings, and confiscated the land of the Shemites, once again established the old order and unity among themselves; and their government became an extensive centralized administrative bureaucracy at Memphis. The following illustration shows the chronology of the Eighteenth Dynasty of the Egyptian (Hamitic) Pharaohs:

(Illustration 7)
List of the XVIIIth Dynasty of Egyptian Pharaohs
(c.1580 B.C. - c.1346 B.C.)

Period of Reign (B.C.)	Name of Pharaoh (English version of the Egyptian names; excludes coregencies)
1580-1557	Ahmose (meaning "of Moses," or "first Moses")
1557-1545	Amenhotep I
1545-1514	Thutmose I (or Yehudy-Moses or Djehuty-Moses; meaning "Jewish Moses," or "Moses of the tribe of Judah")
1514-1501	Thutmose II (Yehudy-Moses II)
The Exodus (Nisan 14, 1513 B.C.)	
May 3, 1501 to March 17, 1447 B.C.	Thutmose III (Yehudy-Moses III; this Pharaoh co-ruled with his wife Queen Hatshepsut until her death in c.1480 B.C., and from 1480 onward, Thutmose ruled alone)
1448-1420	Amenhotep II
1420-1411	Thutmose IV
1411-1375	Amenhotep III
1375-1358	Amenhotep IV (Ikhnaton, Akhenaton)
1358-1357	Sakere
1357-1348	Tutenemen (Tutenkhamen, Tutenkhamon; son of Akhenaton)
1347-1346	Eye

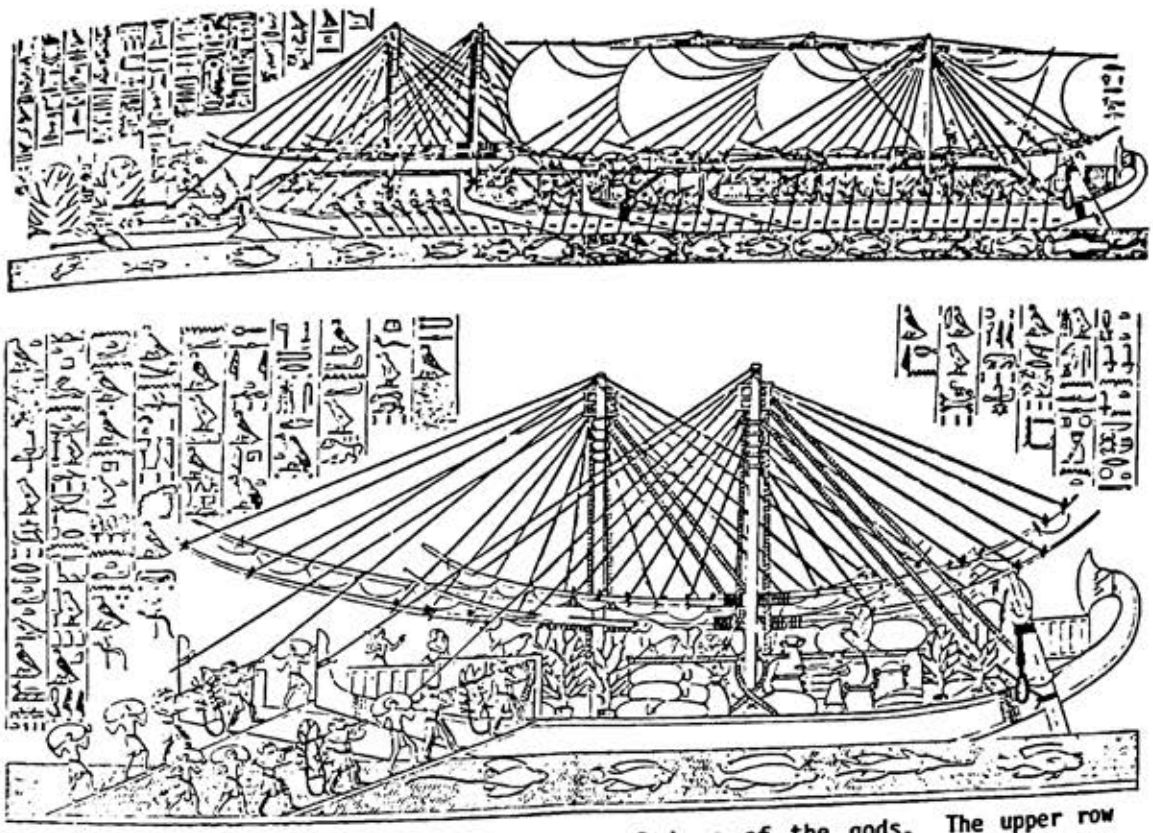
(The XIXth Dynasty or the Royal House is reckoned from c.1346 B.C.)

During the Eighteenth Dynasty, Thutmose III became a coregent with his wife Hatshepsut. She was called "the female Horus," the counterpart of Horus, the hawk-faced solar god. After Thutmose III and Hatshepsut had ruled for about five years, Thutmose I, the old dethroned king, allied himself with his son Thutmose II, and dethroned Thutmose III and Hatshepsut for a time. Enmities grew within the royal house; wars also grew with Nubia and Beduin tribes of the desert; their chaotic reign lasted about three years, and the father died; the son made peace with Thutmose III, and chose a life of retirement. Thus Queen Hatshepsut regained her kingship as the Pharaoh of Egypt, and Thutmose III continued to rule as her coregent. One of the major enterprises of the Eighteenth Dynasty was the construction of a magnificent temple for mortuary service, in a bay of the cliffs on the westside of the river at Thebes (now known as Dar el-Bahri region).

In a series of three terraces the temple rose from the plain to the level of an elevated court; flanked by the massive yellow cliffs, into which the Holy of Holies, or the Most Holy was cut (hewn). In front of the terraces were ranged colonnades with an admirable sense of proportion and grouping. The architect of the royal temple was named Senmut; and Thutiy, the overseer of the gold and silver treasury, wrought the bronze doors, engraved with figures in electrum (gold-silver alloy), and other metal work.

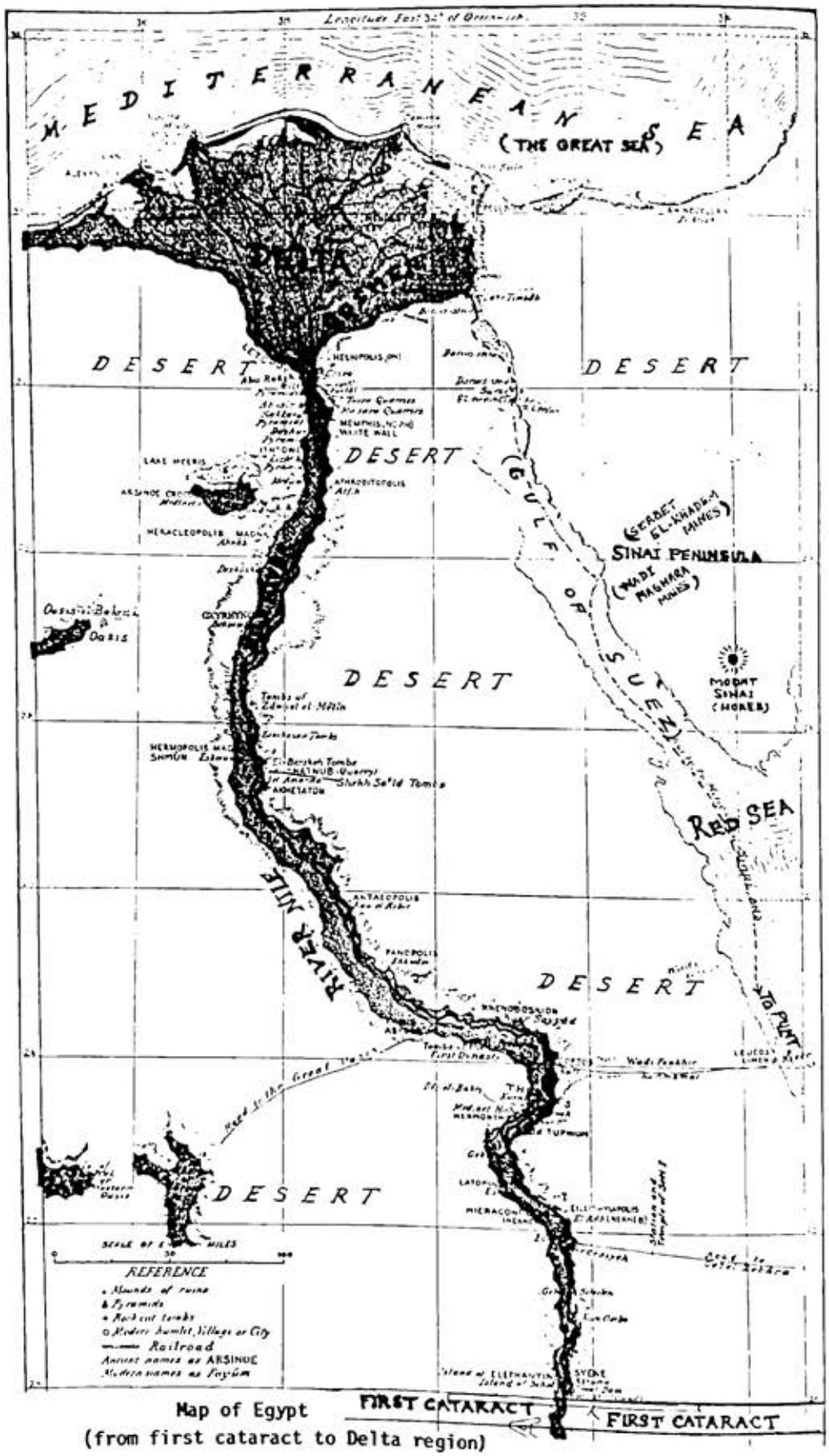
Hatshepsut's inscriptions record that god Amon (peace) had desired her to plant the terraces of the temple with myrrh trees imported from Punt, the original home of the gods. Although her ancestors had often sent expeditions there, none had ever brought back the trees of myrrh. The acquisition of myrrh was essential in making incense for use in temple service or other festive occasions; but they were always brought to Egypt, passed from hand to hand, by overland runners, carriers, and merchants. One day as the queen stood before the shrine of god, a command was heard from an oracle of God from the Great Throne, saying; The ways to Punt should be searched out; and the highways to myrrh-terraces should be penetrated. For so saith God: The land of Punt is a glorious region of God's Land, it is indeed My place of delight; I have made it Myself in order to divert My heart.

And the queen saw to it that it was done according to all that was commanded by the oracle of god. The organization and the dispatch of the expedition to Punt were entrusted to the chief treasurer Nehsi, in whose vaults and subterranean chambers the wealth brought back from the expedition was to be stored. With propitiatory offerings to the divinities of the air to ensure a fair wind, and after all the necessary rituals and ceremonies, five vessels of the sea-going fleet set sail early in the ninth year of the queen's reign. They sailed down the Nile, and then, through a canal leading from the eastern Delta through Wadi Tumilut, which connected the Nile with the Red Sea (near Pi-Hahiroth, or modern Suez. This canal was already in use during the Middle Kingdom c. 2160-1788 B.C.).



Expedition to the land of Punt, the original home of the gods. The upper row shows the departure of the fleet to Punt. The lower row depicts myrrh trees and other commodities being carried on board, to be brought back to Egypt.

Besides a great variety of Egyptian goods and products, the fleet carried a huge stone statue of the queen, to be erected in the land of Punt. The crew and the sea-going vessels arrived safely at Punt, and the Egyptian commander of the fleet pitched his tent on the shore, where he was received in friendship by Perehu, the chief of Punt, his wife and three children. It had been so long that any Egyptian had been seen in Punt that when they first saw them, they cried out: Why have ye come here to this land, which the people know not? Did ye descend upon the roads of heaven, or did ye sail the waters upon the sea of God's Land? The chief of the Puntites and the people were won with gifts; and soon the vessels were laden with marvels of the country, all the goodly fragrant woods of God's Land, heaps of myrrh-resin, fresh myrrh trees, ebony and pure ivory, green gold of Emu, cinnamon bark, incense, eye cosmetics; baboons, monkeys, dogs, animal skins, natives and their children. Never was such a fleet of cargo brought to any king of Egypt, since the beginning of man. The fleet arrived at Thebes, and the inhabitants had never before been more excited than with the glamour and the success of the expedition to Punt, the original land of God. A procession consisting of the natives of Punt, and the strange products and animals of the far-off country, passed through the streets to the queen's palace, where the Egyptian commander of the fleet presented them to Queen Hatshepsut. After



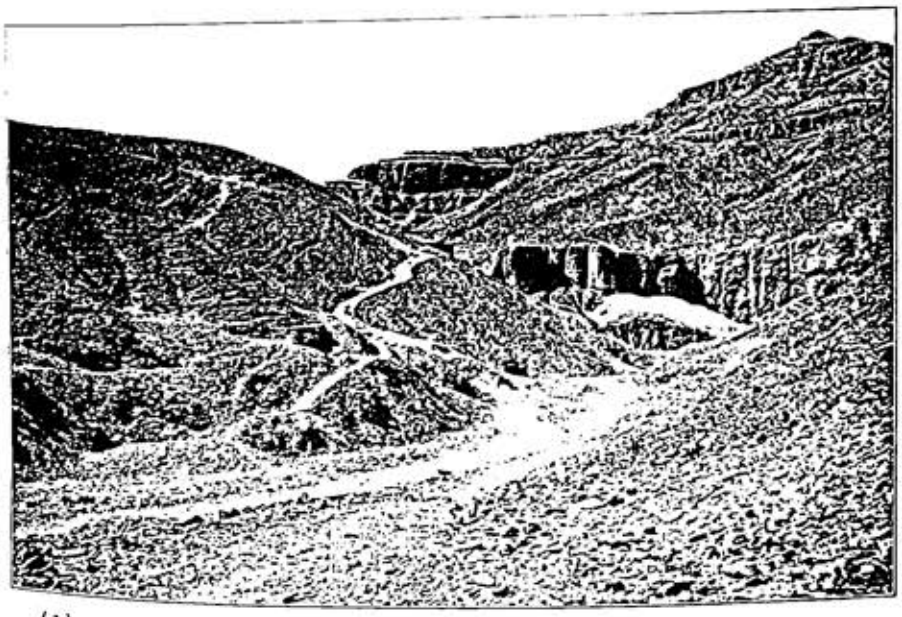
Map of Egypt
(from first cataract to Delta region)

FIRST CATARACT

FIRST CATARACT

hearing the report of their expedition, and inspecting all that was brought, the queen immediately presented a portion to her god Amon, together with the tribute of Nubia, with which Punt was classed. She offered the god thirty-one choicest of the myrrh-trees, electrum (gold-silver alloy), throw-sticks, eye cosmetics, ivory and ebony, a live southern panther which was especially caught for her, several panther skins, and three thousand and three hundred small cattle; huge piles of myrrh of twice a man's weight, and large rings of gold, used as money, were weighed in tall balances ten feet high. Then Hatshepsut summoned the royal court to hear the report of the expedition; and asked the court to formally bestow places of honor upon her most cherished and loved architect Senmut, and the chief treasurer Nehsi. And she announced to the royal court all the success of the expedition, and the command of Amon's oracle to plant the myrrh trees of God's Land in the garden of His temple. Thus, a terraced myrrh garden for the Lord, large enough for the gods to walk in it, was planted at this uniquely designed royal tomb, and its chapel or temple.

Large masonry or Mastaba tombs and pyramids were now replaced by the mortuary temple. Mortuary chapels on the east side of the structure were used until the time of Pharaoh Ahmose (1580-1557 B.C.); but they had been gradually declining in size and popularity, though the shafts



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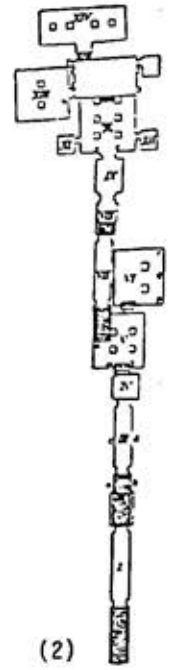
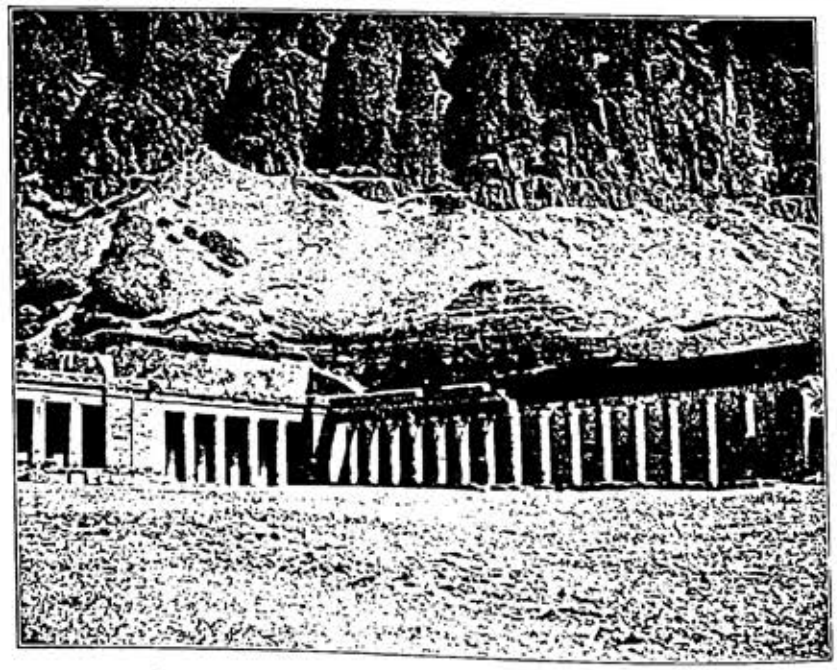


(2)

1. A scene of the Valley of the Kings' Tombs, Thebes (entrance of two tombs is at the right of the center). 2. Ground plan of the Tomb of Seti I, from the Valley of the Kings' Tombs at Thebes. The shaded portions are descending steps. I-IV and VII-IX are galleries, which descend as they advance. The other rooms are pillared halls. In hall X was the magnificent alabaster sarcophagus of the king.

and chambers under it and the chapel before it remained relatively large. Amenhotep I (1557-1545 B.C.) was last of the Pharaohs to follow the ancient tradition, and his men had hewn a passage about two hundred feet long in the western cliffs of Thebes, which terminated in a mortuary chamber for the embalmed body of the Pharaoh. Before the cliff, at the entrance to the passage, they built a modest mortuary chapel, covered by a pyramidal roof. But Thutmose I separated the tomb from the mortuary chapel before it. The mortuary temple still remained upon the plain at the foot of the cliffs; but the sepulchre chamber, with the passage leading to it was hewn into the rocky wall of the desolate valley of the kings; lying behind the western cliffs, about two miles straight from the river, and accessible only by a long detour northward, requiring nearly twice that distance. The exact location where the king's body was entombed was to be kept in ultimate secrecy, none seeing and none hearing.

The temple design under Senmut, the architect of the temple and Hapuseneb, chief architect and her vizier, was unique in that the sepulchre was still behind the chapel or temple on the east of the tomb, as before, but the two were now separated by the intervening cliffs. (The valley of the kings tombs in Thebes continued to be the burial place of the Eighteenth, Nineteenth, and Twentieth Dynasties; over forty tombs of the Theban kings had been hewn there.) Hatshepsut's terraced sanctuary or temple was her mortuary temple, dedicated also to her father Thutmose I. As the tombs in the valley behind began to multiply, there arose upon the plain in front of them temple after temple endowed for the mortuary service of the departed Pharaohs and gods, who had once ruled the land;



Terraced mortuary temple of Hatshepsut. Northern collonades on the middle terrace, at Dar El-Bahri, Thebes.

these temples were also sacred to the state god Amon. And each such temple bore a special name pertinent to their mortuary function. (The temple of Thutmose III, for example, was called "Gift of Life." One of the architects of Hatshepsut's temple, who was also her vizier, supervised the cutting and building of her tomb in the eastern wall, directly behind the terraced temple. The passage descended at a sharp decline for several hundred feet, terminating in several chambers, one of which contained two sarcophagi, one for her, and the other for her father.

The empire of Hatshepsut extended from the third cataract of the Nile to the Euphrates. The English translation of her own records (inscriptions), concerning her dominion and accomplishments, follows:

> My southern boundary is as far as Punt; my eastern boundary reaches the marshes of Asia, and the Asiatics (Shemitics) are in my grasp; my western boundary is as far as the mountain of Manu (the first god and king who dwells in the mountain of the sunset). My fame is among all the sand-dwellers (Beduins and Arabs). The myrrh of Punt has been brought to me; all the luxurious marvels of that country were brought to my palace in one collection. They have brought me the choicest products of cedar, of juniper and of meru wood, all the sweet and goodly wood of God's Land (Punt). The tribute of Tehenu (Libya) consisting of ivory and seven hundred tusks, numerous panther skins of five cubits long and four cubits wide. I have restored that which was in ruins; I have raised up that which was unfinished since the Asiatics (Hyksos) were in the midst of Avaris of the Northland (Delta), and the barbarians were in the midst of them, overthrowing that which had been made, while they ruled in ignorance of Re (the Sun or Son-God).

(1) Head of Thutmose III from his mummy.

(2) Head of Amenhotep II, son of Thutmose III. (Cairo Museum)

It had been nearly eight years since Hatshepsut and Thutmose III had regained their throne; and fifteen years since they were first enthroned. As it was the queen who was appointed heir to the throne, and not her husband Thutmose III, he developed hostility and resented his wife, and the glory which was hers. The queen had now begun to make preparation for her jubilee, the thirtieth year of her reign; and she called the chief architect of the empire, Senmut, and instructed him to proceed to the granite quarries at the first cataract of the Nile and to secure two monolithic shafts for obelisks, to be erected in memorial of her jubilee; for it was the custom of the times to do so. With a necessary number of corveé forced labor, Senmut began work early in the month of February, in the fifteenth year of her reign (1487 B.C.). By early August, six months later, his men had freed the granite blocks from the quarry. These gigantic shafts were the tallest and the heaviest ever cut, transported or erected in the history of the world; each shaft weighing nearly three hundred and fifty tons; and above ground height after erection measuring one hundred feet (now only ninety-seven and a half feet high, after some three thousand four hundred and seventy-five years).

These gigantic obelisks, after they had been cut from the quarry, were transported from the first cataract of the Nile on a huge barge, which was towed by thirty galleys, with a total of nine hundred and sixty oarsmen (thirty-two men in each galley). These obelisks were erected

Tutenemen (Tutenkhamen) on his throne receiving Shemitic envoys bearing tribute. In his left hand are the crook and flail of god Osiris, and the sign for life (ankh) in his right hand. In front of him is his vizier with a sign "to rule" in his left hand, and an ostrich feather duster in his right hand. The Shemites, or Arabs and Hebrews, are shown in their beards; and the Shemitic merchants and businessmen are shown in gay robes. (The arrow points to Tutenemen's name in hieroglyphics.)

in the sixteenth year of Hatshepsut's joint reign with her husband Thutmose III, instead of in the thirtieth year, as was the custom, due to her illness and upcoming death; less than five years later she joined the world of the dead. From 1480 B.C., Thutmose III began the rule alone for the next thirty-three years; and in his jealousy and revenge now he took upon himself glory without performing deeds of worthiness or sacrifice, and began to erase the name of his wife from as many places as possible. At Karnak a masonry sheathing was built around her obelisk, to cover her name and the record of her erection of them on the base; in the terraced temple, on the walls her figure and name were hacked out by Thutmose III, her husband; and he became the great Empire builder, and many lands became tributaries to his Egyptian empire. When the king died, and the news of his death reached the lands under tribute, they revolted against the annual tribute. Amenhotep II, his son, had reigned as coregent about a year, when Thutmose died; and became the king of Egypt in 1448 B.C. Then came the reigns of Thutmose IV, Amenhotep III, Amenhotep IV (Akhenaton), Sakere, and Tutenemen (Tutenkhamen or Tutenkhamon).

The Eighteenth Dynasty ended with Tutenemen, son of Amenhotep IV (Akhenaton). He was married to Ankhsenpaaton (Ankhesenamun), the younger daughter of Amenhotep IV and Nefertiti. His father had introduced to his people the worship of god Aton (Adam), the god in the sun's disk, as the son of god. Tutenemen died at the age of about nineteen years. Eye, a noble of Amenhotep IV (Ikhnaton, Akhenaton), then became the Pharaoh; and after building his tomb in the valley of the kings in Thebes, passed away. Thebes and parts of Egypt now became prey to invaders, marauders, and plundering bands; and the government became an anarchy. Thus, the Eighteenth Dynasty of Egyptian (Hamitic) rulers, which lasted some two hundred and thirty-four years, ended with Tutenemen (Tutenkhamen) and Eye, and the Nineteenth Dynasty began with Harmhab.

Also by the time of the Eighteenth Dynasty of Egypt, c.1580 - c.1346 B.C., and even before the expedition to the land of Punt, successful expeditions to Jambudvipa (India) were made, and en masse migrations and colonizations by the Egyptians via sea, and Asians via land to India were completed. In both lands, India and Egypt, the priesthood of Abraham (Brahama), an offshoot of the Holy Priesthood after the Order of the Son of God, became the predominant influence upon the daily lives of kings, priests and their adherents. There was no man more loved and revered by the Egyptians, besides Joseph (Yoseph), than Abraham the high priest of the Holy Order; for, they loved him not only for his righteousness, but also the knowledge and understanding that he possessed. After the priesthood of Abraham (Brahama) was established, the priests of the Holy Order came to be known as the Brahamans; and the priesthood and kingship were divided to govern the empires, based upon the division of all societies into three classes or castes, namely: the Brahamans (of the spirit of Abraham) or the priests and scholars, whose duty was to study, to sacrifice, and to give and receive gifts; the Kshatriyas were

the rulers and fighters (warriors), whose duty was to protect the people, to sacrifice and to study; the Vaishyas were to breed cattle, till the ground, pursue trade, lend money, and also to sacrifice and study; and the Shudras were to serve the above three higher classes or castes. This division of society, based on human nature, prevails unto this day in all countries of the world, both primitive and developed. The Egyptians who migrated to India believed that all actions arise from the three natures of man, namely: sattva nature, which is virtue and goodness; rajas nature, which is desire and passion; and tamas nature, which is darkness and dullness.

To the Egyptians and the Indians, the primeval lawgiver Manu dwelt in the mountain of the sunset (although there were numerous other beliefs about Manu). They believed that the Gospel of the Sun (Son) was formerly taught unto Vivaswat the Sun (Son); Vivaswat communicated it to Manu the first lawgiver, who reigned over the sensuous world; and Manu made it known to Ikshwaku, the founder of the Indian solar dynasty. In the Egyptian-Hindu tradition, life and the universe were governed by three processes: Creation, represented by the god Brahama (the spirit of Abraham); Preservation, represented by god Vishnu; and Destruction represented by god Shiva (Siva, Sheva). A glimpse into the Indian Scriptures of this period, the Eighteenth Dynasty of Egypt, can be gained by the following three extracts, although they were written centuries before:

> When greed and wrath disturbed human relationships men inflicted untold misery upon one another. Although they agreed to respect each other's life and property, they had no confidence in their agreements. Thus they approached the high god Brahama to help them; and he nominated Manu to be their first king. When Brahama first appointed Manu, he demurred, fearing that he would be responsible for the sins of the people; but the people were so direly in need of government that they promised that their sins would be upon their own heads, and undertook to give Manu a share of their crop.
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> Where the land is kingless, the cloud, lightning-wreathed and loud-voiced, gives no rain to the earth.
>
> Where the land is kingless, the son does not honor his father, nor the wife her husband.
>
> When the land is kingless, men do not meet in assemblies, nor make lovely gardens and temples.
>
> When the land is kingless, the rich are unprotected, and shepherds and peasants sleep with bolted doors.
>
> A river without water, a forest without grass, a herd of cattle without the herdmen, is the land without a king.
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> * * *
>
> When the world was without a king, and dispersed in fear in all directions, the Lord created a king for the protection of

all. He made him of eternal particles of Indra (higher god than Aruna, of cosmic order), and the god of wind (Shu), of Yama (god of the dead), the Sun and Fire; of god Varuna (second only to Indra), and the Moon and the god of Wealth. And because he has been formed of the fragments of all these gods, and more, the king surpasses all other beings in splendour. Even an infant king is not to be despised, as though a mere mortal, for he is a god in human form. And if the king did not inflict punishment untiringly upon the evil-doers, the stronger would roast the weaker, like fish upon a spit. The whole world is controlled by punishment, for a guiltless man is hard to find. Know it then, my son, that where dark and red-eyed punishment walks the land, destroying sinners, the people are not harassed, if he who inflicts it is discerning.

* * *

And the Lord was with the Egyptians and the priesthood of Abraham (the order of the Brahamans) who migrated to Jambudvipa, later known as India. They called the name of their Lord and Savior Kristna, Krishna, or Christna (Christ, or Khristos in Greek, meaning the anointed one); who manifested Himself unto the people in various forms, in various times and places. Holy Krishna was none other than the Holy One of Israel, or the Lord and Savior Jesus Christ. The teachings of Lord Krishna to a prince of India, named Arjuna or Nara (meaning man), which are part of the Holy Writ, were recorded during the period of the Eighteenth Dynasty of Egypt (c.1580-1346 B.C.). The substance of His teachings includes:

Those who are wise in spiritual things grieve neither for the dead nor for the living; but I myself never was not, nor thou, nor all the princes of the world, yet we must never cease to be. As the master of each mortal frame experienceth infancy, youth and old age, so in future rebirths or incarnations (evolutions), will it meet the same. One who is confirmed in this belief is not disturbed by that which befalls him. The senses, moving toward their natural or desired objects, are the producers of heat and cold, pleasure and pain, and are transient and temporary; they come and go, they are brief and in a constant state of change. These, my son, thou should endure and conquer; for who is not disturbed by them is wise and is fitted for immortality and eternal life. Those who see the truth and look into the principle of things, find the deepest of treasures revealed to them and the mysteries of heaven and earth unfolded.

Learn then, O conqueror of wealth, that He by whom all things were formed is incorruptible, indestructible, and eternal. All finite bodies, which envelope the souls inhabiting them, belong to Him, the eternal, the indestructible and unprovable Spirit inside the body of man. The man who believeth that it is this Spirit which killeth or can be killed or destroyed, are both alike deceived; for it neither killeth nor is killed. It is not a thing of which man may say: It hath been, it is about to be, or it is to be hereafter, for the Spirit is without birth and meeteth not

death; it is ancient, constant, and eternal; and it is not slain, when its mortal frame is destroyed. How can the man who believeth that it is incorruptible, eternal, inexhaustible, without birth, think that it can either kill or cause to be killed? As man throweth away old garments and putteth on new, even so the spirit of man having quitted its old mortal frames, entereth into others which are new. The weapons divideth it not, the water corrupteth it not, the wind drieth it not. For it is indivisible, inconsumable, incorruptible, and not ever to be exhausted; it is eternal, universal, permanent, invisible, inconceivable, and unalterable.

Death, my son, is certain to all things which are born, and rebirth to all mortals; wherefore it doth not behoove man to grieve about the inevitable. The prenatal state of being is unknown to man; the middle state is evident; and the last state, and the state after death are not to be discovered. Yea, my son, cast thine eyes upon the nature and duties of any tribe (caste or class) that thou mayst behold, that thou may know, a soldier of the Kshatriya tribe (caste) hath no duty superior to that of a lawful war or the protection of people or to govern in a certain manner; to the tribe (caste) of the Brahaman no duty is superior to studying, teaching, sacrificing, and giving and receiving gifts; and to the tribe (caste) of Vaishya there is no duty superior to that of farming and trade. But, if the man does not perform the duty of his tribe (caste) and calling, he hath abandoned his natural duty, thus has fallen and become guilty. The unwise, taking delight in the controversies of the Scriptures, tainted with the worldly lusts, prefer a transient enjoyment to eternal bliss; whilst they declare there is no other reward. They proclaim the attainment of worldly riches, enjoyments, pretensions, and mockery of God the Creator; to them rewards are provided in future births for present action; these indulge in numerous rituals and ceremonies, the fruit of which is merit, leading to power and objects of enjoyment. Know it then, my son, those who seek temporal rewards, riches and enjoyments of the world, lose hold upon their soul, and cannot prayerfully meditate. Thus a man cannot become a Brahaman, that is, he cannot become a priest in the priesthood of Abraham. Be thou therefore free from these worldly pairs of opposites; and seek constancy in virtue; avoid worldly anxiety and the desire to preserve present possessions; become self-centered and uncontrolled by the objects of mind or sense. Let thy motive for action be in the action itself, and not in the results of the action. Do not be incited to actions by the hope of their reward, nor let thy life be spent in inaction; but perform the act without any thought to its rewards. Lay aside all desire for any benefit to thyself from action, and make each event equal to thee, whether it be success or failure. Know it also, my son, that the performance of (physical) works is by far inferior to mental devotion, and obedience to the Lord thy God, O despiser of wealth. Seek an asylum, then, in the service of God through meditation. Indeed, miserable and unhappy are those whose impulse to action is found in its reward. Thou must then acquire knowledge of the skill in the performance of actions. Therefore do thou aspire

to this sacred knowledge in service of God. Yea, my son, those who have renounced all reward for their actions meet no rebirth in this life, and go to that eternal blissful abode which is free from all disease and troubles.

When thine heart shall have worked through the snares of delusion, then thou wilt attain a high level of indifference to unnecessary action; and thy mind once liberated by the knowledge of the Gospel shall be fixed immovably in contemplation and confirmed in spiritual knowledge. A man is confirmed in spiritual knowledge when he forsaketh every desire which enters into his heart, and of himself is happy and content. His mind is undisturbed in adversity; he is happy and content in prosperity; he is a stranger to anxiety, fear, and anger. Such a man is called a Muni, a wise man. When in every condition a man receives each event, favorable or unfavorable, with an equal mind, neither likes nor dislikes, his wisdom is established, and he is confirmed in spiritual knowledge. He is likened to the tortoise who can draw in all his senses and restrain them from their natural purposes. The hungry man loseth sight of every other object but the gratification of his appetite; and when he becomes acquainted with Supreme, the Lord, he loseth all taste for objects of whatever sense. The tumultuous senses and organs of man hurry away by force the heart even of the wise man who might sit upon the throne or striveth after perfection. Let a man, restraining all sensual stimulation, remain in faithful devotion at rest in the Lord, which dwells in the higher self of man. Thus who hath his senses and organs in control possesses spiritual knowledge.

And he who attendeth to the inclinations of the senses, or a man after his own heart, finds that in them he hath concern, his soul is bound in them. From this concern and bondage of soul is created passion; from passion ariseth anger; from anger is produced delusion; from delusion a loss of the memory; from the loss of memory is produced loss of discrimination; and from loss of discrimination results the loss of all. The man whose heart and mind are not at rest is without wisdom or the power of contemplation. And a man who doth not practice reflection, hath no calm; and without calm happiness cannot be found. The uncontrolled heart, following the dictates of the moving passions, snatcheth away the spiritual knowledge, as the storm the bark upon the raging ocean. Therefore, my son, only he whose senses are withheld from objects of sense, can be a worthy partaker of the spiritual knowledge. What is night to those who dwell in the darkness, is as day to the gaze of the one who hath risen above his senses. The man whose desires enter his heart, as waters run into the unswelling passive ocean, which, though ever full, does not overflow its bed, obtaineth happiness; not he who lusteth in his lusts. A man who hath freed himself from the attachment or repulsion for objects, experiences them through the senses and organs, with his heart obedient to his will, attains to tranquility of thought. And this tranquil state attained, soon results in separation from all troubles, and his mind thus at ease and fixed upon the Lord, it embraceth wisdom from all sides. The man who, having abandoned all unrighteous desires, acts without covetousness, selfishness or pride, deeming himself neither actor nor possessor, enters into the glorious rest of the Lord. Behold,

my son, the dependence upon the Supreme Spirit of the Lord, and the possession of the Holy Spirit protects man from going astray while in the world; and at the hour of death, he passeth on to the eternal bliss of salvation, in the Most High God.

A man enjoyeth not freedom from action, from non-commencement of that which he hath to do; nor doth he obtain happiness from total abandonment of action. No one ever resteth a moment inactive. Every man is involuntarily urged to act by the qualities which spring from his nature. He who remains inert, restraining the senses and organs, yet pondering in his heart upon the objects of sense, is a false pietist of bewildered soul. But he who having subdued all his passions performeth with his active faculties all the duties of life, unconcerned as to their results or rewards, is to be highly revered and esteemed. Perform thou proper actions, for action is superior to inaction; the journey of thy mortal frame cannot be accomplished by inaction. Now, my son, all actions performed other than sacrifice unto the Lord, make the actor bound by action. Therefore abandon all selfish motives; and perform thy duty for the Lord alone. When the Lord God in ancient times had formed mankind, and appointed His worship, He spoke and said: With this worship, pray for increase, and let it be for you Kamaduk, the cow of plenty, on which ye shall depend for the accomplishment of all your wishes. Nourish the Gods, that the Gods may nourish thee; and thus mutually nourishing, ye shall obtain the highest felicity. The Gods being nourished by worship with sacrifice, will grant thee fulfillment of all of thy wishes, desires, needs and aspirations. He who enjoyeth that which is given unto him by Them, and offereth not a portion thereof, is even as a thief; but those who eat not but what is left of the offerings, shall be purified of all their transgressions. Those who dress their meat but for themselves, eat the bread of sin, being themselves embodiment of sin. He who sinfully takes delight in the gratification of his passion lives in delusion and in vanity. Therefore, my son, perform all thy tasks and duties at all times being unmindful of the attachment to the result. If thou considereth the good of mankind only, then know that whatever is practiced by the most excellent of men, the same shall be practiced by others. The world follows the example of others. There is nothing, my son, in the three regions of the universe (the realms of the Brahaman, the Kshatriyas, and the Vaishyas, and the three natures of man, namely: sattva or virtue, rajas or passion, and tamas or dullness) which is necessary for Myself to perform, nor possible for Me to obtain which I have not obtained; and yet I am constantly in action. If I were not indefatigable in action, all men would follow my example. And if I did not perform actions these creatures would perish; I would then become the cause of confusion of the castes and natures of man. As the ignorant perform the duties of life from the hope of reward, so the wise man performs his actions without motives or interest. He should not create confusion in the understandings of the ignorant who are inclined to outward works, but by being himself in action should cause them to act. All actions are effected by the qualities of the nature of man. Now, my beloved son, the faith of mortals

is of three kinds; and is born from their own disposition or nature. It is of the quality of truth and virtue - sattva; the quality of passion and action — rajas; and indifference — tamas. The faith of each, my son, proceeds from the sattva quality; the embodied soul being gifted with faith, each man is of the same nature as that ideal on which his faith is fixed. Those who are of the disposition which ariseth from the sattva or good quality worship the Lord, and possess the knowledge of the Gods and the angels and His Kingdom; those of the quality of rajas worship the celestial powers (Yakshas and Rakshasas); yet other men in whom the dark quality of indifference or tamas predominates, worship elemental powers and the ghosts of the dead and the spirits of the underworld. Both the man deluded by ignorance thinking that he is the actor; and the man who practiceth severe self-mortification, not enjoined in the Scriptures, are full of hypocrisy and pride; longing for what is past and desiring more to come. Yea, my son, being full of delusion, they torture the powers and faculties within the body and also the Lord, who dwells in the recesses of the innermost heart; such an one is of infernal tendency, his hand is against every man, and every man's hand against him.

Know thou, my son, as there are the three natures of man, so are there three kinds of foods, sacrifices, mortifications, and charity. The food which increases the length of days, vigor and strength; nourishes the body and enlivens the soul; prevents illness and strengthens the body; food which is savory and appealing to the eyes, and agrees with one's body, is chosen and eaten by those in whom prevaileth the sattva or virtue quality. The food which is over bitter, too acid, too salty, hot and pungent, dry and burning, causeth discomfort or pain, is preferred by those in whom prevaileth the rajas or passion quality. And whatsoever food which is tasteless and impure, old or rotting, and causeth disease is preferred by those in whom the quality of tamas or indifference prevaileth.

Those who perform sacrifice or worship according to the Scriptures, and expect no reward, but are convinced that it must be done out of necessity, are those in whom the sattva, or virtue quality prevaileth. They are the source of light and goodness. But those who worship or sacrifice with a view to its results, with ostentatious piety or inherent propitiation, belong to passion, the quality of rajas nature. And those who worship or sacrifice without faith, without charity, and without regards to the Scriptures, without being grateful to the Lord, are of the quality of tamas or dullness.

Know it also, my son, that honoring the Lord, the Gods and the angels, the teachers, and the wise; chastity, and gentleness, are called mortification or austerities of body. Pure speech which causes no anxiety, and diligence in reading the Scriptures are said to be mortification or austerities of speech. Serenity of mind, mildness of temper, silence, self-restraint, absolute straightforwardness of conduct are called mortification or austerities of mind. This three-fold mortification or austerity practiced with faith in the Lord, without any expectation of reward, is of the sattva quality. But the mortification or austerities practiced with hypocrisy, for the sake of gaining recognition or respect,

or other advantages belonging wholly to the world, is of the quality of rajas. And those who practice mortification or austerities merely by wounding oneself or from ignorance or false judgement, or hurting others are of the quality of tamas.

Those gifts bestowed at proper time to the proper person by men who are not desirous of a return, are of the sattva quality, and are good and of the nature of truth. But the gift which is given with the expectation of a return or with reluctance, is of rajas quality, bad and partaketh of untruth. Gifts given out of place and season to unworthy persons, with inattention and scornfully, are of tamas quality, wholly bad and of the nature of darkness.

OM TAT SAT, my son, are the threefold designation of the Most High God, the Lord God, the Supreme Being. By these in the beginning were sanctified and hallowed the priests of the Holy Order, the Brahamanas (the men of the priesthood of Abraham); and the rites and ceremonies at the temples.

The sacrifices, mortifications or austerities and alms-giving are always practiced by those who expound the Scriptures, preceded by the word OM. Among those who long for immortality, and who do not consider the reward for their action, the word TAT precedes rites of sacrifice, mortifications or austerities and charity. The state of mental sacrifice when actions are at rest is called SAT. The word SAT is used for the qualities that are true and holy. Whatever is done without faith, whether sacrifice, mortifications or charity, is called ASAT, that which is devoid of truth and goodness; and is not of any benefit either in this life or after death.

The bards conceive that forsaking of action is renunciation or Sankhya; and the wise call the disregard of the fruit of action, disinterestedness in action; and by some wise men it is said, "Every action is as much to be avoided as crime." Know it then, my son, that the deeds of sacrifice, mortification and charity are not to be abandoned, for they are purifiers of the wise; but they must be performed without the expectation of rewards or selfish interests. The abstention from action which is necessary and obligatory is improper; and non-performance of such action is due to delusion springing from the quality of tamas, or dullness. Refraining from works because they are painful or annoying is the quality of rajas nature, which belongs to passion. The work, my beloved son, which is performed because it is necessary, obligatory, and proper, devoid of all self-interest, or attachment to the result or fruits of the action, is declared to be the quality of sattva nature, the quality of truth and goodness. The true renouncer of action, full of goodness and truth, exempt from all doubt, is equal-minded when he fails or when he succeeds. It is impossible for mortals to utterly abandon action; but he who gives up the results of action is the true renouncer. The knowledge which enables one to perceive all things through the Holy Spirit is of sattva quality; the knowledge which enables one to perceive different manifold principles of the temporal world pertains to the rajas quality, the quality of passion; and the knowledge wholly without value, which

is mean, and attached to one object or thing alone, as if it were the whole, and denies the Holy Spirit is of the tamas quality, that of dullness, indifference and darkness.

Thus, all actions which are necessary, obligatory and proper; and are performed without attachment to results, free from selfish interest or pride, are of the sattva quality; that which is done with a view to its rewards and attachment to its results is of the quality of rajas; and that which is performed without regard to the harm it may cause others, in consequence of delusion, is of the quality of tamas. The doer who performs necessary actions unattached to their rewards, with equal-mindedness, is of the quality of sattva, truth and goodness; the doer whose actions are performed with attachment to the results, with exertion, for the gratification of his lusts, with pride and covetousness, uncleanness, with rejoicing and grieving, is of the quality of rajas, passion and desire. And the doer who is ignorant, foolish, undertakes action without ability, devoid of discrimination, slothful, deceitful, mischievous, pretentious, is of the quality of tamas, or dullness. Now, know my son, that the discerning power that knows how and when to begin and renounce, what is to be feared and what not, what takes soul into bondage and what sets it free, what is good and what is evil, is of the sattva quality. The discernment which does not fully know what ought to be done, what should be feared, what is good or evil, is of the passion-born rajas quality. And the discriminating power which is lost in obscurity, mistaking wrong for right, and all things contrary to their true intent and meaning, is of the dark and dull quality of tamas.

The power of steadfastness which builds and perfects man, and prayer and supplication which control his motion of the mind, breath, senses, organs, partaketh of the sattva quality; that which cherisheth duty, pleasure and wealth, and looketh to the fruits of action is of the quality of rajas; and that which keeps the man of low capacity fast in drowsiness, fear, grief, vanity, and rashness, is from the tamas quality. Now, hear my son, what are the three kinds of pleasures, wherein happiness comes from one's nature, and pain is ended. That pleasure which in the beginning is like poison and ends as the water of life, and ariseth from a purified understanding, is declared to be of sattva quality; that pleasure arising from the connection of the senses with other objects, which in the beginning is sweet, but the end is like poison, is of the quality of rajas; and the pleasure which both in the beginning and the end, arising from dullness and carelessness, tendeth to numb the soul, is of the dark quality of tamas. There is no creature on earth nor among the hosts of heaven who is free from these three qualities which arise from the nature of man.

The respective duties of the four castes, Brahamans (men of the priesthood of Abraham), Kshatriyas (rulers and warriors), Vaishyas (merchants and farmers), and Shudras (servants of the three higher castes), are also determined by the qualities which predominate in the disposition of each, my beloved son. The natural duty of Brahaman includes tranquility, purity, self-mastery, patience, uprightness, studying, spiritual

discernment and the belief in the existence of the hereafter, the afterworld; the natural duties of the Kshatriya are valor, physical strength, pride and glory, war and lordly character; the natural duties of the Vaishya are to till the ground, tend cattle, buy and sell; and the natural duty of the Shudra is to serve, according to their natural dispositions. Therefore, men being contented and devoted to their own natural duties attain perfection. The performance of the duties in harmony with man's nature, although devoid of excellence, is better than doing the duty of another, however well performed. Thus, he who fulfills the duties of his respective nature, even though stained with faults, ought not be abandoned.

The attainment of the Holy Spirit is the highest condition of spiritual knowledge. A man embued with pure discrimination and constancy, restraining himself with resolution, having rejected the charms of sound and objects of sense, casting off attachments and aversions, in control of his speech, body and mind, prayerfully fixed in dispassion; abandoning egotism, arrogance, vanity, desire, anger, pride, possession, and hostility, is fitted to receive the Holy Spirit. And having thus attained the Holy Spirit, he becomes serene, sorrowing no more, and no more bound by desires, attains the supreme oneness with the Lord. Thus I have made known unto thee this knowledge which is a mystery more secret than secrecy itself; ponder it fully, my son, in thy mind and act as seemeth best unto thee. Furthermore, know for a surety that there are two kinds of men in the world, those who are godlike and those who are demoniacal. Fearlessness, sincerity, diligence in prayer and meditation, generosity, self-restraint, piety, charity and alms-giving, study, practice of austerity or mortification, uprightness, harmlessness, truthfulness, freedom from anger, equal-mindedness, discretion and discrimination, universal compassion, modesty, mildness of temper, patience, self-control, purity, dignity, forgiveness (unrevengefulness), freedom from desire and conceit; these are the marks of him whose virtues are of godlike character, my son. But those who are born with demoniacal dispositions are marked by hypocrisy, pride, anger, presumption, harshness of speech, ignorance, and such. The fate of those whose attributes are godlike is salvation, final liberation from bondage; while the fate of those who possess demoniacal dispositions is perpetual bondage to mortal birth; they are said to possess the nature of the Asuras. They know not the nature of action nor the cessation from action; neither do they possess right behavior, purity, or truthfulness. They deny that the world has any truth in it, saying: It is not governed by law, it hath no Holy Spirit; and they declare: creatures are produced alone through the union of the sexes, and that all is enjoyment only. Maintaining this view, their soul being ruined, their minds contracted and natures perverted, they become enemies of the world, and live to destroy the world. They indulge in insatiable desires, are full of hypocrisy, fast-fixed in false beliefs and pretentions through their delusions. They indulge in unlimited reflections and introspections which only end in annihilation; convinced until death that enjoyment of the objects of their desires is supreme good. Fast bound by the hundred cords of desire, they become prone to lust, anger, and

hostility; so they seek unjust gains, unrighteous dominion, and the accumulation of wealth for the gratification of their lusts and appetites. "This today hath been acquired by me, and that object of my heart I shall obtain; this wealth I have, and that also shall be mine; this foe have I already slain, and the other will I forthwith vanquish; I am the master, I am powerful, and I am happy. I am rich and with precedence among men; where is there another like unto me? I shall make sacrifices, give charity and enjoy." In this manner do those speak who are deluded. Confounded by all manner of desires, entangled in the net of delusion, firmly attached to the gratification of their desires, they descend into hell (sheol, jehenna), the underworld of the spiritually dead. Esteeming themselves very highly, self-willed, full of pride and ever in pursuit of riches, they perform worship with hypocrisy and against the guidance of the Scriptures, ostentatiously imitating the right and proper performance of rituals; their worship is only for outward display. Indulging in pride, selfishness, ostentation, power, lust, and anger, they detest the Lord and the Holy Spirit. Wherefore the Lord continually bringeth these cruel haters into wombs of an infernal nature in this world of rebirth. And they being doomed to those infernal wombs, become more and more deluded in each succeeding rebirth, and go to the lowest region. This is the final annihilation of those who deny their own soul and thus lose it. It is worse than hell, for there is no return.

Now, My son, the gates of hell are three: desire, anger and covetousness. These poison the soul and ruin it. Being free from these three gates of hell, a man worketh for the salvation of his soul, and proceeds to the highest path, which is given to him through the Scriptures. But he who abandoneth the ordinances and the commandments of the Scriptures, and follows the dictates of his own desires, attaineth neither perfection nor happiness, nor the highest path. It is said, My son, that the eternal sacred tree (Ashwattha) grows with its roots above and its branches below, and the leaves of which are the Scriptures. Its branches growing out of the three qualities (sattva, rajas, and tamas); with the objects of sense as the lesser shoots, spread forth, some above and some below; and those roots which branch out below in the regions of mankind are the connecting bonds of action. When one hath hewn down with strong axe of dispassion this Ashwattha tree with its deeply-imbedded roots, and become free of lust, pride and attachment to action and its results and rewards, and prayerfully seeks Divine guidance, he reaches that place of refuge from where he no more returns to rebirth; from the Supreme place floweth the never-ending stream of conditioned existence.

There are two kinds of people in this world, My son, namely: divisible and indivisible. The divisible is all things and creatures, the indivisible is called Kutastha, meaning who standeth on high unaffected. And the Holy Krishna the Lord is above the divisible and the indivisible; therefore both in the world and in the Scriptures He is known as the Supreme Spirit. The man who is not deluded knoweth Him, as the Lord, or Christ, the Supreme Ruler. The Holy Order is the womb of the Lord in which He places the seed of His choice; and thence begins the production of all

existing things. This Priesthood is the womb for all those various forms which are produced from any womb; and the Lord providing the seed is the Father of all that exists.

The three qualities called sattva, rajas, and tamas — light and truth, passion and desire, indifference and darkness — are born from nature and bind the imperishable soul to the body, My beloved son. Of these the sattva quality by reason of its brightness and peacefulness releases the soul, but binds it through attachment to knowledge and that which is pleasant; the nature of rajas, bound by desire, produces thirst and propensity, and imprisoneth the soul through consequences produced from action. The quality of tamas is the deluder of all creatures; it arises from the indifference in nature; it imprisoneth the soul in a body through heedless folly, numbness of mind, and idleness. The sattva quality attaches the soul through happiness and pleasure; the rajas through action, and tamas attaches the soul through heedlessness. When the qualities of tamas and rajas are overcome, then that of sattva prevaileth; tamas quality prevails when sattva and rajas are hidden; and when sattva and tamas diminish, then the quality of rajas prevaileth. When wisdom, the right light, becomes evident at every gate of the body, then one may know that sattva quality is prevalent within. The love of gain, activity in action, and initiating of works out of restlessness and inordinate desire is produced when the quality of rajas prevails within; and the presence of tamas quality is manifested in absence of brightness, presence of idleness, heedlessness, and delusion.

Now, my son, if man dies when sattva quality prevails within him, the soul of that person proceeds to the spotless spheres of those who are acquainted with the highest place, the place of eternal bliss. If a man dies when rajas quality prevails within him, the soul is born again in a body attached to action. And if a man dies when tamas quality prevails within him, the soul is born again in the wombs of those who are deluded.

The fruit of righteous acts is declared pure and holy, and it pertains to sattva; from rajas the fruit is gathered in pain; and the tamas yields nothing, but senselessness, ignorance, and indifference. From sattva wisdom is produced, from rajas desire, and from tamas ignorance, delusion and folly. Those in whom the sattva quality is established mount on high in celestial sphere, those who are full of rajas remain in the terrestrial sphere, the temporal world; and those in whom the dark and gloomy quality of tamas prevails, sink below to the subterranean world of the underworld. He, my son, who doth not resent the three qualities of sattva, rajas and tamas — illumination, action and delusion — when they confront him, nor longeth for them when they disappear; like one who is no party, sitteth as one unconcerned about the three qualities, undisturbed by them; who, being persuaded that the qualities exist, is moved not by them; who is of equal mind in pain and pleasure, self-controlled, to whom the value of a lump of earth, a stone, or gold are as one; who is of equal mind with those who love or hate him; he is constant, the same whether blamed or praised, equal-minded in honor and disgrace; engaging only in action which arises out of his nature; such an one hath overcome the qualities

and is fitted to be initiated into Brahama the Supreme. Holy Krishna (Kristna, the Anointed One) the Lord is the embodiment of the Supreme Ruler, of eternal law and of endless bliss.

Know also, My son, that prakriti or nature, and purusha the spirit are without beginning of days or end of years; and the three qualities of sattva, rajas, and tamas, spring from nature. Nature or prakriti operates in producing cause and effect in action. It is the cause of all action throughout the universe, as it is the basis by which action may take place; and all actions, whether of gods, of men of power, and everything else are included in prakriti. The universal Spirit of the Father, which is in each body, is called Spirit of Maheshwara, the Great Lord's Spirit; He is also known as the Paramatma or the Highest Soul. He who thus knoweth the Holy Spirit and prakriti or nature; together with the knowledge of the three qualities of nature, lives forever, and dieth not. Know also, my beloved son, that anything, inanimate or animate, comes into existence due to the union of the Kshetra (body) and Kshetrajna (soul). He who is aware of the presence of the Supreme Being the Lord in all things perishable and imperishable, truly seeth indeed. Perceiving the same Lord in everything and everywhere, he does not corrupt his own soul, but goeth to the eternal bliss of salvation; and he sees that his actions are performed by nature only, and that self within is not the actor. As the all-encompassing sky passeth everywhere unaffected, so also the Holy Spirit. As a single sun illuminates the whole world, even so doth the Holy Spirit brighten every body.

Behold, O conqueror of wealth, My forms are by hundreds and by thousands, of diverse kind, of many shapes and fashions. Neither the assemblage of gods nor the adept kings know My origin, because I am the origin of all the gods and of the adepts. Whosoever among men knoweth Me to be the mighty Ruler of the universe, without the beginning of days or end of years, if the same is undeluded, shall be saved and liberated.

All this universe is pervaded by Me in My invisible form; all things exist in Me, but I do not exist in them; nor are all things in Me. Behold this is My divine mystery, the royal knowledge: Myself causing things to exist and supporting them all, but dwelling not in them. Taking control of Mine own nature, I emanate again and again this whole assemblage of being, without their will, by the power of the material essence, by the power of prakriti. These acts do not bind me, O conquerer of wealth, because I am as one who sitteth indifferent, uninterested in these works. By reason of My supervision, nature produceth the animate and inanimate universe; it is through this cause, O My son, that the universe revolveth. The deluded despise Me in human form, being unacquainted with My real nature as the Lord of all things. They are of vain hopes, deluded in action, in reason and in knowledge, inclining to demoniac and deceitful principles, to the nature of the Asuras and Rakhasas (or Rakshasas, a class of evil and elemental beings). But those great of soul, partaking of the godlike nature, knowing the Lord to be the imperishable principle of all things, worship the Lord, with eye single to His glory. Others with

the sacrifice of knowledge in other ways worship Me as Indivisible or Separable, the Spirit of the universe. I am the sacrifice and sacrificial rite; I am the libation and spices offered to ancestors; I am the sacred formula and the fire; I am the food and the sacrificial butter; I am the father and the mother of the heaven and earth; the grandsire and the preserver; I am the Holy One; I am the goal, the Comforter, the Lord, the Witness, the resting place, the assylum and the Friend; I am the origin and dissolution, the receptacle, the storehouse, and the eternal seed. I cause the light, and heat and rain; I now draw in and now let forth; I am death, immortality, and eternal life; I am the cause unseen and the visible effect. Those enlightened in the Scriptures, offering acceptable sacrifices unto Me, obtain sanctification from soma or haoma (as in some Christian faiths one drinks of the communion wine, so the Indians and Egyptians used soma in various forms at the end of a sacrifice); thus they attain the region of Indra, the highest of the celestial spheres or the devachan; for Indra is the prince of the celestial beings who abide in Deva-sthan (land of Gods), and there they feast upon celestial food and are gratified with heavenly enjoyments. And they, having enjoyed that heaven for a period in proportion to their merit, sink back into this mortal world where they are born again as soon as their stock of merit is exhausted. Thus those who long for the fulfillment of desires, following the Scriptures, obtain a happiness which comes and goes. But, for those who love and worship Me, I bear the burden of the responsibility for their happiness. And even those also who worship other gods with a firm faith, involuntarily worship Me, too, O My beloved son, however in ignorance. I am He who is the Lord of all sacrifices, and am also their enjoyer; but they do not understand Me fully, and fall from heaven. I accept and enjoy the offerings of the humble soul, who in his worship with a pure heart, offereth a leaf, a flower, a fruit or water unto me. Whatever thou doest, My son, whatever thou eatest, sacrificest, givest, whatever mortification thou performest, commit it unto Me. Thus thou shalt be delivered from the bonds of action. I am the same to all creatures; I know not hatred nor favor; but those who serve Me with love dwell in Me and I in them. Even if the man of most evil ways worships Me with full devotion and repents to cleanse his heart, he is to be considered righteous, for he hath judged aright. Such a man soon becometh of a righteous soul, and obtaineth salvation and happiness. He that worships Me never perisheth. Having obtained this finite, joyless world, worship Me, and serve me; fix thine heart and mind upon Me; be My servant; prostrate thyself before Me, and thus be united unto Me.

Among the thousands of mortals a single one perhaps strives for perfection; and among those so striving perhaps a single one knows Me as I AM. The whole world is deluded by the dispositions that are born of the three qualities, sattva, rajas, and tamas: for this, My divine illusive power, acting through the natural qualities, is difficult to surmount; and only those who can conquer it have recourse to Me alone. The wicked among men, the deluded and the low-minded, deprived of the spiritual perception by this illusion, inclining toward demoniacal disposition, do

not have recourse to Me.

Know it also, My son, that four classes of men who work righteousness worship Me: those who are afflicted, the searchers for truth, those who desire possessions, and the wise. Of these the best is the one possessed with the Spiritual knowledge, and is faithful to Me. I am extremely dear to the wise man, and he is dear unto Me. Excellent indeed are all these; but the spiritually wise is verily the same whose heart is at peace, and his eye single to My glory; he shall be led to the highest path, which is unto Myself the Lord. After many births the spiritually wise findeth Me as I AM, but such an one is difficult to find. Those who through diversity of desires are deprived of the spiritual wisdom, adopt rites and ceremonies subordinate to their own natures, and worship gods of the underworld, the gods of the spiritually dead, who disguise themselves as idols to be worshiped. Those who worship other gods go to their gods; and those who worship Me, come unto Me. The ignorant, being unacquainted with My Eternal Nature and my Eternal Throne, believe Me as unmanifested in a visible form. Enveloped by My magical illusions, I am not visible to the world; therefore the world doth not recognize Me as without beginning of days or end of years. I know, My son, all creatures that have been, that are present, and those yet to be, but no one knows Me. At the time of birth, O conqueror of wealth, all beings fall into error by reason of delusion of the opposites which spring from liking or disliking. But, yea, My son, the righteous and the faithful, who sin no more, being free from the delusion of the "pairs of opposites," firmly settled in their faith, worship Me.

Know, My son, renunciation of action and devotion through action are both means of final emancipation from bondage; but of these two, devotion through action is better than renunciation. He is considered to be an ascetic (one who hath truly renounced), who seeks nothing and rejects nothing, being free from the "pairs of opposites." Such man is released from the bonds forged by action. Children only and the unwise speak of renunciation of action and the proper performance of action as being different. He who perfectly practices the one receives the fruits of both; and the degree of salvation which is gained by the renouncer of action, is also gained by him who is devoted in action. The man of purified heart, having his body controlled, senses restrained, and in possession of the Holy Spirit, is not bound by the performance of actions. The man who knoweth the divine truth thinketh: I am doing nothing in seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, speaking, giving and taking, opening or closing his eyes, and sayeth: the senses and the organs move by natural impulse to their appropriate objects.

But, whosoever in performance of his actions, dedicates his actions to the Holy One, the Lord; and puts aside all selfish interests and attachments to objects of sense, does not incur sin, nor is bound by the consequence of the actions, even as the leaf of the lotus is unaffected by the waters. The truly devoted of the Lord, for the purification of their hearts, perform actions with their bodies, their minds, their understanding, and their senses, putting away all self-interest. The man who is devoted and not attached to the fruit of actions obtains tranquility;

while he who through desires has attachment for the fruit of actions is bound forever. He whose heart is not attached to the objects of sense, through devotion and unity with the Lord, finds pleasure which is deep, and comes from on high, and lieth under; this is the realm of the imperishable bliss.

Know it also, My son, that he who while living in this world can resist the impulse arising from desire and anger is a blessed devotee, and a partaker of the Supreme Spirit. The anchorite free from desire and anger, who putteth his placid soul away from all senses of touch, with gaze fixed between his brows; who maketh breath to pass through his nostrils with evenness in inspiration and expiration, whose senses and organs are under control, with his eye single to Me (the Lord), is saved and emancipated from all bonds which imprison and poison his soul. Knowing that I, the great Lord of all Worlds, taketh delight in all sacrifices and penances; and am the friend of all creatures, he shall come unto Me, and be blessed. The gates of hell, My son, are three — desire, anger and covetousness, which gradually bring about the destruction of the soul and the fall of man. Being free from these three, a man worketh for salvation of his soul, and thus proceeds to the celestial glory, which is the highest path. He, who abandoneth the commandments and ordinances of the Scriptures to follow the dictates of his own desires, attaineth neither perfection nor happiness, nor the highest path. Therefore, in deciding what is fit and what unfit to do, remember, My beloved son, that thou shouldst perform actions on earth with a knowledge of that which is declared in the Holy Writ; that thou mayst preserve thy soul, and not be taken captive by the powers of darkness and misery, in the selfsame magical illusion which hath been created for such, from the very first generations.

Thus, the Lord revealed to our forefathers of the period of the Eighteenth Dynasty of Egypt His first great plan of salvation for man. A mysterious and sacred knowledge indeed did He reveal for saving man from the spiritual consequences of sin, and his deliverance from eternal damnation through the grace of the Holy One; and later through the atonement of Christ. Hosanna to the Most High God for His precious gift of this knowledge, which is more precious than all the combined wealth of the earth. Yea, blessed are they who have faith in the Lord and Savior the Holy One, and have repented of all their sins, iniquities, ways of error and transgressions with full heart; and have been baptized into His Church. To them shall be given the supreme gift of the Holy Spirit, the continued grace and presence of the Lord, and the glory of the highest in His Eternal Kingdom.

(It was also during the Eighteenth Dynasty of Egypt, that the Lord under the hands of Moses and Aaron led the children of Israel out of the land of Egypt. Over six hundred and three thousand footmen, along with their families, herds, cattle and flocks, and all their possessions departed from Egypt on Nisan 14, 1513 B.C. This was the day of the Exodus; and Israel crossed the isthmus of the Red Sea on Nisan 16. The entire congregation travelled southward through the Sinai Peninsula, and reached Mount Sinai, in Horeb, three months later, on Sivan 14, 1513 B.C. It was here that the Holy One of Israel gave the children of Israel the Ten Commandments and made a covenant to be their God forever and ever. Here also the Lord revealed Himself to Israel, and spoke with Moses face to face.)

Now, after Jacob (Israel) had died in Egypt after seventeen years of residence in the Delta, Land of Goshen, prior to the end of his sojourn on the earth, he said unto Joseph: I had not thought to see thy face, and behold, God hath shewed me also thy seed. And Joseph took his two sons Ephraim and Manasseh; Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hand wittingly, for Manasseh was the firstborn; and bestowed these blessings upon them:

God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day; the Angel which redeemed me from all evil, bless these lads; and let my name be named on them, and the name of my fathers Abraham and Isaac, and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him, and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head. And his father refused, and said: I know it, my son, I know it. Manasseh also shall become a people and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. Thus he blessed them that day, saying: In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and Israel set Ephraim before Manasseh.

And Jacob called his twelve sons, and said: Gather yourselves together that I may tell you that which may befall you in the last days. Gather yourselves together, and hear ye sons of Jacob, and hearken unto Israel, your father; then he bestowed these blessings upon them.

1. Reuben, thou art my firstborn, my might and the beginning of my strength, the excellency of dignity and power; but unstable as water, thou shalt not excel, because thou went up to thy father's bed, then defiled thou it.

2 & 3. Simeon and Levi, are brethren, instruments of cruelty are their habitations. O my soul, come not thou into their secrets, unto their assembly mine honor be not thou united; for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce, and their wrath, for it was cruel. I will divide them in Jacob and scatter them in Israel.

4. Judah (Yehuda), thou art he whom thy brethren shall praise. Thy hand shall be in the neck of thine enemies. Thy father's children shall bow down before thee. Judah is a lion's whelp. From the prey, my son, thou art gone up. He stooped down, he couched as a lion, as an old lion; who shall rouse him up? The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh (The Savior) come. And unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk.

5. Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships, and his border shall be unto Zidon.
6. Issachar is a strong ass couching down between two burdens; and he saw that rest was good, and the land that it was pleasant. And he bowed his shoulder to bear and became servant unto tribute.
7. Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward.
8. Gad, a troop shall overcome him, but he shall overcome in the end.
9. Asher, his bread shall be fat, and he shall yield royal dainties.
10. Naphtali, is a hind let loose; he giveth goodly words.
11. Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel). Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with the blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb. The blessings of thy father have prevailed above the blessings of his progenitors unto the utmost bound of the everlasting hills. They shall be on the head of Joseph, and on the crown of the head of him who was separated from his brethren.
12. Benjamin, shall ravin as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil.

After Jacob bestowed his blessings upon each of his twelve sons (tribes) of Israel, he said unto them: I am to be gathered unto my people. Bury me with my fathers in the cave that is in the field of Ephron the Hittite; in the cave of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought from Ephron the Hittite for a possession of burying place. There they buried Abraham and Sarah, his wife; there they buried Isaac and Rebekah, his wife; and there I buried Leah. And when Jacob had made an end of blessing and commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

Thus in this manner, after seventeen years of residence in Egypt, Jacob died circa 1711 B.C., at the age of 147 years.

And Joseph fell upon his father's face, and wept and kissed him; and commanded his servants the physicians to embalm his father. And the physicians embalmed Israel. And forty days were fulfilled for him, for so were fulfilled the days of those who were embalmed; and the Egyptians mourned for him three score and ten days. When the days of his mourning were past, Joseph spoke to the house of Pharaoh, concerning his father's wish to be buried in the land of Canaan; and Pharaoh

replied: Go up and bury thy father accordingly. And all the servants of Pharaoh, the elders of his house and all the elders of the land of Egypt; and all the house of Joseph, his brethren, and his father's house, (except their little ones, flocks and herds), left the land of Goshen. And there went up with him both chariots and horsemen; and it was a very great company. Thus Jacob was buried in the cave of Machpelah which Abraham bought for a burying place from Ephron the Hittite.

After he buried his father, Joseph and his brethren and Pharaoh's folks returned to Egypt. But when Joseph's brethren saw that their father had passed away, they became afraid of Joseph, for if by chance he hate them and avenge them for the evil they did unto him. Thus they sent a messenger unto Joseph, saying: Thy father did command before he died, saying: Ye shall say unto Joseph, forgive, I pray thee now, the trespasses and sins of thy brethren, for they did unto thee evil. And now we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spoke to him, and peace and harmony prevailed among them.

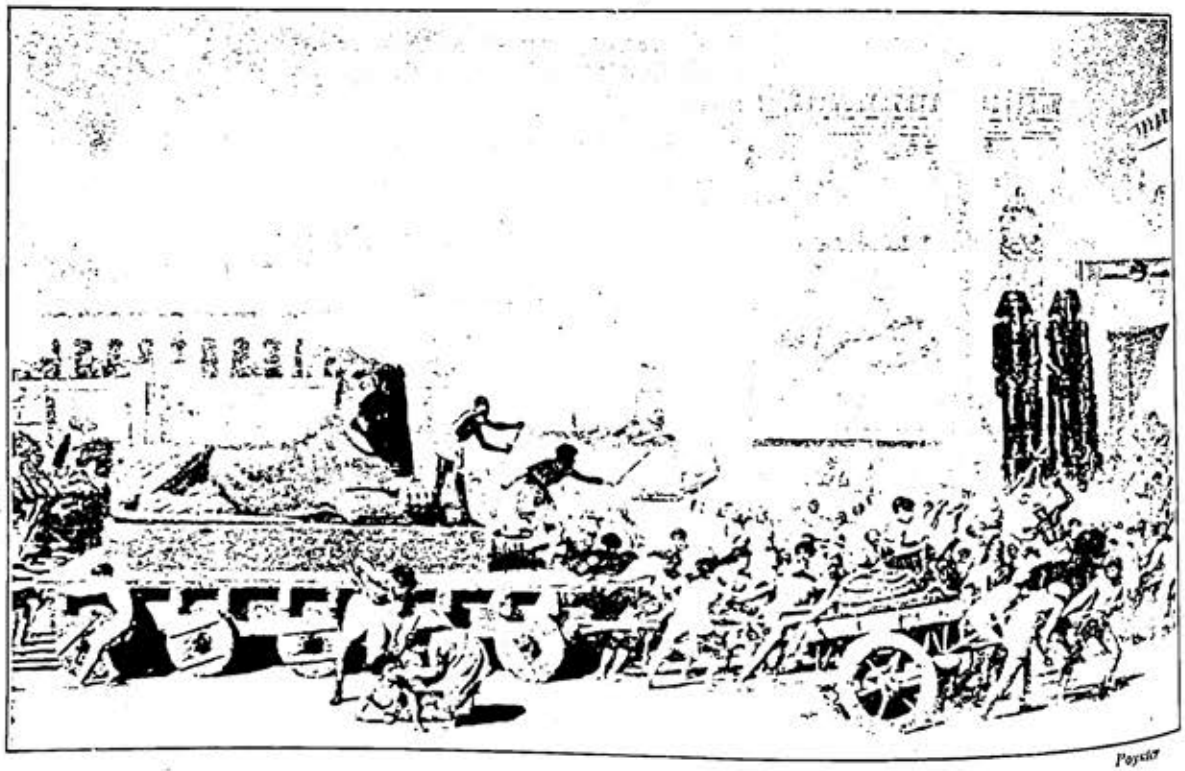
And Joseph, his brethren, and his father's household dwelt in Egypt; and Joseph saw Ephraim's children of the third generation, and the children also of Machir, the son of Manasseh were brought up upon Joseph's knees. And Joseph, being one hundred and ten years old died in 1658 B.C. They embalmed him and he was put in a coffin in Egypt.

The Holy Melchizedek Priesthood continued to be passed on to the most righteous and worthy heirs of the line of Joseph. But it was not confined to only one tribe, rather the Holy Priesthood after the Order of the Son of God was bestowed upon the most righteous member who was judged to be worthy of receiving it, by the Holy Order of the Priesthood, which at this time excluded the descendants of Ham, son of Noah.

Now, in 1594 B.C., the Egyptian Pharaoh had spoken to the heads of the Hebrew midwives, the name of one being Shiphrah and of the other Puah, saying: When ye deliver a Hebrew child, and if it be a son, ye shall kill him; but if it be a daughter, she shall live. But the midwives feared God, and did not as the Pharaoh commanded them to do. And when this Pharaoh called the midwives and asked them why had they not obeyed his orders, and saved the male children alive, the midwives replied: the Hebrew women are not as the Egyptian women; for they are lively, and are delivered before the midwives come into them. Therefore God dealt well with them, and blessed them with dwellings to live in.

And as their afflictions increased, the children of Israel continued to multiply and wax mighty and strong; and Pharaoh charged all his people, saying: Every son born ye shall cast into the waters, and every daughter ye shall save alive. It was during this time that there lived a man Amram (Emran), son of Kohath, son of Levi, son of Jacob (Israel) and his wife Jochebed (Kohath's sister). Unto them was born their third child, a son, c.1593 B.C.

When the mother of the babe saw that he was a goodly boy, she hid him three months. And when she could no longer hide him, she took an ark of papyrus (bullrushes), and daubed it with slime and pitch, and put the babe inside the ark, and let it sail through the fresh water canal that flowed through the residence of Pharaoh. And the babe's older sister, Miriam, stood afar off to watch what would happen to him. And the daughter of Pharaoh came down to wash herself at the canal, which the Egyptians called the fresh water river; and her maidens walked beside her, alongside the waters. And when she saw the ark, she sent one of her maids to fetch it. And when she opened it, she saw the child; and beheld the babe wept. And she had compassion on him, and said: This is one of the Hebrews' children. Then his young sister who stood afar off, came near and said to Pharaoh's daughter: Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And the Pharaoh's daughter said to her, Go. And a maid went with her and brought the child's mother. And Pharaoh's daughter said to her: Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed the babe.



Egyptian taskmasters and slaves, as represented by an artist; although may not reflect the period of the 18th Dynasty (c.1580 B.C. - 1346 B.C.).

And the babe grew, and the mother-nurse brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, because she said: I drew him out of the water. As a member of Pharaoh's household, Moses was instructed in the wisdom of the Egyptians, becoming mighty in words and deeds; and, for he was also nursed by his Hebrew mother, he acquired the knowledge of the Lord God of Israel, the God

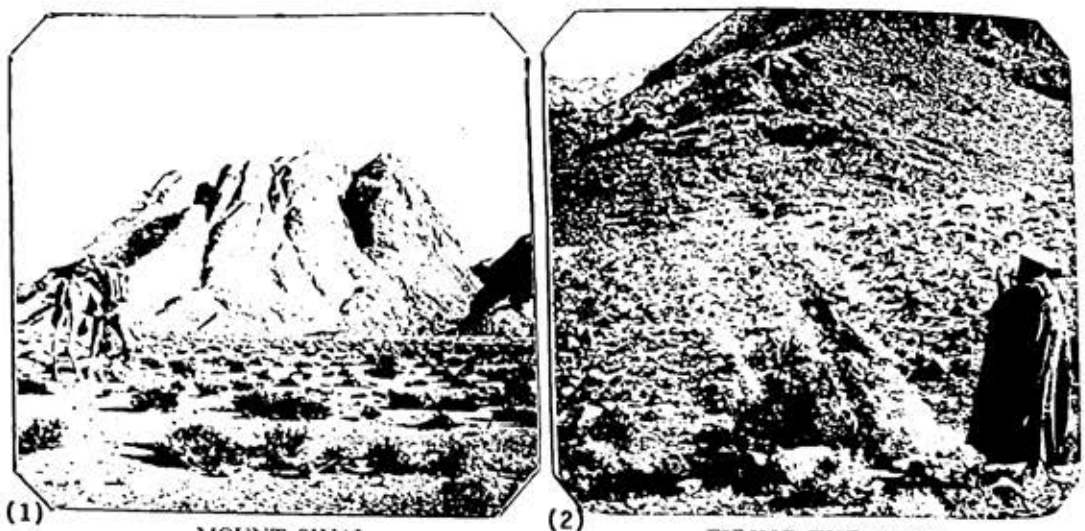
of Jacob, Isaac and Abraham. And Moses' heart was with God's enslaved people in Egypt.

The 18th Dynasty of Egypt was officially established c.1580 B.C., with Pharaoh Ahmose as their first ruler. Moses was now thirteen years old, and living at Pharaoh's residence, in the district of Preetem-Rameses, in the land of Goshen. And the Egyptians made the children of Israel to serve with rigor; and made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field.

In the fortieth year of his life, c.1553 B.C., while on his observation round, he noticed the pain of the burden his brethren were bearing; and saw an Egyptian striking an Israelite. Moses, in defense of the Israelite, killed the Egyptian and buried him in the sand. Thus Moses was forced to flee from Egypt, when Pharaoh (Amenhotep I) heard of the slaying. After a long journey, across the wilderness territory, to Midian, Moses found refuge. And here he married Zipporah, one of the seven daughters of the Melchizedek priest of Midian, Jethro, who was also known as Reuel and Jether. And Moses worked for his father-in-law as a shepherd of his flocks for the next forty years. Zipporah bore him two sons, Gershom (Gershon) and Eliezer, during this period. Here at Midian Moses developed the needed qualities of patience, meekness, humility, long-suffering, mildness of temper, self-control, and such. While Moses' upbringing in Pharaoh's household taught him dignity, confidence, poise, and the ability to organize and command, it was the lowly occupation of shepherding which provided him with the needed leisure and solitude to think, contemplate, reflect, meditate, and understand purposes and dealings of God; and constant companionship with the Holy Spirit prepared him to receive the Holy Melchizedek priesthood under the hand of his father-in-law Jethro. And Jethro received the Holy Priesthood under the hand of Caleb; and Caleb received it from Elihu; and Elihu from Jeremy; and Jeremy from Gad; and Gad received it from Esaias (Isaiah); and Esaias received it under the hand of God, and was blessed by Abraham.

It was toward the end of his forty-year sojourn in Midian c.1514 B.C., while Moses was shepherding the flocks of Jethro, Melchizedek priest of Midian, that the flocks were led to near Mount Sinai (Horeb), the mount of God. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a thornbush; and while the bush appeared to be on fire, it was not consumed by it. And Moses was curious as to why the bush was not burnt. And when he approached it to see, a voice called him out of the burning bush, and said: Moses, Moses. And he said, Here I am! And the voice said: Draw not near hither. Put thy sandals off thy feet, for the place upon which thou standeth is holy ground. And the voice added: I am the God of thy fathers, the God of Abraham, Isaac and Jacob. And Moses hid his face; for he was afraid to look upon God.

And the voice said: I have surely seen the affliction of my people who are in Egypt; and have heard their cry by reason of their taskmasters. I know their sorrow. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out unto the land flowing with milk and honey, the land of the Canaanites, the Hittites, the



(1) MOUNT SINAI (2) FIRING THE BUSH

(1) The same variety of bush as in the days of Moses, is found to this day, at the very same location, near Mount Sinai (Horeb), the mount of God. (2) When the bush was set on fire to see the effect, the native immediately lifted up his hands in reverence to praise his ancient God,the Almighty, known as Allah, Eloah, singular of Elohim; the Father.

Amorites, the Jebusites, all the land of Canaan. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth the children of Israel out of Egypt. And Moses replied: Who am I that I should go unto Pharaoh and that I should bring forth the children of Israel out of Egypt? And the Lord said: Certainly I will be with thee. And this shall be a token unto thee, that I have sent thee. When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain, which is Mount Sinai.

And Moses said unto God: Behold, when I come to the children of Israel, and say unto them: The God of your fathers hath sent me unto you, they shall say, what is His name; what shall I say unto them? And God said unto Moses: I AM THAT I AM (אהיה אשר אהיה). Thus thou shalt say unto the children of Israel that I AM hath sent thee; and this is my name for ever and ever, and my memorial to all generations. Go, and gather the elders of Israel together, and say unto them, that the Lord God of your fathers, the God of Abraham, Isaac, and Jacob hath appeared unto thee, saying: I have surely visited you, and seen your afflictions; and I shall bring you out unto the Promised Land. And they shall hearken to thy voice. And thou and the elders of Israel shall come unto the king of Egypt and say unto him: The Lord God of the Hebrews hath met with us; and now let us go, we beseech thee, three days' journey into the wilderness of Shur, that we may sacrifice to the Lord our God. And the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand and smite Egypt with all my wonders, which

I will do in the midst thereof. And after that he will let Israel go. And I will give this people favor in the sight of the Egyptians. And it shall come to pass that, when ye go, ye shall not go empty; but every woman shalt borrow jewels of silver and gold of her neighbor, and of her that lives with her, that they may be carried, along with raiment, and all else that is required, upon your carts and wagons; and spoil the Egyptians; for they have taken all the land from the children of Israel, and have not paid their wages.

And Moses answered, and said: But, behold, they would not believe me nor hearken unto my voice, for they would say, the Lord hath not appeared unto me. And the Lord said: What is that in thine hand? And Moses replied, a rod. And the Lord told him to cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said, put forth thine hand and grab it by the tail. And he did so, and it became a rod in his hand. And the Lord said: put now thine hand into thy bosom. And he put his hand in his bosom; and when he took it out, behold, his hand was leprous as snow. And He said: Put thine hand into thy bosom again. And he did so, and plucked it out of his bosom, and behold, it became as his natural flesh.

And the Lord said: If they will not believe thee, neither hearken to the voice of the first sign, they will believe the latter sign. And if they will not believe also these two signs, neither hearken to thy voice, thou shalt take the water of the river and pour it upon the dry ground, and the water which thou takest out of the river shall become blood upon the dry ground.

And Moses said unto the Lord, O my Lord, I am not eloquent, but I am slow of speech and of a slow tongue. And the Lord said unto him: Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I, the Lord? Now therefore go, and I will be with thee, and teach thee that which thou shalt say. And Moses said, O my Lord, send I pray thee, by the hand of him whom Thou wilt send. And the Lord's anger was kindled against Moses, and he said: Is not Aaron the Levite thy brother? I know that he can speak well. And soon he shalt come forth to meet thee; and when he seeth thee, he will be glad in his heart. Thou shalt speak unto him and put words in his mouth, and he shalt be thy spokesman unto the people. And he shall be to thee instead of a mouth, and thou shalt be unto him instead of God. And thou shalt take the rod in thine hand, wherewith thou shalt do signs.

And it came to pass that, while shepherding the flocks of his father-in-law Jethro, Moses was caught up in an exceedingly high mountain, which is Mount Sinai (Horeb, the peak of Jebel Musa, in the Sinai Peninsula, between the Gulf of Suez and the Gulf of Akabah).

And Moses saw God face to face, and talked with Him; and the glory of God was upon him. Therefore, he could endure the divine presence. And God spoke to Moses, saying: Behold, I am the Lord God Almighty, and endless is my name; for I am without beginning of days or end of years. Is this not endless? And behold, thou art my son. Wherefore look, and I will show thee the workmanship of my hands, but not all.

For my works are without end, and also my words, for they never cease. Wherefore, no man can behold all my works, except he behold all my glory; and no man can behold my glory, and afterward remain in the flesh on the earth. And I have work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is the eternal savior; for he is full of grace, truth and righteousness. And there is no God beside me, and all the things are present with me, for I know them all.

1 SHEEP AT FOOT OF SINAI

2 JETHRO'S PASS

(1) As in the time of Moses, shepherding the flocks is common, even to this day, near Mount Sinai. (2) "Jethro's Pass" is the ascent made by the depression in the middle of the photograph; which leads to the summit of Ras Safsaf; and the peak on the extreme right of the picture is the peak of Moses (Jebel Musa).

And Moses looked and beheld the world upon which he was created and the ends thereof, and all the children of men which are, and which were created; and marvelled in wonderment. And the presence of God withdrew from Moses, His glory was not upon him; and Moses was left alone unto himself as he fell to the ground. It was for the space of many hours before Moses could regain his natural strength, then he said to himself: Now I know that man is nothing, which I never had supposed. But now mine own eyes have beheld God, not my natural eyes, but spiritual eyes. My natural eyes could not see, for I should have withered and died in His presence; but His glory was upon me, and I beheld His face, for I was transfigured before Him.

And when Moses had said these words, behold, Satan came tempting him, saying: Moses, son of man, worship me. And Moses looked upon Satan, and said: Who art thou? For behold, I am a son of God, in the similitude of His Only Begotten; and where is thy glory that I should

worship thee? For behold, I could not look upon God, except His glory should come upon me, and I were transfigured before Him. But I can look upon thee in the natural man, with my natural eyes. Is it not so, surely? Blessed be the name of my God, for His Spirit hath not altogether withdrawn from me, or else where is thy glory, for it is darkness unto me? And I can judge between thee and God, for God said unto me: Thou art after the similitude of mine Only Begotten, and gave me commandment out of the burning bush, saying: Call upon God in the name of mine Only Begotten, and worship me. I will not cease to call upon God; I have other things to inquire of Him, for His glory has been upon me, wherefore I can judge between Him and thee. Depart thence, Satan.

And when Moses uttered these words, Satan cried with a loud voice, and ranted upon the earth, and commanded, saying: I am the Only Begotten, worship me. Now, Moses began to fear exceedingly, and as he began to fear, he saw the bitterness of hell. Nevertheless, calling upon the Ineffable Name, which is in the tetragrammaton (יהוה), he received strength, and commanded again, saying: Depart from me Satan, for this one God only I will worship, which is the God of glory. And then Satan began to tremble, and the earth shook, and Moses received strength, and called upon the Lord, saying: In the name of the Only Begotten, depart hence, Satan. And finally Satan cried with a loud noise, with weeping, and wailing, and gnashing of teeth, and departed from the presence of Moses, so that he was not able to see him.

And when Satan had departed, Moses lifted up his eyes unto heaven, being filled with the Holy Spirit (Holy Ghost), which bore record of the Father and the Son, and heard a voice, saying: Blessed art thou Moses, for I, the Almighty, have chosen thee, and thou shalt be made stronger than many waters; for they shall obey thy command, as if thou wert god. And lo, I am with thee, even unto the end of thy days; for now thou shalt deliver my people from their bondage, even Israel my chosen.

And the Lord God spoke unto Moses, saying: The heavens, they are many, and cannot be numbered unto man, but they are numbered unto me, for they are mine. And as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words. For behold, this is my work and glory - to bring to pass the immortality and eternal life of man. And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standeth, and thou shalt write things which I speak unto thee. And in a day when the children of men shall esteem my words as naught, and read and understand the words that thou shalt write in the book; behold, I will raise up another like unto thee; and they shall be had again among the children of men, among as many as shall believe. Thus the Lord spoke unto Moses in Mount Sinai. (And Moses did obey the commandment of the Lord, and wrote the first five Books of the Bible, the Pentateuch, namely: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, which are known to the Jews as the Torah or the Law. Moses also wrote the Books of Job and Psalms 90 and 91.) But the Law was never given to

the children of Israel, as they were rebellious, carnal, sensual, and devilish by nature. But the elders, the Aaronic priesthood, and also Levites studied the Law, lived it to the letter, and they taught it diligently to the children of Israel.

And it came to pass that Moses went to his father-in-law Jethro (Jether, Reuel), Melchizedek priest of Midian, and said: Let me go, I pray thee, and return unto my brethren who are in Egypt, and see whether they be yet alive. And Jethro said: Go in peace.

Soon after, while still in Midian, the Lord revealed unto Moses that all the men who sought his life were dead; and that he must return to Egypt. And Moses took his wife Zipporah and his two sons, and set them upon an ass, for their long journey to Egypt. And the Lord reminded him: When thou goest to return to Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand; but I will harden his heart that he shall not let the people go. And thou shalt say unto Pharaoh: Thus saith the Lord: Israel is my son, even my firstborn, let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

And it came to pass that by the way to the inn, the angel of the Lord met Moses, and sought as if to kill him; because one of the sons of Moses had not been circumcised, according to God's covenant which was made with Abraham, that on the eighth day (or earlier) after the birth of a male, the flesh of his foreskin must be circumcised.

Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at Moses's feet, and said, surely a bloody husband art thou to me. So the anger of the messenger was cooled. Then she uttered again: A bloody husband thou art, because of the circumcision.

And the Lord said unto Aaron: Go into the wilderness to meet Moses. And he went, and met him in the mount of God (Mount Sinai), and kissed him, and his heart was gladdened when he saw him. And Moses told Aaron all the Lord had revealed to him, and the signs which He had commanded him to do. And Moses and Aaron went to Egypt and gathered together all the elders of Israel; and Aaron spoke to them the words which the Lord had spoken unto Moses; and did the signs in the sight of the people. And the people believed. And when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, they bowed their heads and worshiped.

Afterwards, Moses and Aaron went and told Pharaoh: Thus saith the Lord God of Israel: Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said: Who is the Lord, that I should obey his voice, to let Israel go? I know not the Lord, neither will I let Israel go. And they said: The God of the Hebrews has met with us. Let us go, we pray thee, three days' journey into the wilderness of Shur, and sacrifice unto the Lord our God, lest he befall us with pestilence, or with sword. And the king of Egypt said unto them, wherefore do ye, Moses and Aaron, let the people from their works? Get you unto your burdens. Behold, the people of the land now are many, and ye make them rest from their burdens. And the same day Pharaoh commanded

to increase the difficulties of their tasks and appointed cruel taskmasters over the children of Israel.

And the Lord said unto Moses: Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. I am the Lord; and I appeared unto Abraham, unto Isaac and Jacob by the name of God Almighty (Eloah, Allah, Elohim), but by my name Jehovah (צדעד; יהוה) was I not known to them; they knew the Father, but they knew not His Son, His Only Begotten, Jesus Christ. And I had made a covenant with Abraham (when he was seventy-five years old, c.1943 B.C. The 400-year affliction began when Ishmael and Isaac were separated, and Isaac was weaned, c.1913 B.C.), to give his seed the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage, and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and rid you of their bondage; and I will redeem you with a stretched out arm, and with great judgement. And I will take you to me for a people, and be to you a God. And ye shall know that I am the Lord thy God, which bringeth you out from under the burdens of the Egyptians.

And Moses spoke so unto the children of Israel; but they hearkened not, for anguish of spirit, and for cruel bondage. And Moses asked the Lord: Behold the children of Israel have not hearkened unto me, how then shall Pharaoh hear me, who is of uncircumcised lips?

And the Lord spoke unto Moses and Aaron, and gave them power and authority over the children of Israel and Pharaoh, to bring the children of Israel out of the land of Egypt. Now, by this time Levi, son of Jacob, had died at the age of one hundred and thirty-seven years; his son Kohath died at the age of one hundred and thirty-three; and Kohath's son Amram (Emran), died when he was one hundred and thirty-seven years old. And according to the Lord's words: But the fourth generation shall come hither again; for the iniquity of the Amorites is not yet fully ripe. Thus, four generations after the arrival of Jacob and his household into Egypt, c.1728 B.C.; in the tribe of Levi, Moses was the fourth generation, as foretold by the Lord.

And the Lord remembered His covenant with Abram (not yet given the name of Abraham) saying: I am the Lord who brought thee out of Ur of Chaldees, to give thee this land to inherit it. Unto thy seed have I given this, from the river of Egypt unto the great river Euphrates, the land of Kenites, Kenizites, Kadmonites, the Hittites, the Perizzites, the Rephaims, the Amorites, the Canaanites, the Girgashites and Jebusites. And Abraham said: Lord God, whereby shall I know that I shall inherit it? And when the sun was going down a deep sleep fell upon Abram (Abraham); and lo, an horror of great darkness fell upon him. And the Lord said unto Abram, when he regained his consciousness: Know for a surety that thy seed shall be afflicted for four hundred years; and they shall become strangers in a land which is not theirs, and shall serve them.

And also the nation whom they shall serve, will I judge. But in the fourth generation they shall come hither again, with great substance. Abraham was 75 years old when he moved his household from Haran to the Land of Canaan, c.1943 B.C.; and the 400-year affliction began c.1913 B.C., when Isaac was weaned, and separated from Ishmael and Hagar.

So, the Lord spoke unto Moses and Aaron, saying: When Pharaoh shall speak unto you, saying, show a miracle, then Moses shall say unto Aaron: Take thy rod, and cast it before Pharaoh, and it shall become

Doré

AARON'S ROD BECOMES A SERPENT

An artist's rendition: Aaron's rod becomes a serpent. (Pharaoh and his servants appear to be of Semitic, Shemitic, origin; unlike the Egyptian Pharaohs, who were of Hamitic origin.)

a serpent. And Moses and Aaron went to see Pharaoh, and they did so as the Lord had commanded them. And when Aaron cast down his rod before Pharaoh and his servants, it became a serpent. Then Pharaoh called his wise men and sorcerers, priests and magicians. They also did in like manner with their enchantments, for they cast down every man his rod, and they became serpents; but Aaron's rod swallowed their rods. And Pharaoh hardened his heart, according to the will and purposes of the Lord.

Then the Lord said unto Moses: Get thee and Aaron unto Pharaoh in the morning, when he goeth out to bathe in the waters that run through his residence, and take thy rod with thee. And thou shalt say unto him: The Lord God of the Hebrews hath sent me unto thee, saying: Let my people go, that they may serve me in the wilderness; and, behold, hitherto thou would not hear. Thus saith the Lord: In this thou shalt know that I am the Lord. Behold, I will smite with the rod that is in mine hand upon the waters, and they shall be turned to blood; and the fish shall die, and the waters shall stink; and the Egyptians shall loathe to drink of the water. And the Lord said unto Moses: Say unto Aaron, take thy rod, and stretch out thine hand upon the waters of Egypt, upon their rivers and streams, upon their pools and ponds, that they may become blood. And Aaron lifted up his rod and smote the waters, in the sight of Pharaoh and his servants; and the waters were turned to blood, and the fish died, and the rivers stank; and the magicians of the Pharaoh did their enchantments, and Pharoah's heart was hardened, according to the will and purpose of the Lord, as He had forewarned Moses. And Pharaoh turned and went into his house; neither did he set his heart to this matter. And the Egyptians digged round about the canal for water to drink; for they could not drink the polluted waters of the river. And seven days were fulfilled, since the time the waters were smitten. This was the first plague. Nine other plagues followed. Next was the plague of frogs; they covered the land of Egypt, even the houses and bedrooms were filled with them. The third was the plague of lice. Fourth was the plague of flies. After these plagues Pharaoh said: I will let you go, that ye may sacrifice unto the Lord your God in the wilderness of Shur; only ye shall not go very far away; intercede for me. But Pharaoh hardened his heart again, after Moses supplicated the Lord that the swarm of flies may depart, neither would he let the people go.

Then came the scourge of murrain, a plague of pestilence, upon both man and domestic animals. There was death everywhere, people became confused and frantic, and Pharaoh cried to Moses for relief. But as soon as the relief came, the king rescinded his promise. Then came the sixth plague, the scourge of boils, when Moses and Aaron took handfuls of ashes from the furnace; and Moses sprinkled them toward the heaven, in the sight of Pharaoh; and the boils broke forth with sores and swelling upon man and beasts, and it became an epidemic, throughout the land of Egypt. And the magicians of Egypt could not stand before Moses, because of the annoyance and discomfort of the boils. And the Lord hardened the heart of Pharaoh, so he hearkened not unto them, as the Lord had spoken.

And the Lord said unto Moses: Rise up early in the morning and stand before Pharaoh and say unto him: Thus saith the Lord God of the Hebrews: Let my people go, that they may serve me. Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof. Send therefore now, and gather thy cattle, and all that thou hast in the field, for upon every man and beast that shall be found in the field, the hail shall come down, and kill them. And he that feared the word of the Lord brought them under shelter; and he who regarded not the word left his in the field.

And the Lord said unto Moses: Stretch out thine hand toward heaven, that there may be hail in the land of Egypt, upon man, beast and every vegetation throughout the land of Egypt. And Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail and lightning upon the ground. So there was hail and fire mingled, very grievous, such as there was none like it in the land of Egypt, since it became a nation. And the hail smote all that was in the field, both man and beast, and vegetation. Only in the land of Goshen, where the children of Israel dwelt, there was no hail. And Pharaoh called for Moses and Aaron, and said unto them: I have sinned this time. The Lord is righteous; and I and my people are wicked. Intercede with the Lord, for it is enough, that there be no more frightening thunder and hail, and I will let Israel go, and ye shall stay no longer. And Moses went out of the city from Pharaoh; and spread out his hands unto the Lord, and the thunder and hail ceased, and it rained no longer. And when Pharaoh saw that the rain and thunder and hail had ceased, the heart of Pharaoh was hardened again; neither would he let the children of Israel go, as the Lord had spoken to Moses.

And the Lord said unto Moses: Go unto Pharaoh, for I have hardened his heart and the heart of his servants, that I might show these signs before him, that thou mayest tell in the ears of thy children, and of their children's children, the things I have wrought in Egypt, that ye may know that I am the Lord. And Moses and Aaron came unto Pharaoh, and said: Thus saith the Lord God of the Hebrews: How long wilt thou refuse to humble thyself before me? Let my people go that they may serve me. And if thou refuse again, I will bring locusts into thy coast; and they shall cover the face of the land to the extent that the ground shall be covered with them, and they shall devour every vegetation which hath escaped destruction from the hail; and they shall fill all the houses of the Egyptians. Then Moses and Aaron went out from Pharaoh.

And Pharaoh's servants said unto him: how long shall this man be a snare unto us? Let the men go, that they may serve the Lord their God. Knowest thou not that Egypt is destroyed? And Moses and Aaron were brought again unto Pharaoh, and he said: Go serve the Lord your God, but who are to go with thee? And Moses said: We will go with our young and old, with our men, women, and children, our flocks and herds, for we must hold a feast unto the Lord.

And Pharaoh refused, and said: Go ye that are men, and serve the Lord, but not the women and children; and they were driven out from Pharaoh's presence.

Scourge of Locusts

Although it resembles an ordinary grasshopper, the locust is quite ferocious; it strips the land of all vegetation and fruit. A similar scourge of locusts came upon Palestine in 1915, when the land was stripped of all vegetation; and the light of the sun was dimmed at noon time.

And the Lord said unto Moses: Stretch out thine hand over the land of Egypt for the locusts, that they may come upon the land, and eat all remaining vegetation. And Moses stretched forth his rod over the land of Egypt, and the Lord brought a strong east wind all day and all that night; and when it was morning, the east wind brought with it locusts. This was the eighth plague. The locusts covered the ground, until it was hidden with them. They ate all the vegetation and fruits of the trees, that were left after the deluge of hail. And the locusts went up over the land of Egypt, and rested in the coasts of Egypt. They were so innumerable that the land was darkened by them, and they did eat all the remaining vegetation and fruits. Then Pharaoh called for Moses and Aaron in haste, and said: I have sinned against the Lord your God, and against you. Now, therefore, forgive I pray thee, my sins only this once, and intercede with the Lord your God, that he may take away this calamity. And Moses went out from Pharaoh and supplicated the Lord. And the Lord sent a mighty strong west wind, which took away the locusts, and cast them into the Red Sea. There remained not one locust in all the coasts of Egypt. But Pharaoh's heart was hardened again, so he would not let the children of Israel go.

The ninth plague was the curse of darkness, when the Lord said to Moses: stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even the darkness which may be felt. And Moses stretched forth his rod toward heaven; and there came a thick darkness in the land of Egypt, which lasted for three days. People saw not one another, neither moved from their place for three days. But

all the children of Israel had light in their dwellings. And Pharaoh called unto Moses, and said: Go ye, serve the Lord, only let your flocks and herds remain; let your women and children also go with you. And Moses said: Our cattle shall also go with us, for our sacrifices and burnt offerings. There shall not one hoof be left behind, for we must serve the Lord, and we know not with what must we serve. But the Lord hardened Pharaoh's heart, and he would not agree to let them go. And Pharaoh said unto Moses: Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Moses said, thou hast spoken well, I will see thy face again no more.

And the Lord said unto Moses, yet will I bring one more plague upon Pharaoh and upon Egypt; afterwards he will let you go. And when he lets you out, he shall surely thrust you out. Speak now in the ears of the people, and let every man and every woman borrow of her neighbor, jewels of silver and gold, raiment, and all that ye require for the journey; for they have confiscated the land of my Firstborn, and subjected them to slavery and sore afflictions.

And the Lord gave the children of Israel favor in the sight of the Egyptians. And they gathered all the jewels of silver and gold, which were carried by the women and children, and their cattle and flocks, tents, carts, wagons, and all that they required for the journey. And Moses said to the congregation: Thus saith the Lord: About midnight will I go out in the midst of Egypt; and all the firstborn in the land of Egypt shall be smitten; from the firstborn of Pharaoh who sitteth upon his throne, to the firstborn of the maidservant that sitteth behind the mill. And there shall be a great cry throughout the land of Egypt, such as there was none like it, or shall be one like it. But of the children of Israel or their men or beasts, not a dog shall move his tongue, that ye may know that the Lord doth put a difference between the Egyptians and the Hebrews.

And the Lord spoke to Moses and Aaron in the land of Egypt, saying: This month (Abib, Nisan) shall be unto you the beginning of the new year. (Previously the secular first month of the Jewish year began with Ethanim or Tishri; and Abib or Nisan was the seventh month of the secular, non-sacred, Jewish year. Now the month of Nisan or Abib became the first month of the sacred Jewish Calendar.) This month was also the beginning of their long journey to the Promised Land, the land of Canaan; and would commemorate the end of their 67 years of Egyptian bondage, which began with the 18th Dynasty of Egyptian rulers, c.1580 B.C., and ended Nisan, 1513 B.C. Also, Nisan became the first month of the sacred Jewish calendar to celebrate the Passover of the angel of death over the homes of the Israelites, and the feast of unleavened bread. But even more importantly, it was the day when ended the 400-year affliction of the seed of Abraham, which began c.1913 B.C., when the souls of Sarah and Isaac were vexed and afflicted by the jealousy and envy of Isaac's older brother Ishmael (Ismail) and Hagar, at the time when Isaac was weaned at the age of almost five years; and Hagar and Ishmael were dismissed by Abraham, with some bread and a bottle of water.

And the Lord commanded Moses to speak to the congregation of Israel, saying that on the tenth day of this month (Nisan), every family was to choose a lamb (goat or sheep) without blemish, of less than one year of age. It was to be kept inside the dwelling until the 14th day of Nisan. And as the Jewish day was reckoned from sunset to sunset, the animal was slaughtered after sunset of this day by the head of the household, between sunset and deep twilight (or dark) on Nisan 14. The blood was to be caught in a vessel; and entirely extracted from the animal, for it represented its life, and must not become a part of the food for man.

1

2

(1) The blood of the lamb is caught in the proper vessel. It must be entirely extracted for it represents its life and must not become a part of the food of man. (2) The head of the household marks the doorposts and lintel. The ceremony is carried out after sunset and formally closed at midnight.

Then the animal was to be skinned, its interior parts removed, cleansed, and replaced, and it was roasted whole, well-done, with no bones broken. The partakers were to eat in a standing position; their hips girded, so their robes would not impede walking, staff in their hand, sandals on their feet, to be ready for a long journey. The entire animal was to be consumed by the household. But if the household was too small to consume it, then it was to be shared with a neighboring household, and eaten the same night; and any leftover was to be burned in the morning. The roasted animal was eaten with unfermented cakes or "bread of affliction," with bitter greens, to remind them of the bitter life under slavery. And they were commanded to eat with their loins girded, their sandals and shoes on their feet, their staff in their hand; and they were to eat in haste; for it was the Lord's passover.

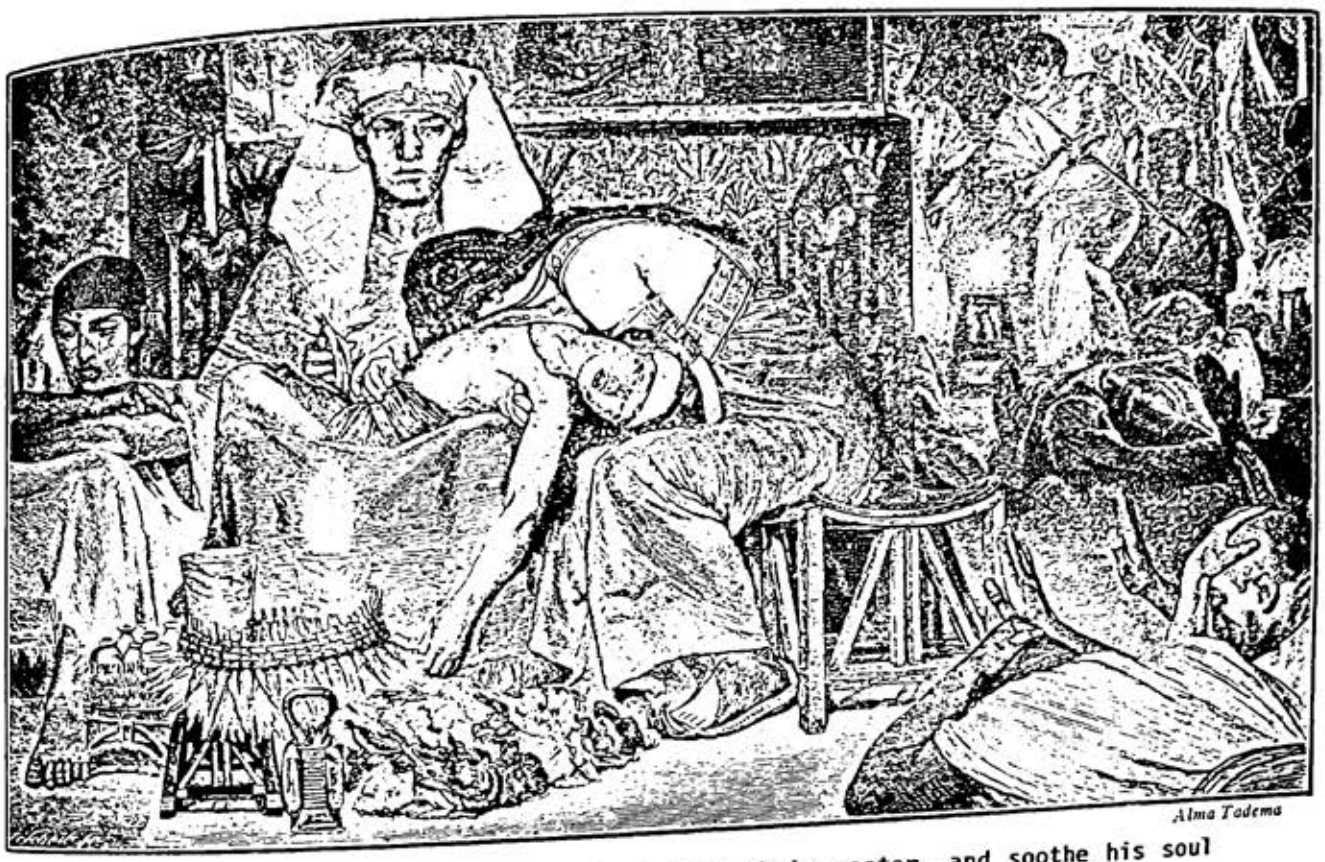
Hyssop was dipped in the blood of the slain animal and struck upon the lintel and door posts of the dwellings. This was to be a sign unto the destroying angel that the dwelling was occupied by the Hebrews,

Egyptian pagan priest calls upon his gods in Pharaoh's household. (artist's rendition) *Normand*

and the angel of death passed over that household. The whole ceremony was to be carried out from sunset Nisan 14, and closed at midnight.

The Passover was to be followed by seven days of festival of unfermented cakes. No leavened bread was to be eaten for seven days, from sundown, Nisan 15, through sundown Nisan 21.

Seasonally, the Passover fell at the beginning of the barley harvest. It was to be a memorial celebration to the Lord. And Moses called unto the seventy elders of Israel, and said: Draw out and take you a lamb according to your families, and kill it for the Passover. And take a bunch of hyssop and dip it in the blood and strike the lintel and the two side posts; and none of you shall go out of his dwelling until the morning. For the destroying angel of the Lord shalt pass through to smite the Egyptians; and when he seeth the blood on the lintel and side posts, he will passover the door of that dwelling. And ye shall observe this rite for an ordinance for you and your sons forever. And when you reach the Land of Promise, ye shall keep the ordinance. And it shall come to pass, when your children say, what mean ye by this ordinance, ye shall say: It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And the congregation bowed their heads and worshiped; and went away and did as they were commanded to do.



Pagan priests mourn; pour out blessings upon their master, and soothe his soul with incense and flute music. (artist's rendition)

The first Passover was a night of mourning throughout the land of Egypt, for one member of each Egyptian household lay dead. Even the royal households were not exempt. And Pharaoh woke up in the middle of the night, and all his servants and the Egyptians; and there was a great cry. And Pharaoh (Yehudy-Moses II, Thutmose II) called for Moses and Aaron at this hour, and said: Rise ye and the children of Israel, and go serve the Lord, as ye have said; and take your flocks and herds, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said: We be all dead.

And the children of Israel took their unleavened dough, and their kneadingtroughs were bound up in their clothes upon their shoulders. And the women and children of Israel carried the jewels of silver and gold, which they had gathered from the Egyptians. While the king of Egypt and peasants mourned, Israel was making haste to leave the country. Israel was escaping from Egyptian bondage after losing their lands and their rights to the 18th Dynasty of Egyptian rulers, the New Kingdom, in secular reckoning.

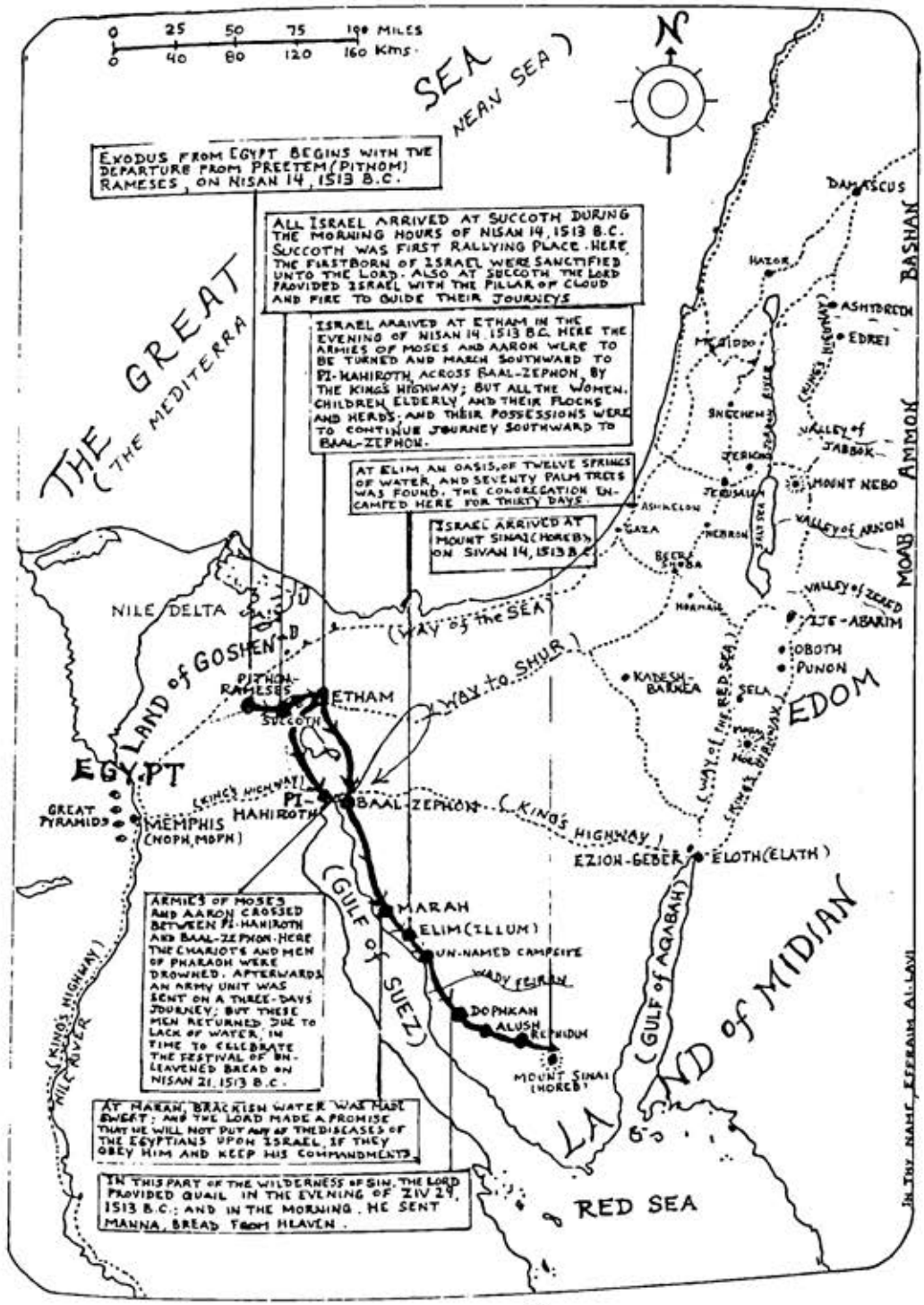
The armies of Israel, over six hundred thousand men on foot, twenty years of age or older; plus a mixed multitude of women, children and

the elderly; their flocks and herds, wagons and carts, very much cattle, and all their possessions, journeyed from Preetem (Pithom)-Rameses to Succoth, about fifteen miles east of the gathering place in Rameses. Here they baked unleavened bread of the dough which they brought with them from Egypt. Succoth was their first stop and the rallying place for the start of their long journey to the land of promise. But they must go to the mountain of God first, according to the plans and purposes of the Lord. For the Lord had already spoken to Moses from the burning bush, while he was shepherding the flocks of his father-in-law Jethro, the Melchizedek priest of Midian, saying: I will send thee (Moses), unto Pharaoh, that you may bring forth my people, the children of Israel, out of the land of Egypt. And when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain (Mount Sinai). And certainly I will be with thee, and this will be a token unto thee that I, the Lord, hath sent thee. And the Lord God of Israel also said unto Moses in Mount Sinai: Blessed art thou Moses, for I, the Almighty, have chosen thee, and thou shalt be made stronger than many waters, for they shall obey thy command as if thou wert God. And lo, I am with thee, even unto the end of thy days; for thou shalt deliver my people from their bondage, even Israel my chosen.

And when they left the land of Goshen, Moses took with him the bones of Joseph, for before he died, Joseph had the children of Israel swear unto him, saying: God will surely visit you, and bring you out of this land, unto the land which He swore unto Abraham, and Isaac and Jacob; and ye shall carry my bones from hence. So the children of Israel left Egypt in battle formation, with a vanguard, a main body, a rear and two wings. And their weapons of war included swords and shields, bows and arrows, axes, javelins, spears and their staves.

And it was here, at Succoth, Nisan 14, c.1513 B.C., the day after the Passover, that the Lord spoke to Moses, saying: Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, and the firstborn males of the beasts. And the ordinance of the offerings of the firstfruits was to be followed by the seven-day feast of unleavened bread, or the feast of the unfermented cakes, from Nisan 15 through 21; and in the seventh day there was to be a feast unto the Lord. Although this ordinance was given on the 14th of Nisan, the offering of the firstfruits was traditionally made on the 16th, for the armies of Moses and Aaron crossed the isthmus of the Red Sea (Suez Canal) on the 16th of Nisan; and were baptized unto the Most High God, under the hand of his servant Moses, by means of immersion into the pillar of cloud and the congealed waters of the flood.

It was also here at Succoth, that the angel of the Lord went before the women, children, the elderly, their flocks and cattle, wagons and carts, and all their possessions, in a pillar of cloud by day, and a pillar of light (fire) by night to lead the way of their journey and to give them light. So they journeyed by day or by night to wherever the cloud led them.



(Illustration 8)

Map of Exodus from Egypt and Arrival at Mount Sinai (Nisan 14 - Sivan 14, 1513 B.C.)

The month of Nisan or Abib, which became the first month of the sacred Hebrew calendar, beginning with their exodus from Egypt, corresponds to March-April in the Gregorian calendar. During this season the spring rains begin and snow from the mountains of Lebanon melts, bringing occasional flooding to the Jordan river. Barley and flax are harvested in some sections; wheat becomes ripe in the Jordan valley; carob trees bear pods; flocks go out to the field.

So, the children of Israel journeyed from Succoth, and arrived in Etham, a few miles to the east, on the edge of the wilderness, on the same day, Nisan 14; and crossed over the Red Sea through the dry land by the way to Shur. And here the Lord spoke to Moses, saying: Tell thine and Aaron's armies to turn around (from Etham), and journey southward and encamp before Pi-hahiroth, between Migdol and the sea, across Baal-zephon; so Pharaoh and his servants may think that the children of Israel are unable to cross the wilderness, therefore have turned around, and the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; that the Egyptians may know that the Lord of Hosts does put a difference between the Egyptians and the children of Israel.

So, the armies of Moses and Aaron turned around from Etham, and journeyed southward to Pi-hahiroth, that Pharaoh and his spies might think the children of Israel were unable to cross the wilderness of Shur, and therefore had returned to go by the way of Pi-hahiroth, near the King's Highway; and that they might think the children of Israel were trapped in the land. And from Etham, the women, children, and the elderly, with all their flocks and herds and their possessions were commanded to continue to journey southward to Baal-zephon, on the other side of Pi-hahiroth, by the sea. Thus, while these people crossed the dry land at the Isthmus of the Red Sea (Gulf of Suez), by the way of the road to Shur, and journeyed southward, toward the King's Highway to Baal-zephon, the angel of the Lord went ahead of them in a pillar of cloud by day and a pillar of fire by night to guide the direction of their journey. The armies of Moses and Aaron turned around from Etham and journeyed southward also toward the King's Highway, near Pi-hahiroth, on the opposite side of Baal-zephon.

And the Lord, according to His word, hardened the heart of Pharaoh and his servants, that they pursued the armies of Moses and Aaron. And it was told to them that the Egyptians were spoiled, and all their jewelry of silver and gold had been taken, and creditors robbed; and the heart of Pharaoh and his servants was turned against Moses and Aaron, and their men. And the Egyptians said amongst themselves: Why have we done this, that we have let Israel go from serving us? And Pharaoh made ready his chariot, and took six hundred chosen chariots of Egypt and all other chariots, and captains over each of them, and his army of horsemen; and they pursued the armies of Moses and Aaron from the land of Goshen, where Pharaoh himself dwelt, and from Memphis (Noph, Moph), where his military and government headquarters were located.

And the armies of Moses and Aaron traveled about 45 miles from Etham, and reached near Pi-hahiroth in the evening of Nisan 15, beginning of Nison 16; and when they reached there, lo, the entire region was flooded with waters, so the King's Highway was not visible. And they encamped there according to their instructions. Near the end of the evening, they saw the armies of Pharaoh on horses and chariots approaching them, at a distance. And the men of Moses and Aaron became sore afraid, for they were trapped between the waters of the flood and the approaching armies of Pharaoh, which came from the north and from the west. And the armies of Moses and Aaron began to murmur unto Moses, saying: Because there were no graves in Egypt, thou hast brought us here to die. Didn't we tell thee to let us alone, so that we might serve the Egyptians. For it would have been better for us to serve the Egyptians than to die here entrapped. And Moses said unto them: Fear ye not, stand still, and see the deliverance of the Lord, which He will show you today; for the Egyptians you see, shall be seen no more. The Lord shall fight for you, and ye shall hold your peace. Soon after, the angel of the Lord, who went before the women and children and their flocks and herds, and armies to Baal-zephon in a pillar of cloud by day and a pillar of fire by night, on the other side of the flooded waters, moved from in front of them, across the waters, and settled between the armies of Moses and Aaron and the Egyptians; so the Egyptians could not see through the cloud, and Pharaoh's army camped there overnight. And while the cloud was darkness to the Egyptians, it provided light to the children of Israel; so one came not near the other all night.

And the Lord said unto Moses: Lift up thy rod, and stretch out thine hand over the waters and divide them, and the children of Israel shall pass through the midst onto dry ground. And Moses stretched out his hand over the waters; and the Lord caused the waters to be divided; and a strong east wind blew all that night. And the armies of Moses and Aaron crossed over to the other side (Baal-zephon) during the night of Nisan 16; where they were joined by their women, children and brethren.

Just before the daybreak the Egyptians were informed that the children of Israel had crossed over to the wilderness during the night; and now they could see them. First the Egyptians were afraid to pursue them, because the armies of Israel were large in number. But those whose hearts were hardened, and were possessed with the evil spirit to destroy the children of Israel, pursued them in their chariots and on their horses. And during the morning watch, the angel of the Lord looked, through the pillar of cloud and fire, at the hosts of the Egyptians, who were in the midst of the divided waters, and took off their chariot wheels, so they drove heavily. So the Egyptians said: Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians.

And the Lord said unto Moses; Stretch out thine hand over the waters, that the waters may come again upon the Egyptians, their chariots and horses. And Moses stretched forth his hand, and the waters returned with full strength, as the morning appeared; and the Egyptians fled against

it, and were drowned in the midst. And the waters covered the chariots and the horsemen; and all the hosts of Pharaoh that came into the sea bed after them. And the Lord sent a mighty east wind which blew them into the waters; and they sank as lead. And those who survived, fled back to Egypt, and never returned.

Thus the Lord saved Israel out of the hands of the Egyptians; and the children of Israel saw corpses of drowned Egyptians by the shores. And Israel saw what a mighty and great work the Lord God of Israel had performed for the children of Israel, His firstborn. And the entire congregation feared and believed the Lord and his servant Moses.

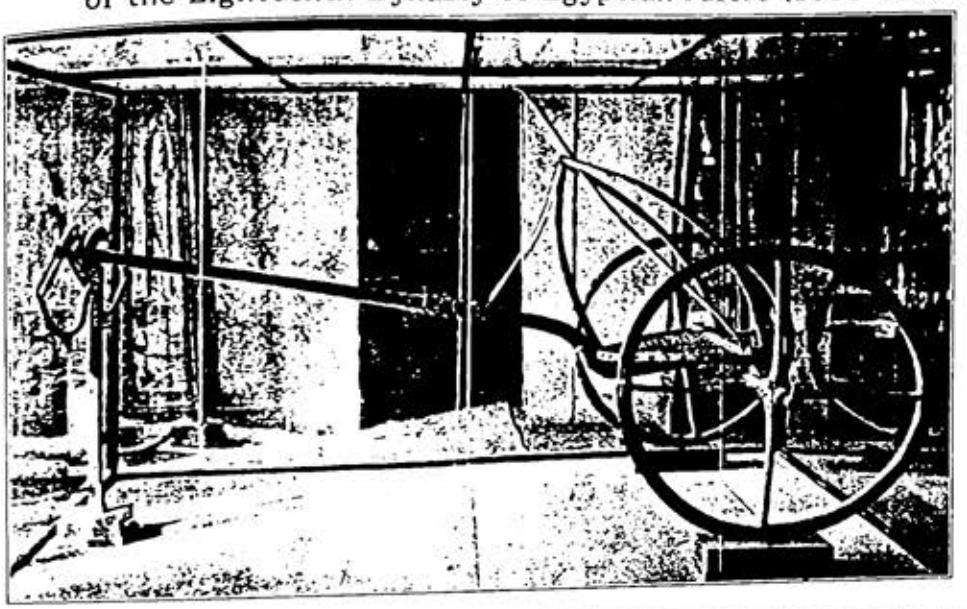
Then, Moses and the children of Israel sang in praise and glory to the Most High God, saying: "I will sing unto the Lord, for He hath triumphed gloriously, the horse and his rider hath He drowned in the sea." And Moses offered this prayer to the Lord in the midst of the congregation.

The Lord is my strength and song; and He is become my salvation. He is forever my God, the God of my fathers. And I will prepare Him an habitation, and I will exalt Him. The Lord is a man of war -- the Lord is His name. Pharaoh's chariots and his hosts hath He drowned in the waters. The depths have covered them, and they sank to the bottom as a stone. Thy right hand, O Lord, is become glorious in power; Thy right hand, O Lord, hath subdued the enemy. And in the greatness of Thine excellency Thou hast overthrown those who rose up against Thee. Thou sent forth Thy wrath and consumed them as stubble. And with the blast of Thy nostrils the waters were gathered together, and the floods stood upright as an heap; and the depths were congealed in the heart of the sea. And when the enemy pursued and overtook, to divide the spoil, to satisfy his lust upon the children of Israel, to destroy them, Thou did cause the mighty wind to blow them into the sea; and they sank as lead in the ocean. Who is like unto Thee, O Lord, among the gods? Who is like Thee; glorious in holiness and judicious in praise, doing wonders. Thou stretched out the right hand of Thy servant, and they were swallowed by the waters. Thou in Thy mercy hast led forth the people whom Thou hast redeemed; Thou hast guided them, in Thy strength, unto the holy habitation. The people shall hear, and be afraid; sorrow shall take hold on the inhabitants of Palestine (Palestina). The dukes of Edom shall be amazed; the mighty men of Moab shall tremble; and the inhabitants of Canaan shall melt away, in fear and dread. By the greatness of Thine arm, O Lord, may they be as still as a stone, till Thy people pass over, O Lord, till Thy people pass over, the people whom Thou hast purchased. May Thou bring them, and plant them in the mountain of Thine inheritance; in the place, O Lord, which Thou hast made for Thyself to dwell in, in Thy sanctuary, O Lord, which Thine hands have established (in Mount Sinai). The Lord shall reign for ever and ever.

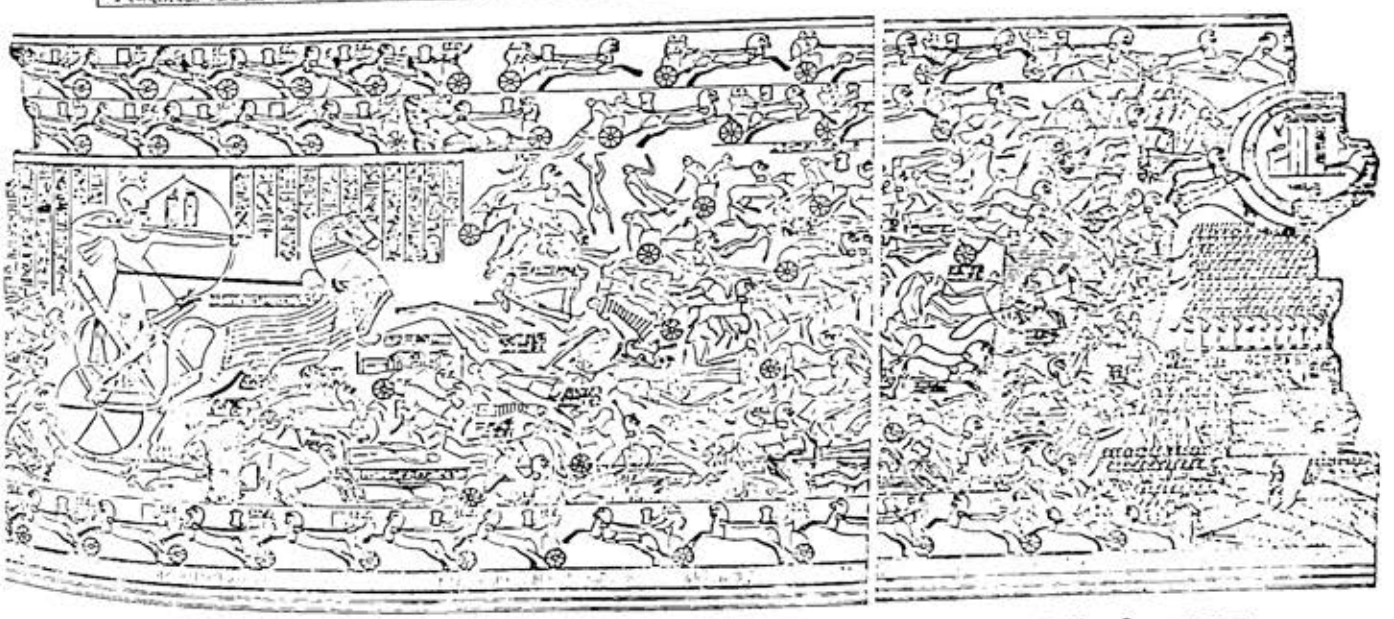
Then, Miriam the prophetess, and sister of Moses and Aaron, took a tambourine in her hand; and all the other women went after her and danced and made merry. And Miriam yelled unto them: Sing ye unto the Lord, "For He hath triumphed gloriously, the horse and his chariot hath He thrown into the sea."

III. THE THIRD EPOCH: FROM ISAAC TO MOSES (1918 - 1473 B.C.)

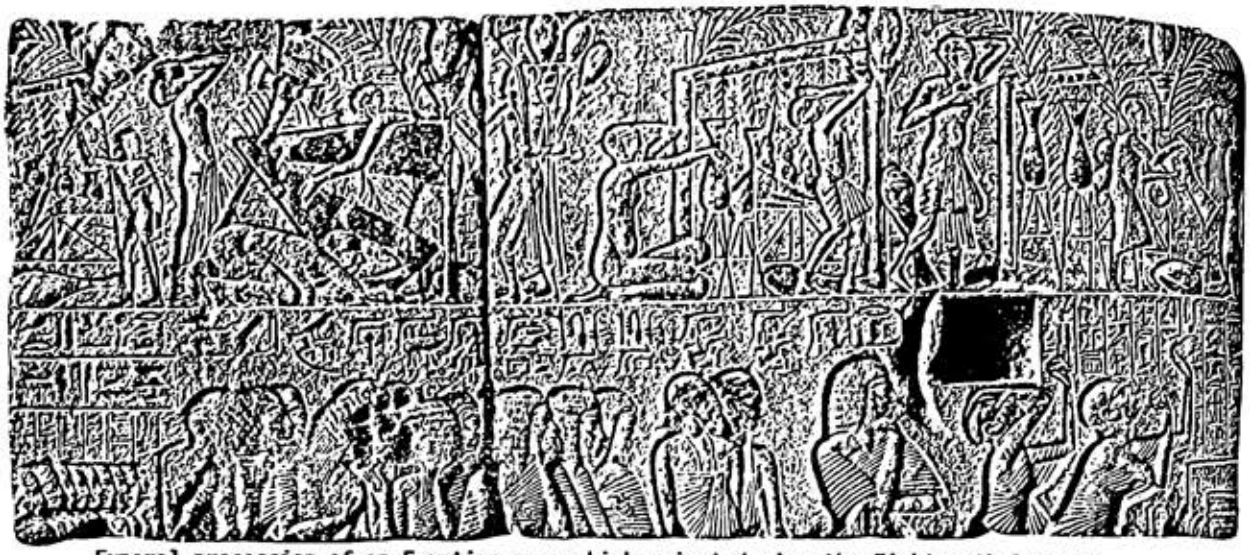
Some perspective into the lives of our forefathers during the time of the Exodus (1513 B.C.) can be gained through the following photographs of the Eighteenth Dynasty of Egyptian rulers (1580-1346 B.C.):



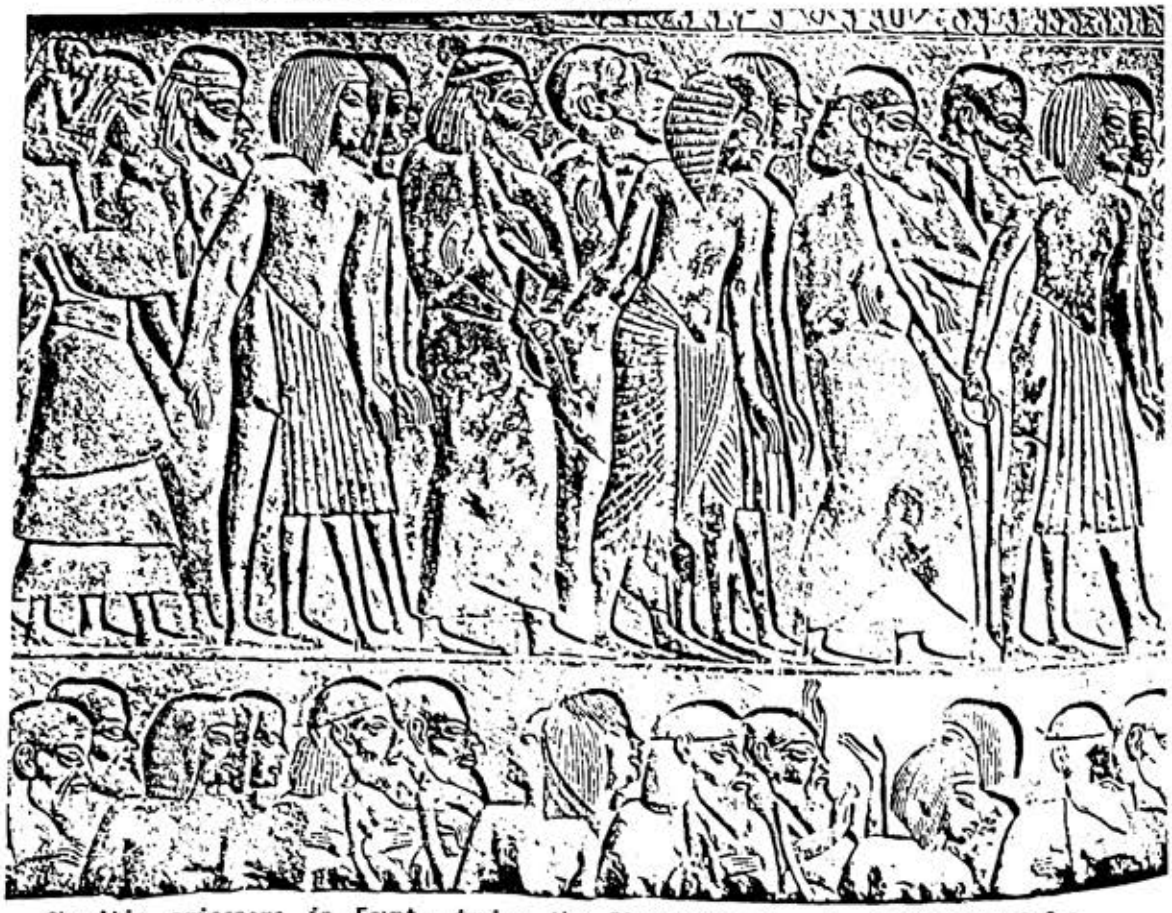
Chariot at the time of the Exodus (Nisan 14, 1513 B.C.)
Made of wood, bronze and leather, such chariots were used by the Pharaoh against the children of Israel. Royal Egyptian chariots usually had six spokes and the Shemitic and Hittite chariots were built with eight spokes. (Museo Archeologico, Florence)



Battle scene from the reliefs of Ramses II on the walls of the Ramesseum (1292-1225 B.C.)
Over two hundred years after the Exodus of the children of Israel from Egypt, when the chariots of the Pharaoh were thrown into the waters near the isthmus of the Red Sea, the Egyptians avenged the Hittite king's army, by drowning them in the river. The relief shows Ramses II in his royal chariot of six spokes; the chariots of the enemy are shown with eight-spoke wheels, some in the river, some fallen to the ground, and some in pursuit. The scene depicts the Pharaoh charging and driving the eastern wing of the enemy into the river; the fugitives are shown swimming across and are pulled out by their comrades on the other shore. On the right, where the wall is broken, once stood the Hittite king in his chariot surrounded by 8,000 footmen, in the doubly-moted city of Kadesh. The fallen lords of the Hittite army are shown, each with his name and title engraved beside him in Egyptian hieroglyphs.



Funeral procession of an Egyptian pagan high priest during the Eighteenth Dynasty
Above: Servants of the high priest build funeral booths, while lamenting his departure.
Below: Near kinsfolk of the deceased marching behind the coffin (extreme right only partially shown). (Berlin Museum)



Shemitic prisoners in Egypt, during the Eighteenth Dynasty (1580-1346 B.C.; the Exodus was in 1513 B.C.)
Shemitic prisoners in their beards and heavy robes were taken captive in pairs; oval wooden manacles tied to a rope were used as handcuffs; between each pair of prisoners were half-naked Egyptian guards. The women became the property of the guard who captured them. (Leyden Museum)

Thus, the entire congregation of Israel was baptized unto the Most High God, by means of the Lord's cloud and the congealed waters of the sea. This en masse baptism was performed by the mighty hand of the Lord God of Israel. The God who, according to the testimony of Prophet Daniel, changes times and seasons; removes kings and sets up kings, gives wisdom to the wise and knowledge to those who know understanding. The God who reveals the deep and concealed things, and knows what is in the darkness. And with Him dwelleth the light. Thus on Nisan 16, 1513 B.C. the children of Israel truly became the Lord's firstborn, when they crossed over to the other side of the Red Sea.

The entire congregation was now encamped on the east bank of the Red Sea (Gulf of Suez), near Baal-zephan. Here an army of Moses and Aaron was sent on a three-day journey into the wilderness of Shur, in the direction of Jerusalem, to the place of worship designated to Pharaoh and his servants. And the men returned in six days, on Nisan 21, for they found no water; and a feast was held unto the Lord at the end of the festival of unleavened bread, according to the ordinance of the Lord, which was given to the children of Israel on Nisan 14.

MARAH

And the entire congregation left Baal-zephon, near the King's Highway, and continued their journey southward through the wilderness of Etham. They journeyed three days but found no drinking water; and after three days when they did find water, they couldn't drink it, for it tasted brackish (bitter); so they named the place Marah (Marrah). And people began to murmur against Moses, saying: What shall we drink? And he cried unto the Lord, and He showed Moses a tree, which when he had cast the cutting from it into the water, the waters were made sweet. And here the Lord made a statute and an ordinance, and said: If you will diligently hearken to the voice of the Lord thy God, and do that which is right in His sight, and keep His commandments, I will put none of the diseases upon you, which I have brought upon the Egyptians; for I am the Lord that healeth thee.

From Marah they came to Elim (Illum), about 10 miles southeast of Marah. Here they found an oasis with twelve springs of water and

seventy palm trees; and the congregation encamped here for thirty days.

Oasis of Elim (Illum, Elam), where some of the offspring of the original seventy palm trees are still found to this day.

And they continued their journey southward about 10 miles from Elim, and reached near the eastern shore of the Red Sea (Gulf of Suez); and encamped there. And they journeyed from near the Red Sea, and camped in the wilderness of Sin, between Elim and Mount Sinai (Horeb); across the dry bed of the creek (Wady Feiran), a barren and dreary desert, where the ground was parched, and not a blade of grass was seen.

And they arrived on Ziv or Iyyar 29, at the wilderness of Sin on the fifteenth day of the second month of their journey which began Nisan (Abib) 14, c.1513 B.C. Here, at the wilderness of Sin, the entire congregation began to murmur against Moses and Aaron, saying: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the pots full of meat and ate bread to our fill; and ye have brought us here to kill this whole assembly with hunger. And the Lord spoke to Moses, saying: I have heard the murmurings of the children of Israel. Speak unto them, saying: In the evening ye shall eat meat (flesh), and in the morning ye shall be filled with the bread, that ye may know that I am the Lord your God. Behold, I will rain bread from heaven and the people shall go out and gather a certain amount each day; and on the sixth day they shall gather and prepare twice as much as they gather daily (the seventh day was to be the day of rest, the holy sabbath unto the Lord), that I may prove them whether they walk in my law or not.

And in the evening, flocks of quails came up and covered the entire camp. (Even to this day, at certain intervals, quails fly over this region in such great numbers that the skies turn black with them; and they become exhausted and land in the wilderness, and are easily caught. During this

season the markets are filled with them from Jerusalem to various cities in Egypt.)

And in the morning, the Lord sent them bread from heaven. When the dew was gone, behold, there lay upon the surface of the wilderness small round things, as small as hoar frost on the ground, about the size of coriander seed; similar to bdellium gum, a waxlike, transparent substance resembling a pearl. And it tasted like wafers made with honey. (After being ground in a hand mill or pounded in a mortar, it was boiled or made into cakes and baked.) And when the children of Israel saw it, they knew not what it was, as they had never seen such a thing before, so they called it "Manna," "What is the meaning of this?" or "What does this mean?" And Moses said unto them: This is the bread which the Lord hath given you to eat; which is to be gathered by every person according to the size of his family, an omer (2 dry quarts; 2.2 liters) for every person in the household. And let no man leave it till the next morning. But some of them saved the leftover manna until the next morning, and it bred worms, and stank; and when the sun waxed hot it melted. And Moses said unto Aaron: Take a pot, and put an omer full of manna in it, and lay it up before the Lord to be kept for your generations. And Aaron laid it before the temporary (wooden) ark of the testimony. (Later when the golden ark of the covenant was completed, manna was put in a jar of gold, and placed inside the sacred chest, along with Aaron's rod that budded, and the tablets of the covenant. And the children of Israel did eat manna for forty years, until they came to the borders of the land of Canaan. And the Lord suffered them to eat it for nearly forty years to prove them and to know what was in their hearts; and to teach them that man does not live by bread alone, but by every word that proceedeth out of the mouth of the Lord.)

But the priests, kings and saints should also know the more profound meaning of manna (mana), "hidden manna," "the very bread of powerful ones," "divine provision," etc.; for the word manna throughout the islands of the Pacific and among some of the lost tribes of Israel, even to this day, means "supernatural strength," "hidden power," and similar meanings. It also means the sublime powers of man that one develops through self-sacrifice, self-deprivation, hardships, and such, not a staple or food. Reference to manna is also found in the divine blessings of the Lord. More than fifteen hundred years later, Christ Jesus made a point of this, saying: I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst. But the Jews murmured at him because Jesus said, "I am the bread which came down from heaven". Also in the Book of Revelation it is written that: To him that overcometh will I give to eat of the hidden manna. This is a significant difference in the interpretation of the meaning - - it is the difference between the word of the Law, and the spirit of the Law (Amen).

And the congregation of Israel journeyed from the wilderness of Sin, and encamped at Dophkah; and they departed from Dophkah, and

encamped at Alush. And from Alush they journeyed to Rephidim, and pitched there. Here at Rephidim, there was no drinking water available; and people rebuked Moses, and said: Give us water that we may drink. Wherefore is this the reason thou hast brought us out of Egypt, to kill us, our children and our cattle with thirst? And they tempted the Lord, saying: Is the Lord among us or not? And Moses cried unto the Lord, saying: What shall I do unto this people? They are almost ready to stone me.

And the Lord said unto Moses: Go on before the people, and take with thee the elders of Israel, and thy rod with which thou smote the river. Behold I will stand before thee upon the rock in Horeb (near Mount Sinai), and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders; and called the name of the place Massah, and Meribah, because of the rebuke of the children of Israel, and because they tempted the Lord.

Then came the Amalekites from the north and fought with Israel at Rephidim. And Moses said unto Joshua: Choose your men, and go out and fight. Tomorrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had commanded him, and fought with the Amalekites, who were descendants of Esau's firstborn Eliphaz, by his concubine Timna. Amalek, a grandson of Esau, was one of the fourteen sheiks (dukes) of Edom. They were known to be a warlike people. The center of their territory was north of Kadesh-barnea in the Negeb desert, in the southern part of Palestine (Palestina), with their tributary camps spreading out into the Sinai peninsula and northern Arabia.

JEBEL SERBAL AND THE VALLEY

So the next day Moses, Aaron and Hur went up to the summit of Jebel Serbal. And when Moses lifted up his hand over the battle below, Israel prevailed; and when he let down his hand, the Amalekites prevailed. This continued until Moses' hand became tired, so Aaron and Hur took a stone for him to sit upon, and they held up Moses' hands, one on each side, and thus his hands remained steady until sundown. And Joshua defeated them with the edge of his sword. And Moses built an altar there, and called its name Jehovah-nissi, for he said: Because the Lord hath sworn that He will war with the Amalekites from generation to generation.

And when Jethro, the Melchizedek priest of Midian and father-in-law of Moses, heard of all that God had done for Moses, and Israel His people;

and that the Lord had brought them out of Egypt with His mighty hand, he took Zipporah, Moses' wife and his two sons Gershom and Eliezer to Rephidim, for they were sent back to Midian from Egypt, prior to Israel's exodus from Egypt. And Moses went out to meet Jethro and his wife and sons; and greeted his father-in-law with a kiss, and they came into the tent of Moses.

And Jethro, who had bestowed upon Moses the Holy Melchizedek priesthood, while he was shepherding in Midian, by laying on of hands, rejoiced in knowing all that had happened to his son-in-law and the children of Israel during and after their departure from Egypt. And Jethro said: Praised be the Lord, who hath delivered you out of the hands of the Egyptians. Now I know that the Lord is greater than all gods. And he took a burnt offering and sacrifices for the Lord; and Aaron and all the elders of Israel came to eat with Jethro before God.

Next day when Jethro observed that Moses judged the people from morning till evening, and all else that he did during the day, he asked Moses: Why sittest thou thyself alone, and all the people stand by thee from morning till the evening? And Moses answered: Because the people come unto me to inquire of God. And when they have a dispute, they come unto me, and I judge between them; and I do make them know the statutes of God and His laws. And Jethro said unto Moses: The thing that thou doeth is not good. Thou wilt surely wear away, both thou and these people. The burden is too heavy for one person to bear. Hearken now unto my voice, as I give thee counsel, and may the Almighty (Eloah, Allah, Elohim) be with thee. May thou continue the people in righteousness, and judge the cases in holiness; and teach them ordinances and laws, and the way in which they must walk, and the work they must do. Moreover, thou shalt choose out of all the people, able and righteous men who fear God, men of truth who hate covetousness, and place them over the people, to be rulers over the tens, the fifties, the hundreds, and the thousands. And let them judge the people throughout the year, in all seasons. It may be that every great matter they shall bring unto thee, but every small matter shall be judged by those who have been placed. So while it shall be easier for thyself, others shall bear the burden gladly with thee. And if thou shalt do this and God shalt bless thine undertakings, then thou shalt be able to endure and the people shall find peace.

And Moses hearkened to the words of his father-in-law, and did all that he had advised. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, hundreds, fifties and tens, and they judged the people in all seasons. The hard cases they brought unto Moses, but every small matter they judged themselves. And Moses let his father-in-law depart, and he returned to Midian, the land to the south and east of Mount Sinai, and across the right arm of the Red Sea (Gulf of Aqabah).

In the third month, Sivan (May-June) 14, on the same day of the month when the children of Israel left the land of Egypt, they arrived near Mount Sinai, from Rephidim. And here Israel camped before Mount Sinai (Horeb).

Camp before Mount Sinai: one of the twelve tribes of Israel, as represented by an artist.

Moses went up the mount of God (Mount Sinai), and the Lord called unto him out of the mountain, saying: Thus shalt thou say to the children of Israel, the house of Jacob: ye have seen how the Egyptians were subdued, and how you were carried across the waters on eagles' wings, and brought unto me. Now therefore if ye will keep my commandments and obey my voice in truth, then ye shall be a peculiar treasure unto me above all my children, for all the earth is mine, and I do have many children; and ye shall be unto me a kingdom of priests and an holy nation. And Moses came down, and called the elders of Israel, and spoke to them all that the Lord had commanded him to say. And all the elders answered in unison, and said: All that the Lord hath spoken we will do. And Moses returned to Mount Sinai to convey unto the Lord the response of the elders. And the Lord said unto Moses: Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready the third day; for on the third day the Lord will come down in the sight of all the people upon Mount Sinai. And thou shalt set bounds, that no one goes near the mountain; for whosoever toucheth the mount shall surely be put to death, stoned or shot through. But, when the trumpet soundeth long, then they may come up to the mount.

And Moses went down from Mount Sinai, and said unto them all that the Lord had commanded him. And he sanctified the people, and told them to be ready on the third day; and not to go near their wives. On the third day in the morning there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceedingly loud and horrifying, such that all the people of the congregation trembled with fear. And Moses brought forth the people out of their tents to meet God, as they stood at the foot of the mountain. And Mount Sinai was altogether smoke because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount shook, as if by a huge earthquake. And when the trumpet sounded long, and waxed louder and louder, Moses spoke, and God answered him by a voice; and appeared on the top of Mount Sinai, and called Moses up to the top of the mount, and Moses went up. And the Lord said unto Moses: Go down and tell the people to tarry where they are, lest they break through to gaze upon the Lord and many of them perish, for the trumpet had already sounded long. And Moses replied: The people cannot come up to Mount Sinai, for thou had commanded us to set bounds around the mountain, and sanctify it. And the Lord said unto him: Away, get thee down amongst the people, lest the Lord break forth upon them. So Moses went down, and told them that they were not to go up to the mount, although the sign of the trumpet had come to pass.

And God spoke these words, saying: I am the Lord your God, who have brought you out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image or any likeness of anything which is in the heaven above, or earth below (so that they may not revert back to idolatry and false worship of gods of Egypt, in the form of animals, birds, and other objects); nor shalt thou bow down to these graven images; for the Lord your God is a jealous God, who visits the iniquities of the fathers upon their children unto the third and fourth generation, of those who hate Him; and who bestows mercy upon thousands who love Him, and keep His commandments.

Thou shalt not take the name of the Lord in vain.

Thou shalt remember the sabbath day, to keep it holy. Six days thou shalt labor, and do all thy work, but the seventh day is the sabbath of the Lord your God. In it thou shalt not do any work.

Thou shalt honor thy father and thy mother, that thy days may be long.

Thou shalt not kill.

Thou shalt not commit adultery. (Any thought or action, out of wedlock, that adulterates the purity of thought or body is called adultery.)

Thou shalt not steal.

Thou shalt not bear false witness.

Thou shalt not covet. (To eagerly desire, to lust after, or to long for anything whatsoever, which belongs to someone else, is called covetousness.)

And when all the people witnessed the presence of God upon Mount Sinai, the thunderings, the lightnings, the mountain smoking, the noise of the trumpet, the fear took hold of them, and they became exceedingly afraid. And they removed themselves from near the bounds that were set around the mount, and stood afar off. And they said unto Moses: Speak thou with us, and we will hear, but let not God speak to us, lest we die. And Moses replied: Fear not, for God is come to prove you, that His fear may be before your faces, that ye sin not. And while the people stood afar off, Moses drew near unto the thick darkness where God was. And the Lord said unto Moses: Thus thou shalt tell the children of Israel: Ye have seen that I have talked with you from heaven. Ye shall not make gods of silver and gold; but an altar of earth thou shalt make unto me, and sacrifice thereon your burnt offerings, your peace offerings, your sheep and oxen. In all places where I record my name, I will come unto you and bless you. And if you make me an altar of stone, you shall not build it of hewn stone, for if ye lift up your tools upon it, you have polluted it. Neither shall you go up by steps unto mine altar, that your nakedness be not discovered thereon.

Besides the Ten Commandments (Decalogue), the Lord also revealed to the children of Israel fundamental laws pertaining to servants, marriages, the death penalty for divers offenses; the giving of an eye for an eye and a tooth for a tooth, and regulations governing damage done by oxen. The laws were given pertaining to stealing, destruction by fire, care of property of others, borrowing, lascivious acts, sacrifices to false gods, afflicting widows, usury, reviling God, the firstborn of man and animals, and holiness of the men of Israel. And the laws were set forth pertaining to integrity and godly conduct, sabbatical or rest year for the agricultural land; and observance of three feasts during the year, namely: the feast of unleavened bread, the feast of harvest (the firstfruits of the labor), and the feast of ingathering or festival of booths.

And the Lord said unto Moses: Come up unto the Lord, thou, Aaron, Nadab and Abihu (Aaron's sons), and seventy of the elders of Israel. And worship ye afar off. But Moses alone shall come near to the Lord. And Moses kept a record of all that the Lord had spoken; and rose up early the next morning, and built an altar; and twelve pillars at the foot of Mount Sinai to represent the twelve tribes of Israel, and sent young men of the children of Israel to offer burnt offerings and peace offerings of oxen unto the Lord. And Moses took half of the blood of a slain animal and put it in a container, and the other half he sprinkled on the altar. And he read from the book of the covenant (Book of Remembrance), which had been kept since the time of Seth, to the congregation. And the children of Israel said: All that the Lord hath commanded we will do, and be obedient to His voice. Then Moses took the blood from the container and sprinkled it on the people and said: May this be the testimony of the covenant which you have made with the Lord today concerning all these words.

Then Moses, Aaron, Nadab and Abihu, and seventy elders of Israel went up into Mount Sinai, and saw the God of Israel. And there was

under His feet, as it were, a paved work of sapphire stone, as the body of heaven in its clearness. And they did eat and drink with Him.

A few days later, the Lord said unto Moses: Come up to me into the mount; and there I will give thee tablets of stone, a law and commandments which I have written. This you may teach to the people. And Moses arose to go up into the mountain, and his minister Joshua said unto the elders: Tarry ye here for us, until we return, and behold, Aaron and Hur are with you; and if anyone has any matter to resolve, let him come to them. And Moses went up into the mount, and a cloud covered Mount Sinai for six days; and on the seventh day the Lord called Moses out of the midst of the cloud. The sight and glory of the Lord was like devouring fire on top of the mount in the eyes of the children of Israel. And Moses went through the midst of the cloud, into the mount, and remained there for forty days and forty nights. And during his stay in Mount Sinai, the Lord spoke unto Moses, saying: Speak unto the children of Israel that they bring me an offering. Of every man that giveth willingly with his heart, ye shall accept his offerings of gold, silver, and brass; blue, purple, scarlet, and fine twined linen, goat's hair for the tent covering, ram's skins dyed red, badger's skins, acacia (shittim) wood, olive oil for lamps, spices for anointing oil and sweet incense; onyx stones for the ephod, and precious stones for the breastplate; and let them make a tabernacle, a sanctuary according to the design and details which I show thee, that I may dwell amongst them.

And the Lord gave Moses the complete pattern for the tabernacle, commanding him: See that you make all things after the pattern which has been shown to thee. And since it served as a shadow of heavenly things, its construction required obedience to the minutest detail.

The tabernacle was to be thirty cubits in length, ten cubits wide, and ten cubits high. (One cubit equals about 17.5 inches.) Its north and south sides were to be made of twenty boards (or panel frames) each; and the western (rear) side was to be of six boards of acacia (shittim) wood; plus two corner panels or posts joined together beneath, and above the head into a ring on each side. All the boards of acacia wood were to be overlaid with gold, and to measure 10 cubits x 1½ cubits each, with two tenons in each to be fitted into mortises (hollows or cavities). A total of 48 such boards or panels was required for the structure, which stood on 96 pedestals with sockets to receive tenons, one panel requiring two pedestals. Each of these pedestals was to be of silver, weighing a talent (about 92 troy pounds). Additionally four such silver pedestals were to be molded for the four pillars of acacia wood, overlaid with gold, which divided the Holy from the Most Holy. Thus a total of 100 silver pedestals were to serve as the foundation for the tabernacle. Additionally, five pedestals of brass with sockets were to be molded for the five pillars of acacia wood overlaid with gold, their capitals and fillets also overlaid with gold, which were to stand at the entrance door of the tent. A hanging of blue, purple, scarlet, and fine twined linen, wrought with needle work, was to be made for the five pillars.

The tabernacle was to be covered with ten curtains of blue, purple, scarlet, and fine twined linen. The length of each curtain was to be 28 cubits and the breadth 4 cubits. Five of these curtains were to be joined into one large section; and the other five curtains were also to be joined into one section. These two sections, of five curtains each, were to be coupled together with fifty loops of blue thread at the edge of each, so that the loops may take hold of one another. These loops were to be coupled together, with fifty clasps (hooks) of gold, to form one large covering of 28 cubits x 40 cubits for the tabernacle. Upon this covering were to be embroidered cherubim, according to the pattern shown in the mount. And a framework of five beams (bars) of acacia wood, overlaid with gold, on each side of the tabernacle was to be supported by the panels (boards) on both sides. And five beams (bars) each for the two sides westward, in the rear and middle, were to serve as the truss, forming support for the roof and the structure. And the middle beam was to shoot through the middle from one end to another.

Eleven curtains of goat's hair, 30 cubits x 4 cubits each, were to be made for the tent of the tabernacle. Five of these curtains were to be joined together into one section; and the remaining six were to be joined together into another, and the sixth curtain was to be doubled in the front of the tabernacle. These two sections of 30 cubits x 20 cubits and 30 cubits x 24 cubits were to be coupled together by fifty loops at the edge of each piece, with fifty clasps (hooks) of brass; making one large piece of 30 cubits x 44 cubits. One cubit of excess material was to be allowed for each side of the tabernacle, to cover it with tent pins made of brass; and the remnant was to be used to cover the backside of the tabernacle. Additionally, the tent was to be covered by ram's skins dyed red, and a covering of badger's skins on top of it.

The tabernacle was to be divided into two compartments by a curtain (veil) of blue, purple, scarlet, and of fine twined linen, of cunning work, with cherubim embroidered on it. The curtain was to hang over the four pillars, which stood on four pedestals of silver with sockets. The outer compartment, called the Holy Place or the Holy, was to be 20 cubits in length, 10 cubits wide and 10 cubits high (inside measurements); and the inner compartment, a cube of 10 cubits (also inside measurements), was called the Holy of Holies or the Most Holy. The outer compartment, or the Holy, was to contain three pieces of furniture, namely: the altar of incense, the candlestick, and the table of shewbread. The altar of incense was to be placed near the middle of the curtain with cherubim which divided the Holy from the Most Holy. The altar of incense was similar in construction to the altar of the burnt offering, but smaller and overlaid with gold, instead of brass. On it, incense was burned in the morning and evening; and upon its horns, which were on its four corners, was to be put once a year, on the Day of Atonement, the blood of the sin offering. But no animal sacrifices were to be performed on this altar. On the south side of the Holy compartment was to stand the candlestick of pure gold of beaten work, with six branches and seven

lamps. Pure olive oil was to be burned in the lamps. And Aaron and his sons were to light the lamps in the evening, and dress them in the morning. The lamps were to burn continuously, and this was to be a statute forever in behalf of the children of Israel. And on the north side of the Holy compartment was to be placed the table of shewbread, with 12 unleavened cakes, made of fine flour. They were to be placed in two piles of six each, and frankincense was to be put on each pile. The shewbread or the "bread of face" or "presence bread," which continuously represented the twelve tribes of Israel before God, was to be replaced every Sabbath day, and eaten by the Aaronic priests in this compartment. Thus it served both as a communion and a sacrifice.

The Holy of Holies or the Most Holy compartment was to contain only one piece of furniture, referred to by at least twenty names such as: the Ark of the Covenant, the Ark of the Testimony, the Ark of Jehovah, the Sacred Chest, or the Coffin. It was the central and most important object within the tabernacle; and highly cherished and revered by the entire camp of Israel. The sacred chest was to be $2\frac{1}{2}$ cubits long, $1\frac{1}{2}$ cubits wide and $1\frac{1}{2}$ cubits high. It was to be made of acacia wood, overlaid inside and out with pure gold. An artistic border was to serve as the crowning wreath around it. Its cover was to be of solid gold, not merely overlaid with gold. Mounted on this cover, which was called the mercy seat or "propitiatory cover," were to be cherubim of hammered workmanship, one on each end of the cover, facing each other, heads bowed, and their wings extending upward and overspreading the Ark. Long poles of acacia wood, overlaid with gold, were to be made to carry the Ark. These poles were to be inserted through two rings on each side of the chest, and were not to be removed from their rings. The mercy seat also served as the lid of the sacred chest, and as the altar on the Day of Atonement. The Aaronic high priest was to enter the Most Holy compartment once a year on the Day of Atonement to sprinkle the blood of the sin offering on the mercy seat. This was the highest atonement known to the Jewish law. The mercy seat was also the place of the manifestation of God's glory. It was God's throne in Israel. The Lord God of Israel dwelt between the cherubim, and spoke from there. And when Moses went into the Most Holy to speak to Him, he heard the voice of One speaking unto him from off the mercy seat that was upon the Ark of the Testimony, from between the two cherubim.

The courtyard surrounding the tabernacle was to be 100 cubits x 50 cubits. A fencelike curtain of fine twined linen, five cubits high, surrounded it. The hanging for the entrance gate of the courtyard, on the east side, was to be made of blue, purple, scarlet, and fine twined linen with needlework. Its length was to be 20 cubits and breadth 5 cubits. It was to cover five pillars of the entrance gate (the fourth through the eighth pillars). Over the remaining six pillars on the east side was to hang the fencelike curtain, white in color, which also covered all the other sides of the courtyard. On the north and south sides of the courtyard, twenty pillars, each filleted with silver, and their capitals and hooks also of silver, were to stand on brass pedestals with sockets, and ten such pillars, each with their pedestals, were required on the east and the west sides of the courtyard of the tabernacle.

Between the entrance gate of the courtyard on the east side and tabernacle was to stand the altar of the burnt offering. It was to be a square of five cubits, three cubits high; and its frame was to be of acacia wood, overlaid with brass. (The hollow was filled with unhewn stones or earth). All the vessels for the altar of the burnt offering, including pans to receive ashes, shovels, basins, meat hooks and firepans, were to be made of brass. Around and halfway up the altar was to be a ledge, supported by a grating network of brass. The altar was to have rings and staves by means of which it could be carried.

And between the altar of the burnt offering and the door of the tent was to stand a laver of brass, on a base of brass. It was to be used by the Aaronic priests for washing their hands and feet, when they entered the tent for any priestly purpose.

Besides all the details concerning the tabernacle and its furniture, the Lord also revealed to Moses, during his stay in Mount Sinai for forty days and nights, many details concerning the establishment of the Aaronic priesthood. Aaron and his sons were to be consecrated and anointed to minister in the office of Aaronic priesthood. Aaron's garment was to include a breastplate, an ephod, a robe, a coat, a mitre (turban), and a girdle, and Urim and Thummin to be carried in the breastplate, and a plate of pure gold with HOLINESS UNTO THE LORD engraved upon it. Also revealed were various sacrificial rites that were to be performed for the atonement of the sins of the people; and the Lord promised to dwell amongst the children of Israel.

And in Mount Sinai, the Lord spoke to Moses, saying: Behold, I have named Bezaleel, son of Uri, son of Hur, of the tribe of Judah to devise cunning works in gold, silver and in brass; and in cutting stones, to set them, in carving wood, and to work in all manner of workmanship. And I have filled him with the spirit of God, in wisdom, understanding and knowledge.

And Aholiab, son of Ahisamach, of the tribe of Dan, behold, an engraver and a cunning workman, and an embroiderer in blue, purple, scarlet, and fine linen. And in the hearts of all who are wise hearted I have put wisdom, that they may make all that I have commanded thee. And at the end of His communion and communication with Moses upon Mount Sinai, the Lord gave him two tablets of stone, written with the finger of God. These were the Ten Commandments.

But when the children of Israel saw that Moses delayed to come down out of the mount, they gathered themselves together unto Aaron, and said: Get up and make us gods which shall go before us; as for this Moses, the man who brought us out of Egypt, we know not what is become of him. And Aaron said to them: Break off the earrings of gold which are in the ears of your wives, your sons, and your daughters, and bring them to me. And all the people took off the gold earrings from their ears, and brought them to Aaron and said: These be thy god, O Israel, which brought you out of the land of Egypt. And Aaron, knowing the wickedness of the people, made for them a golden calf of acacia wood

and adorned it with ornaments, and built an altar for it and made a proclamation, saying: Tomorrow is a feast unto the Lord.

And the next day, people rose up early, and offered burnt offerings, and brought peace offerings; and people ate and drank, made merry and played. And the Lord said unto Moses: Go, get thee down, for thy people, whom thou hast brought from the land of Egypt, have corrupted themselves. They have turned aside quickly out of the way which I commanded them. They have made a golden calf and worshiped it, and offered sacrifices thereunto; and said that it was the gods made of gold which had brought them out of Egypt.

But the Lord said unto Moses: I have seen this people, they are a stiffnecked lot. Now therefore let me alone, that my wrath may wax hot against them, that I may consume them; and make of thee a great nation. And Moses pleaded with the Lord his God in behalf of the people, saying: O, Lord, why doth Thy wrath wax hot against Thy people whom Thou hast brought forth out of the land of Egypt with great power and a mighty hand? Wherefore should the Egyptians speak, and say that for mischief did their God bring them out of Egypt to slay them near the wilderness and to consume them from the face of the earth? Turn from Thy fierce wrath, O Lord, and repent of this evil which Thou hast thought in Thine heart. Remember Abraham, Isaac, and Jacob (Israel), Thy servants, to whom Thou hast sworn by Thine own self, and said unto them: I will multiply your seed as the stars of heaven and as the sand upon the seashore, and they shall inherit the land of their promise forever. And the Lord repented of the evil which He thought to do unto the children of Israel.

Israel worships the golden calf made of acacia wood and adorned with gold. (an artist's representation)

And Moses left, and came down the mount with the two tablets in his hand. The tablets were the work of God, and the writing was engraved on both sides of the tablets. And when Joshua heard the noise of the people as they shouted, he said to Moses: There is a noise of war in the camp. It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome, but the noise of them that sing do I hear.

And as soon as Moses came near the camp, and saw the calf and the dancing, his anger waxed hot, and he cast the tablets out of his hands and broke them beneath the mount. And he took the calf which they had made and burnt it in the fire, and ground it to powder; and mixed the ashes with water and made the children of Israel drink of it.

And Moses said unto Aaron: What did this people unto thee that thou hast brought so great a sin upon them? And Aaron replied: Let not the anger of my master wax hot. Thou knowest the people, that they are set on mischief, for they asked me to make them gods, which shall go before them. For, they said, this man Moses who brought us out of the land of Egypt, we know not what is become of him. And I said unto them: Whosoever hath any gold earrings, let them break them off from the ears of their wives, sons and daughters, and bring them unto me. Then I cast them into the fire; and there came this calf!

When Moses saw that people were naked, for Aaron had made them naked unto their shame, he stood in the gate of the camp, and said: Who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him. And Moses said: Thus saith the Lord God of Israel, put every man his sword by his side, and go in and out from gate to gate throughout the camp and slay every naked person. Consecrate yourselves today to the Lord, every man, his son and his brother, that He may bestow upon you His blessings this day. And the sons of Levi did according to the word of Moses; and there fell that day three thousand people.

The next day Moses said unto the people: Ye have sinned a great sin, and now I will go up unto the Lord; that peradventure I make an atonement for your sin. And Moses returned unto the Lord, and said: This people, O Lord, have sinned a great sin, and have made them gods of gold. Yet now, may Thou forgive their sin; and if not, blot me out of Thy book which Thou hast written. And the Lord said unto Moses: Whosoever hath sinned against me will I blot out of my book. Therefore now go, lead the people unto the land which I swore unto Abraham, Isaac and Jacob. Mine angel shall go before thee, nevertheless in the day when I visit, I will visit their sin upon them. And I will not go up in the midst of you, for thou art a stiffnecked people, lest I consume you in the way. And the Lord plagued the people, because they worshiped the calf which Aaron made.

And when the people heard these evil tidings, they mourned, and no man put on his ornaments. And the children of Israel stripped themselves of their ornaments by Mount Sinai.

And Moses took a tent and pitched it outside the camp of Israel, afar off from the camp, and called it the Tabernacle of the Congregation. And everyone who sought the Lord went out to this tabernacle. And it came to pass that when Moses was walking toward the Tabernacle of the Congregation, that the people stood at their tent doors and watched Moses, until he entered. And as Moses entered the Tabernacle, the pillar of cloud descended, and stood at the door, and the Lord talked with Moses; and when people saw the pillar of cloud, they rose up and worshiped, every man by his tent door. And the Lord spoke unto Moses face to face, as a man speaketh unto his friend, but he did not see His face. And Moses said unto the Lord: Behold, Thou command me to lead the people unto the Land of Promise; but who wilt Thou send with me, if Thou wilt not

go up in the midst? Yet Thou hast said, "I know thee by name and thou hast found grace in my sight." Now therefore, I pray Thee, if I have found grace in Thy sight, show me Thy ways, that I may know Thee; and know for a surety that this nation is Thy people. And if Thy presence go not with me, carry us not up hence. If Thou goest not with us, then how shall it be known that I and Thy people have found grace in Thy sight; and I and Thy people be separated from all the people on the face of the earth? I beseech Thee, O Lord, show me Thy glory.

And the Lord said: My presence shall go with thee, and I will give thee rest. And I will do this thing also that thou hast asked, for thou hast found grace in my sight, and I know thee by name. I will make my goodness pass before thee, and manifest the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. Thou canst not see my face, for there shall no mortal see me and live. Behold, there is a place nearby, and thou shalt stand upon the rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cliff of the rock, and cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen. Now, hew thee two tablets of stone like unto the first, and I will write upon these tablets the words that were on the first tablets, which thou hast broken. And be ready in the morning, and come up in the top of the mount. No man shalt come up with thee, nor any man, flocks or herds, be seen anywhere near the mountain.

Then Moses returned to the camp, but his servant Joshua, son of Nun, a young man, departed not out of the Tabernacle of the Congregation. And Moses hewed two tablets like unto the first, rose up early in the morning, and went up into Mount Sinai, as the Lord had commanded him, and carried with him the two tablets of stone. And the Lord descended in the cloud and manifested the name of the Lord in His glory, as He passed by before Moses, saying: The Lord, the Lord God, Merciful and Gracious, Long-suffering, and abundant in Goodness and Truth; keeping mercy for thousands, ignoring their iniquity and transgression and sin, which by no means clears the guilty; visiting the iniquity of fathers upon their children, unto the third and fourth generation. And Moses made haste, and bowed his head toward the earth and worshiped, and said: If now I have found grace in Thy sight, O Lord, let my Lord, I pray Thee, go among us, for it is a stiffnecked people,and pardon our iniquity and our sin, and take us for Thine inheritance.

And the Lord said: Behold I make a covenant before all thy people. Observe thou that which I command thee this day. Take heed to thyself, lest you fall into the snares of the inhabitants of the land whither you goest. Ye shall destroy their altars, break their images, and cut down their groves; and worship none of their gods, nor go a whoring after their illusions, which lead to endless torment and spiritual death. Neither shall ye take daughters unto thy sons, nor make thy sons go a whoring after them and their gods. Ye shall worship no molten gods, for they are an abomination and a snare, which take you captive and destroy you.

And ye shalt keep all the commandments which I have given you previously; for Lo, the Lord, whose name is Jealous, is a jealous God. And the Lord said unto Moses: Write thou all the things that I have revealed to thee; and that I have made a covenant with thee and Israel. And Moses was there with the Lord forty days and forty nights; and he did neither eat bread, nor drink water for forty days; and he wrote upon the tablets the words of the covenant, the Ten Commandments (Decalogue).

And when Moses came down from Mount Sinai with the two tablets of testimony in his hand, the skin of his face shone while he spoke to the congregation. And when Aaron and the children of Israel beheld Moses, that the skin of his face shone, they were afraid to come near him. And Moses called unto them, Aaron and all the rulers of the congregation, and spoke to them all which the Lord had revealed to him in the mount; and he put a veil on his face while he spoke. And thenceforward, whenever Moses spoke to the children of Israel, he put the veil on his face; but whenever he went before the Lord to speak with Him, he took off the veil. And Moses put the two tablets of testimony in the (temporary) ark of acacia (shittim) wood which he had made, according to the Lord's commandments before he went up into Mount Sinai with the two hewn stones in his hands.

And Moses gathered all the congregation of the children of Israel in a solemn assembly and said unto them: These are the words which the Lord hath commanded you to do. Six days shall ye work, but the seventh day shall be to you a holy day, a sabbath of rest to the Lord. Whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations on the sabbath day. And this is the thing which the Lord hath commanded, saying: Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring an offering to the Lord; gold, silver and brass; blue, purple, scarlet, and fine linen; goat's hair, rams' skins dyed red, badgers' skins, and acacia (shittim) wood; and oil for the lamps; spices for anointing oil and sweet incense; onyx stones for the ephod, and precious stones for the breastplate. And every wise-hearted among you shall come, and make all that the Lord hath commanded: the tabernacle, its tent and covering, clasps (hooks), boards (panels), beams (bars), pillars, and pedestals with sockets; the Ark, its carrying poles and mercy seat, the curtain (veil) of the covering; and the table of shewbread. Plus the candlestick and olive oil for the lamps; an altar of incense and its staves; the anointing oil and sweet incense; the hanging for the door at the entrance of the tabernacle; the altar of burnt offering, with its brazen grate, its staves and all its vessels and utensils; the laver and its base (foot); the hangings for the court, its pillars and pedestals with sockets; and hangings for the entrance gate of the courtyard; the pins for the tabernacle and the courtyard, and their cords; the cloths of service for the Holy Place; and the holy garments for Aaron, the priest, and garments for his sons to minister in the priest's office.

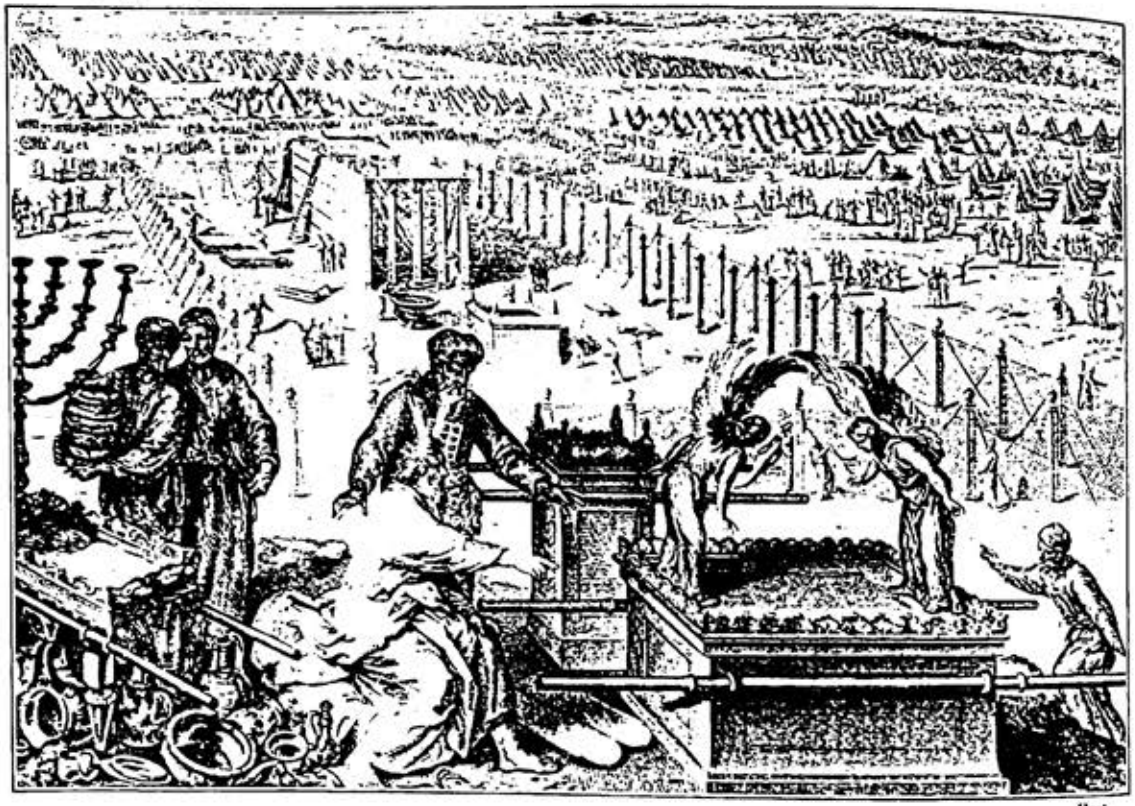
And all the congregation of the children of Israel departed from the presence of Moses. Then every one whose heart was stirred and

spirit made willing returned with offerings. Both men and women brought bracelets, earrings, rings, and all manner of jewelry of gold as an offering unto the Lord, for the tabernacle. And every person with whom was found blue, purple, scarlet, and fine linen, goat's hair, red skins of rams, and badger skins brought them. They made offerings of silver and brass, and acacia (shittim) wood. And all the women that were wise-hearted spun with their hands and brought that which they had spun. And the rulers brought onyx stones and the precious stones for the ephod and the breastplate; plus spices for sweet incense and olive oil for the lamps and anointing. Thus the children brought a willing sacrifice unto the Lord, every man and woman, whose heart made them willing. And Moses said unto them: Behold, the Lord hath called by name Bezaleel the son of Uri, son of Hur, of the tribe of Judah; and He hath filled him with the spirit of God, in wisdom, understanding and knowledge, and in all manner of workmanship; to devise curious works in gold, silver and brass; in cutting and setting the stones, and in carving of wood, to make any manner of cunning work. And along with Bezaleel, the Lord hath filled Aholiab, son of Ahisamach, of the tribe of Dan, with wisdom of heart, to work all manner of cunning work of the engraver and of the embroiderer and weaver in blue, purple, scarlet, and in fine linen.

Then Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the Lord had put wisdom; and everyone whose heart was stirred to do the work of building the tabernacle, and elaborated the details of what was required of them. And the children of Israel continued to bring their offerings every morning and volunteer their services to the Lord. And their generosity was so overwhelming that they had to be restrained from bringing offerings; and Moses had to issue a proclamation, saying: Let no man or woman make any more work for the offering of the sanctuary. And according to all that the Lord commanded, so the children of Israel did all the work, and were obedient to the Lord's instructions to the minutest detail. And Moses did look upon the work they had done, and marvelled, and blessed them.

And the Lord spoke unto Moses, saying: On the first day of the first month (Nisan or Abib) thou shalt set up the tabernacle, its tent, the altar of the burnt offering, the laver, and the court; and all the curtains and hangings. Thou shalt put the Ark of the Covenant in the Most Holy; and the altar of incense, the table of shewbread and the candlestick, their vessels, anointing oil and sweet incense, and twelve unleavened cakes, in the Holy Place. And thou shalt take the anointing oil and anoint the tabernacle, and all its furniture, and the altar of the burnt offering outside the tent and the laver and its base, and all the vessels and utensils thereof. And thou shalt hallow and sanctify them. And thou shalt bring Aaron and his sons unto the door of the tabernacle and wash them with water; and put upon Aaron the holy garments and anoint him and sanctify him that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats, and anoint them as thou didst their father, that they may minister unto me in the priest's office; for know it for a surety that their anointing shall constitute an everlasting

priesthood throughout all generations. Thus Moses, the Melchizedek high priest, did all that the Lord had commanded him.



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Moses sets up the Tabernacle near Mount Sinai (artist's representation)

On the first day of the first month of the second year, Nisan or Abib 1, 1512 B.C., the tabernacle was reared up near Mount Sinai. And Moses fastened its pedestals with sockets, and set up the boards (panels) and the nine pillars, and spread the covering over the tabernacle. And he put up the beams (bars) on both sides and westward for the tent coverings. And Moses took the two stone tablets from the temporary ark of acacia wood, and put them in the golden Ark of the Covenant, and inserted the two poles through their rings in the sacred chest, and covered it with the mercy seat, and brought the Ark into the tabernacle, and placed it in the Most Holy compartment by the curtain (veil) which separated the Holy from the Most Holy. And he put the table of shewbread in the north side of the Holy compartment, and set two piles of six unleavened cakes with frankincense on top of each pile on the table. And he put the candlestick on the south side of the Holy, across the table of shewbread; and lighted the lamps before the Lord, as he was commanded to do. Then he put the altar of incense on the west side of the Holy compartment, near the middle of the curtain, with cherubim, which divided the Holy from the Most Holy; and burnt sweet incense thereon. And he set up the hanging at the door of the tabernacle. Then he set the

altar of the burnt offering in the front of the tabernacle; and offered upon it the burnt offering and meat offering, according to the Lord's commandments. And he set the laver between the altar of the burnt offering and the door of the tabernacle and filled it with water, to wash withal, and here Aaron and his sons, Nadab, Abihu, Eleazar, and Ithamar washed their hands and feet. (And whenever the Aaronic priests went into the tabernacle or came near the altar, they washed their hands and feet.) And finally Moses reared up the court with twenty pillars on each side, north and south, and ten pillars each on the east and west sides; with its hanging which went all around it, separated by the hanging over the court gate in the east. So Moses finished the work, according to the Lord's commandments.

Then, a cloud covered the tent of the tabernacle, and the glory of the Lord filled the tabernacle. The denseness of the cloud was such that Moses could not enter the tabernacle. It was the same cloud which had been with the children of Israel since the time they departed from Succoth on Nisan 14, 1513 B.C. It served as cloud by day and light by night, in the sight of all the house of Israel, throughout their journeys. Whenever the cloud was taken up from over the tabernacle, the children of Israel resumed their journey; but if it stayed over the tabernacle, they remained encamped, and did not move.

A total of 603,550 men, twenty years old and upward, made the offerings of gold, silver and brass, for the building of the tabernacle. All the gold offerings amounted to 29 talents and 730 shekels, or about 2,690 troy pounds. (One talent equals approximately 92 troy pounds, or 3,000 shekels.) This gold was used in the following manner:

(1) The Ark of acacia (shittim) wood, $2\frac{1}{2}$ cubits x $1\frac{1}{2}$ cubits x $1\frac{1}{2}$ cubits, and its two carrying poles (staves) were overlaid with gold; and its four rings for the poles, the mercy seat with two cherubim, and a crowning wreath around it, were made of solid gold.

(2) The table of acacia wood for the shewbread, 2 cubits long, 1 cubit wide, and $1\frac{1}{2}$ cubits high, its four legs, and two carrying poles were overlaid with gold; and a border of an handbreadth around it and a crowning wreath, plus four rings, which were placed upon the four corners by its four legs, were made of solid gold.

(3) The candlestick, its shafts, branches, bowls, knops, and flowers; and its tongs and snuffdishes were made of solid gold. A total of one talent or about 92 troy pounds was used for the candlestick and its vessels.

(4) The ten curtains of blue, purple, scarlet, and fine twined linen with cherubim of cunning work, utilized fifty clasps (or hooks) of solid gold.

(5) The incense altar of acacia wood, one cubit in length and breadth, square, and two cubits high, with four horns (one in each corner), plus its two carrying poles, were overlaid with gold; and its four rings for the poles, located by each corner on both sides, under its crown; and a crowning wreath around it were of solid gold. (The holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary, were placed on it.)

(6) Forty-eight boards (panels) of acacia wood, each 10 cubits x 1½ cubits, and twenty beams (bars) were overlaid with gold; and their twenty rings were made of solid gold.

(7) The four pillars of acacia (shittim) wood were overlaid with gold; and the hooks for the curtain (veil) of blue, purple, scarlet, and fine linen, with cherubim of cunning work embroidered on it, which hung over the pillars, and divided the Holy compartment from the Most Holy, were made of solid gold.

(8) The five pillars of acacia wood that stood at the entrance door of the tabernacle, and their capitals and fillets were overlaid with gold; and the curtain for the tabernacle door of blue, purple, scarlet and fine twined linen, wrought with needlework which hung over the pillars utilized hooks made of pure gold.

(9) Additionally, gold beaten into thin plates was cut into wires to work it into blue, purple, scarlet, and fine linen, of cunning work for ephod and the breastplate; and the chains for the breastplate of wreathen work and its rings were made of solid gold.

(10) The bells upon the hem of Aaron's robe (a bell and a pomegranate, followed by a bell and a pomegranate all around the hem of the robe); plus the plate for the holy crown for Aaron's turban, with HOLINESS UNTO THE LORD engraved upon it, were made of solid gold.

And all the silver which was received as offerings for the tabernacle amounted to 100 talents and 1,775 shekels, or about 9,255 troy pounds; half a shekel (bekah) from every one of the 603,550 men twenty years old and upward; or 301,775 bekahs. The 100 talents of silver were used for the one hundred silver pedestals with sockets, each weighing one talent, for the foundation of the tabernacle. 96 such pedestals were used for the 48 boards (panels), two to a board, and four pedestals were used for the four pillars which divided the Holy compartment from the Most Holy; each weighing one talent or about 92 troy pounds. And 1,775 shekels of silver were used to make hooks for the sixty pillars around the court; and to overlay their capitals and to fillet them.

The total offerings of brass amounted to 70 talents and 2,400 shekels, or about 6,514 troy pounds. This brass was used for making five pedestals with sockets for the five pillars at the door of the tabernacle; the brazen altar in the courtyard, its grate and all its vessels; sixty brass pedestals, one for each of the sixty pillars of the court (there were twenty pillars each on the north and south sides, and ten pillars on the west and east sides); plus all the tent pins for the court and the tabernacle tent were made of brass.

The total of 603,550 men, twenty years old and upward, by tribe, who made offerings to the Lord for the building of the tabernacle, is summarized below:

1.	The children of Reuben	46,500
2.	The children of Simeon	59,300
3.	The children of Gad	45,650
4.	The children of Judah	74,600
5.	The children of Issachar	54,400

6.	The children of Zebulun	57,400
7.	The children of Ephraim	40,500
8.	The children of Manasseh	32,200
9.	The children of Benjamin	35,400
10.	The children of Dan	62,700
11.	The children of Asher	41,500
12.	The children of Naphtali	53,400
	Total males, twenty years old and upward who made offerings of gold, silver and brass	603,550

This total excludes the children of Levi, for the Lord commanded Moses, saying: Thou shalt not number the tribe of Levi, nor include their total with the children of Israel. But thou shalt appoint the Levites over all things belonging to the tabernacle. They shall bear the tabernacle and all the vessels thereof, and minister unto it; and shall encamp around the tabernacle. And during the journeyings, the Levites shall take it down, and when it is to be pitched, the Levites shall set it up; and the stranger that cometh near to defile it shall be put to death.

And on the same day, Nisan or Abib 1, 1512 B.C., when Moses had completed setting up the tabernacle, and finished its anointing and sanctifying according to the Lord's commandments, the princes of Israel, who were the heads of the houses of their fathers, and heads of the thousands in Israel, brought their offerings for the dedication of the tabernacle. These princes were appointed by Moses over nine months before, in Rephidim; just before their arrival at Mount Sinai from Egypt, in the third month, Sivan 14, 1513 B.C., at the counsel of his father-in-law Jethro (Reuel), the Melchizedek priest of Midian. The names of these princes and their tribes are listed below:

1. Elizur, son of Shedeur, of the tribe of Reuben;
2. Shelumiel, son of Zurishaddai, of the tribe of Simeon;
3. Nahshon, son of Amminadab, of the tribe of Judah;
4. Nethaneel, son of Zuar, of the tribe of Issachar;
5. Eliab, son of Helon, of the tribe of Zebulun;
6. Elishama, son of Ammihud, of the tribe of Ephraim;
7. Gamaliel, son of Pedahzur, of the tribe of Manasseh;
8. Abidan, son of Gideoni, of the tribe of Benjamin;
9. Ahiezer, son of Ammishaddai, of the tribe of Dan;
10. Pagiel, son of Ocran, of the tribe of Asher;
11. Eliasaph, son of Deuel, of the tribe of Gad;
12. Ahira, son of Enan, of the tribe of Naphtali.

And the princes brought their offerings of six covered wagons with twelve oxen; a wagon for two princes, and an ox for each prince. And they presented them in the service of the tabernacle. And Moses took

the wagons and oxen and gave them to the Levites. Two wagons and four oxen were given to the sons of Gershom (Gershon); and four wagons and eight oxen were given to the sons of Merari under the hand of Ithamar, son of Aaron. But to the sons of Kohath he gave none, because their service to the tabernacle required carrying the items upon their shoulders. During their journeys, the Aaronic priests carried the Ark of the Covenant, Kohathites carried the holy furniture on their shoulders, walking. The Gershonites, having two wagons, transported the tent clothes, except the curtain with the cherubim which divided the Most Holy from the Holy, which was placed over the Ark, the coverings of the tabernacle, screens, tent cords and certain service utensils. The Merarites, having four wagons, took care of the very heavy items, the boards (panels), the pillars, the pedestals (sockets), tent pins and cords of both the tabernacle and the courtyard.

And the princes made offerings for the dedication of the altar, the first day of Nisan or Abib 1, when it was hallowed and sanctified, until the twelfth day of Nisan or Abib 12, 1512 B.C. On the first day, the offerings were made by Nahshon, son of Amminadab, of the tribe of Judah; and his offering was one silver charger of 130 shekels weight; one silver bowl of seventy shekels, both of them filled with fine flour mingled with oil for a meat offering; one spoon of ten shekels of gold, full of incense; one young bullock; one ram, one lamb of the first year for a burnt offering; one kid of the goats for a sin offering. And for sacrifice of peace offerings, two oxen, five rams, five he-goats, and five lambs of the first year.

On the second day Nethaneel, the son of Zuar, prince of Issachar made his offering. He offered one silver charger of 130 shekels weight, one silver bowl of seventy shekels, both of them filled with fine flour mingled with oil for a meat offering; one spoon of ten shekels of gold, full of incense; one young bullock; one ram, one lamb of the first year for a burnt offering; one kid of the goats for a sin offering. And for sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Nethaneel, son of Zuar.

And, thus, each of the twelve princes offered his offerings, in exactly the same manner, each with the following items, until the twelfth day, Nisan or Abib 12, 1512 B.C.:

One silver charger, the weight of which was 130 shekels;
One silver bowl of seventy shekels (both of them were filled with fine flour mingled with oil for a meat offering);
One spoon of ten shekels of gold, full of incense;
One young bullock, one ram, one lamb of the first year, for a burnt offering;
One kid of the goats for a sin offering;
Two oxen, five rams, five he-goats, five lambs of the first year, for the peace offerings.

The combined total of all the silver vessels amounted to 2,400 shekels, or about 74 troy pounds; and all the spoons of gold amounted

to 120 shekels, or about 3.7 troy pounds. All the oxen for the burnt offering were twelve, twelve rams, twelve lambs, with their meat offering; and twelve kids of goats for the sin offering. And all the oxen for the sacrifice of the peace offerings were twenty-four; and sixty rams, sixty he-goats, and sixty lambs. All this was for the dedication of the altar of the burnt offering, after it was anointed, hallowed and sanctified on Nisan or Abib 1, 1512 B.C.

And during a seven day ceremony, from Nisan or Abib 1 through 7, 1512 B.C., Aaron and his sons, Nadab, Abihu, Eleazar and Ithamar were washed, anointed, clothed in priesthood robes, and consecrated before all Israel. The Aaronic priesthood was now officially established, to be an everlasting priesthood, by the commandment of the Lord, under the hand of Moses, the Melchizedek priest.

On the eighth day, Nisan or Abib 8, Moses called Aaron and his sons and the seventy elders of Israel. And Aaron was told to take himself a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord; and to speak to the children of Israel, saying: Take ye a kid of the goats for a sin offering, and a calf and a lamb of the first year without blemish, for a burnt offering; and a bullock and a ram for peace offerings, and a meat offering mingled with oil, to sacrifice unto the Lord, for today the Lord will appear unto you. And they brought that which was commanded them, before the tabernacle; and all the congregation drew near and stood before the Lord. And after he performed all the sacrifices, Aaron lifted up his hand toward the people, and blessed them. Then Moses and Aaron went into the tabernacle and came out, and together blessed the people; and the glory of the Lord appeared unto all the people, as there came a fire out from before the Lord, and consumed the burnt offering and fat which was upon the altar. When the people saw this, they shouted and fell upon their faces.

And Nadab and Abihu, sons of Aaron, took their censers and put fire inside and burned incense on them, and offered strange fire before the Lord, which they were not commanded to do. So there came another fire from the Lord, and devoured them, and they died before the Lord.

Then Moses said unto Aaron, this is what the Lord meant, when He said: I will be sanctified in them that come near me; and before all the people I will be glorified. And Aaron held his peace. Then Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and told them to carry their brethren from before the tabernacle out of the camp. So they went near, and carried Nadab and Abihu wrapped in their coats, out of the camp. And Moses told Aaron, Eleazer and Ithamar (the remaining two sons of Aaron): Uncover not your heads, neither rend your clothes, lest ye die and the wrath come upon all the people; but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled. And ye shall not go out from the door of the tabernacle, lest ye die, for the anointing oil of the Lord is upon you. And they did according to the word of Moses. And the Lord spoke unto Aaron, saying: Do not drink wine or strong drink, thou, nor thy sons

with thee, when ye go into the tabernacle, lest ye die. It shall be a statute forever throughout all generations, that ye may put difference between holy and unholy, and between clean and unclean; and that ye may teach the children of Israel the statutes the Lord hath given them by the hand of Moses. And Moses told Aaron, Eleazar and Ithamar to take the remains of the meat offering, which was consumed by the fire of the Lord, and eat it with no leaven, by the altar in the Holy Place (the Holy compartment of the tabernacle); because it is your due, for so I am commanded.

And the Lord God of Jeshurun gave His firstborn, the kingdom of priests and an holy nation, His chosen seed separated from all the people on the face of the earth, the following dietary laws; the laws pertaining to what they may or may not eat, and what things are clean and unclean, through Moses and Aaron:

— Among all the beasts that are on earth, whatsoever is of parted hoof and clovenfooted (foot divided or cleft into two or more parts, as ox, sheep, and such), and chews the cud ye shall eat. And if the animal chews the cud, but is not of the divided hoof such as the camel, hare, rabbit and such, it shall be unclean to you; for it chews the cud, but its hooves are not divided. Swine ye shall not eat, for its hoof is divided, but it chews not the cud. It shall be unclean to you. Ye shall neither eat the meat, nor touch the carcass.

— Among all that live in waters, rivers and seas, ye may eat whatsoever hath fins and scales; but those that have no fins and scales, and live in waters, you shall not eat. They shall be an abomination to you, even their carcass shall be an abomination to you.

— Among all the flying-creeping things, that also go on all fours and leap, ye may eat the locust and bald locust and its kind, the beetle and its kind, the grasshopper and its kind. But all other flying creeping things that have four feet, shall be an abomination to you. Whosoever touches their carcass shall be unclean until he washes himself and his clothes.

— Among all the fowl ye shall not eat the eagle, the vulture, the falcon and hawk and its kind; the owl, the cuckow, the cormorant, the swan, the pelican, the stork, the heron and its kind; the lapwing, the parrot and its kind; the bat; and all fowl that also creep and go on all fours. These ye shall not eat. They shall be an abomination to you.

— Among all the creeping things that creep upon the earth, these shall be unclean to you: the weasel, the mouse, the tortoise, the ferret, the chameleon, the lizard, the snail, the mole, the snake and their kind. Whosoever touches them, when they are dead, shall be unclean, until the person and his clothes are washed. And upon whatsoever any of them that are dead does fall, it shall become unclean; whether it be upon a vessel of wood, or raiment, or skin, or sack, it shall become unclean, and it must be washed and cleaned. If it falls on an earthen vessel, ye shall break it. Whatever goes upon the belly, and all fours; or those that have many feet among all creeping things ye shall not eat. They are an abomination. Ye shall not make yourself abominable with any creeping

thing that creepeth; neither shall ye make yourselves unclean with them, that ye may not be defiled. For I am the Lord your God who bringeth you out of Egypt to be your God, ye shall therefore sanctify yourselves and be holy, for I am holy. This is the law of the beasts, and of the fowl, and the creatures that live in water, and of every creature that creepeth upon the earth; that ye may know the difference between the clean and unclean, between edible and the abominable.

— No fat or blood of the animal is to be eaten by the children of Israel, the chosen seed of the Lord God of Jeshurun.

Although the duties of Aaronic priests and related sacrificial rites and ceremonies are discussed in the next chapter, The Fourth Epoch, which begins with Aaron and ends with John the Baptist; it would suffice to know that various ordinances and laws given by the hand of Moses to the children of Israel, after the completion of the tabernacle, dealt with the remission of various sins and clearance of their resultant guilt, which in no other way would be possible, and would lead to spiritual death and innumerable diseases of the mind and body that ensue thereof. These rites and ceremonies included: sacrifices of unblemished animals for the atonement of sins, forgiveness of sins through trespass offerings, sacrifices, confession of sins, making amends and restitutions. Various vows, consecration of property, rendering thanks, and reconciliation with God was made through sacrifices. Burnt offerings were made for a sweet savor unto the Lord. (Meat offerings were made of flour with oil and incense.)

Israel was commanded to be holy, live righteously, to love their fellowmen, and keep the commandments. Enchantments, wizardry, prostitution and whoredom, and all evil practices were forbidden. The death penalty was prescribed for sacrifices unto false gods, including Molech. Bestiality, adultery, homosexuality were punishable by death. The priests of Israel were to be holy. The high priest was not to marry a widow, nor a divorced woman, or a harlot (prostitute). The seed of Aaron with physical deformities (blemishes) were not to offer sacrifices at the altar. The daughter of any priest, if she profane herself by playing the whore, she profaneth her father, and was to be burned with fire. Israel was to keep the sabbath, the day of rest and holy convocation, each week; and the six feasts or festivals, namely: the feast of the passover (Abib or Nisan 14); the feast of unleavened bread or the feast of unfermented cakes (Abib or Nisan 15-21); the feast of the firstfruits or the feast of harvest or weeks (originally on Nisan 16, when Israel crossed the Red Sea; later on the fiftieth day from Nisan 16, or Sivan 6. This festival was later known as Pentecost); the feast of trumpets or new year (Ethanim or Tishri 1, first day of the seventh sacred month); the day of atonement (Ethanim or Tishri 10); and the feast of tabernacles, also called festival of booths, festival of ingathering or festival of Jehovah (Ethanim or Tishri 15-21, with solemn assembly, or sabbath, on the 22nd). Additionally, each seventh year was to be a sabbath year for the agricultural land. Each fiftieth year was to be a jubilee year, in which liberty was to be proclaimed throughout the land. Laws were also given

for sale and redemption of land, houses, and servants — the land is the Lord's, as are the servants; and usury was prohibited. Israel was also commanded to pay tithes (10%) of their crops, flocks and herds.

Israel was also commanded not to live as the Egyptians or as the Canaanites. Thus the Lord God of Israel gave them a moral code by the hand of Moses, saying: Speak unto the children of Israel and say unto them, I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do, nor after the doings of the land of Canaan, whither I bring you. Ye shall therefore keep my statutes and my judgements; for if a man abides in them, he shall live. I am the Lord.

— None of you shall approach anyone who is near of kin, to uncover their nakedness; I am the Lord.

— The nakedness of your father and your mother shalt thou not uncover; nor shalt thou uncover the nakedness of thy father's wife, it is thy father's nakedness. The man who lieth with his father's wife hath uncovered his father's nakedness; both of them shall surely be put to death.

— The nakedness of thy sister, or the daughter of thy father or the daughter of thy mother, thou shalt not uncover. If a man lies with his sister, or his father's daughter, or his mother's daughter, both shall be cut off from their people. It is wickedness; and they shall bear their iniquity.

— Thou shalt not uncover the nakedness of thy mother's sister, nor thy father's sister, for thou uncovereth the nakedness of thy near kin; both shall bear their iniquity. It is also wickedness.

— Thou shalt not uncover the nakedness of thy father's brother or his wife; and if a man lies with his uncle's wife he has uncovered his uncle's nakedness, both shall bear their sin, and they shall die childless. And if a man lies with his brother's wife, both shall die childless, for it is an unclean thing, and he hath uncovered his brother's nakedness.

— Thou shalt not uncover the nakedness of thy son's daughter, or thy daughter's daughter, for theirs is thine own nakedness; neither shalt thou take a wife and also her sister, while one is still alive.

— Thou shalt not lie with thy wife and thy wife's mother, it is wickedness. And if a man lies with them, both shall be burnt with fire, that there be no wickedness among you.

— Thou shalt not lie with thy daughter-in-law; and if a man lies with his daughter-in-law, both shall surely be put to death; they have wrought confusion, and their blood shall be upon them.

— If a woman is put apart for her uncleanness, thou shall not uncover her nakedness, to lie with her, as long as she is put apart; nor shalt thou lie with the wife of thy fellowman or stranger, to defile thyself with her.

— A man or woman shalt not lie with their own kind (commit homosexuality or lesbianism), and if a person commits this abomination, they shalt surely be put to death.

— A man or woman shall not lie down with any beast. And if a man lies down with a beast to defile himself, he shall surely be put to death, and ye shall slay the animal. And if a woman defiles herself with a beast, she shall surely be put to death; thou shalt kill the woman and slay the beast.

— Thou shalt not prostitute thy daughter, to cause her to be a whore, lest the land fall into whoredom and become full of wickedness.

— Thou shalt not let any of thy seed pass through the (carnal) fire of Molech or any other gods of the natural man. Whosoever among the children of Israel gives his seed to these gods, shall be surely put to death. And if any man gives his seed to Molech in an underhanded way, and people ignore it, the Lord shall set his face against that person and his family, and will cut them off. And all who go a whoring after Molech, or after familiar spirits and wizards, to commit whoredom, shall be cut off from among their people.

Ye shall therefore keep all my statutes and judgements, and abide in them; that the land whither I bring you to dwell in, spew you not; that ye may walk not in the manner of nations, which I cast out in the past; for they all committed these things, and I abhorred them.

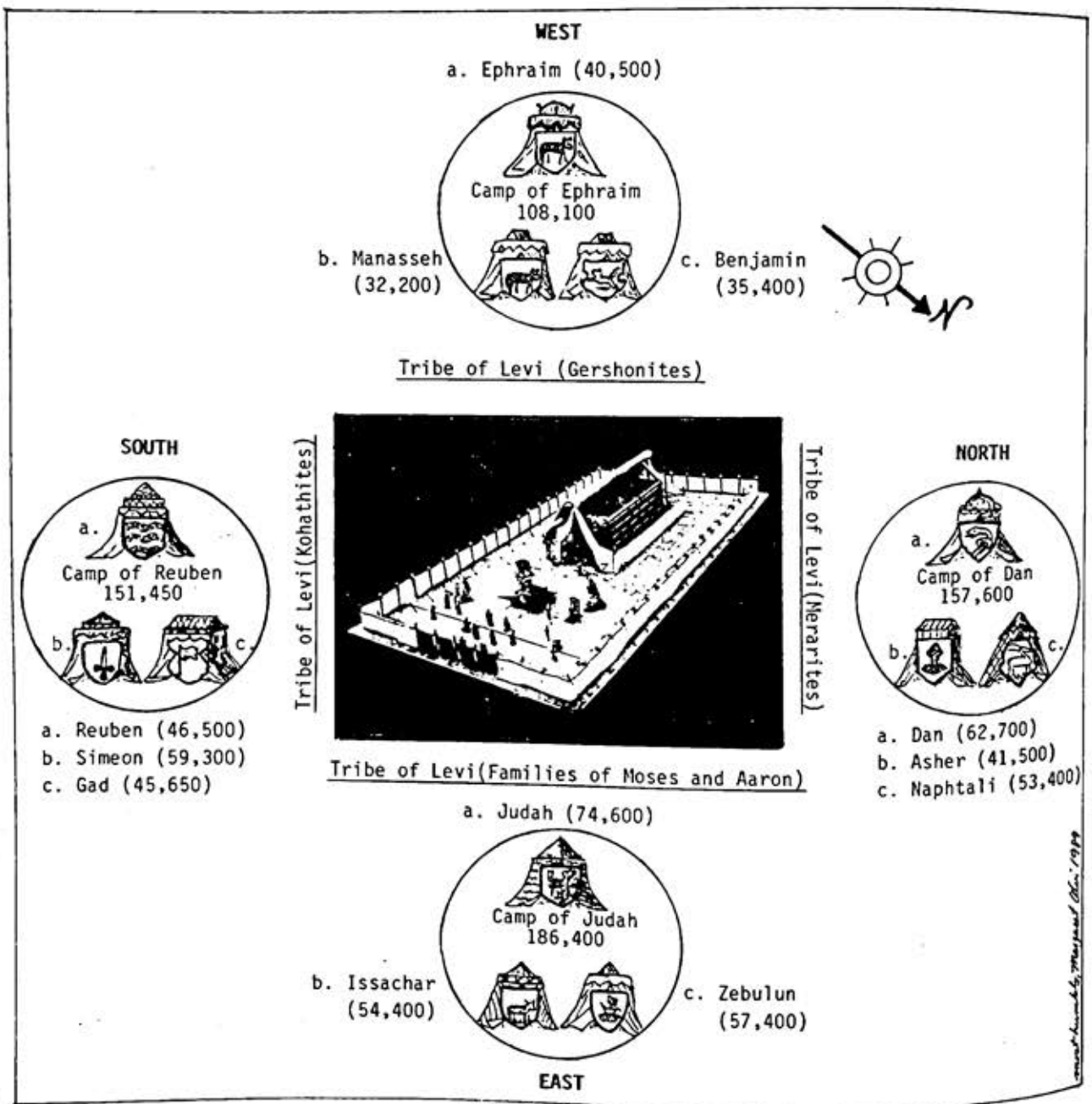
A priest of Israel shall not take a wife that is a whore, a harlot or prostitute, or profane; neither shall he take a divorced woman, for the priest is holy unto his God. The daughter of any priest, if she profane herself by playing the whore, she profaneth her father; she shall be burnt with fire. The high priest shall take, from among his own people, a wife that is virgin. A widow, or a divorced woman, a harlot, whore or prostitute, or profane, shall he not take.

Therefore, defile not yourselves in any of these things, for in all these things nations and lands are defiled. And when I do visit the iniquity thereof, the land itself vomiteth out her inhabitants. Ye, or any stranger that sojourneth among you, shall therefore keep my statutes and judgements; and not commit any of these abominations. For all of these abominations have been done by men who were before you; and the land became defiled, and souls taken captive into eternal torment and misery. Thus I have given you my statutes and judgements, for whosoever shall commit these abominations, that person shall be cut off from among their people. I am the Lord your God.

And it came to pass that on the first day of the second month (Ziv or Iyyar 1, 1512 B.C.), in the second year after they came out of the land of Egypt, the Lord spoke unto Moses in the tabernacle, saying: Take ye the census of all the congregation of the children of Israel, by each tribe, who are twenty years old and upward; all that are able to go to war. Thou and Aaron, and the princes (heads) of Israel shall number them by their armies.

Then all the congregation gathered together on the same day, and the princes (heads) of each tribe declared their pedigree, according to the house of their fathers, and their total numbers of twenty years old and upward in each tribe. The combined total of all twelve tribes of Israel added up to 603,550 men, the same number that made the offerings

of 301,775 bekahs or half a shekel of silver each for the building of the tabernacle. And the Lord spoke to Moses, saying: Every family of the children of Israel shall pitch their tent by their own standard (banner) with the ensign of their tribe, far off around the tabernacle. All twelve tribes were to be divided into four camps, namely: the camp of Judah, of Reuben, of Ephraim, and of Dan; and each camp was to consist of three tribes.



(Illustration 10)
Tabernacle and the Camps of Israel (1512 B.C.)

On the east side toward the rising sun was to be the camp of Judah; and Nahshon, son of Amminadab, was to be their captain. And those who pitched next to him were to be the tribes of Issachar and Zebulun. Nethaneel, son of Zuar, was to be captain over the tribe of Issachar; and Eliab, son of Helon, the captain over Zebulun. And the total of all that were numbered in the camp of Judah were 186,400 men.

On the west side was to be the camp of Ephraim; and their captain was to be Elishama, son of Ammihud. And those who pitched next to him were to be the tribes of Manasseh and Benjamin. The captain over the tribe of Manasseh was to be Gamaliel, son of Pedahzur; and Abidan, son of Gideoni, captain over Benjamin. And the total of all that were numbered in the camp of Ephraim were 108,100 men.

On the north side was to be the camp of Dan; and the captain of their tribe was to be Ahiezer, son of Ammishaddai. And those who pitched next to him were the tribes of Asher and Naphtali. Pagiel, son of Ocran, was to be captain over the tribe of Asher; and Ahira, son of Enan, over Naphtali. And the total of all that were numbered in the camp of Dan were 157,600 men.

And on the south side was to be the camp of Reuben; and their captain was to be Elizur, son of Shedeur. And those who pitched next to him were the tribes of Simeon and Gad. The captain over the tribe of Simeon was Shelumiel, son of Zurishaddai; and the captain over the tribe of Gad was Eliasaph, son of Deuel. And the total of all that were numbered in the camp of Reuben were 151,450 men.

Since the tribe of Levi was appointed to be the custodian of the tabernacle, all its furniture and utensils; and was also responsible for the taking down and setting up of the tabernacle, they were commanded to pitch near and around the tabernacle. And the children of Israel did according to all that the Lord had commanded, by the hand of Moses.

Near the east of the tabernacle, before the entrance gate of the courtyard, were to encamp the families of Moses and Aaron; to keep the charge of the tabernacle. And if an unauthorized person were to come near, he was to be put to death. The census of the Levites was taken separately for all males from a month old and upward. They totaled 22,000. And the Lord said unto Moses: Number all the firstborn males of the children of Israel from a month old and upward, and take the total of their names. And thou shalt take the Levites for me (I am the Lord) instead of all the firstborn among the children of Israel; and the cattle of the Levites, instead of the firstlings among the cattle of the children of Israel.

And Moses numbered all the firstborn males among the children of Israel, a month old and upward. They totaled 22,273. And the Lord spoke unto Moses, saying: Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine. I am the Lord. And the excess of 273 firstborn of the children of Israel shall be redeemed by five shekels each (one shekel equaled twenty gerahs). And thou shalt give the money of those redeemed, having an odd number, to Aaron and his sons. Thus

a total of 1,365 shekels was received as the redemption money of the firstborn of the children of Israel, over and above that were redeemed by the Levites. and Moses gave Aaron his portion of money, as the Lord had commanded him to do. And the Lord also gave the Law of the Nazarites, whereby the children of Israel may consecrate themselves to the Lord by a vow, that they drink no wine and strong drink, nor eat anything that is made of the vine, or its kernels or the husk. And during all the days of the vow of his separation, there shall no razor come upon his head, until the days be fulfilled. He shall remain holy and let the locks of the hair of his head grow.

Then the Lord spoke unto Moses, saying: Make thee two trumpets of silver, of a whole piece, that you may use for calling the assembly, and for journeyings of the camps. The sons of Aaron the priest shall blow them, and this shall be an ordinance for you forever throughout all generations: If they blow one trumpet, then the princes, the heads of thousands of Israel, shall gather themselves unto thee. And when you blow an alarm signal, the camps on the east side (of Judah, Issachar, and Zebulun) shall march forward; when you blow the alarm signal the second time, the camps on the south side (of Reuben, Simeon, and Gad) shall come forward; but when the congregation is to be gathered together, ye shall blow both trumpets, without sounding an alarm. And if ye go to war against your enemy that oppresseth you, ye shall blow both trumpets, with alarm signal; and ye shall be remembered before the Lord your God, and be saved from your enemies. Also in the day of your gladness, in your appointed feast days (solemn days), and at each new moon (beginning of each lunar month) ye shall blow the trumpets over the burnt offerings and communion (peace) sacrifices; that they may serve as a memorial before God. I am the Lord your God.

And it came to pass that the Lord God of Israel spoke unto Moses and Aaron, saying: Ye have dwelt long enough in this mount (Sinai). Turn you, and take your journey, and go to Seir (a mountain between Kiriath-jearim or Baalah and Chesalon, about nine miles west of Jerusalem); and unto all the places nearby, in the plains, in the hills, and in the valleys (or lowlands); and in the south (Negev) and by the seaside, to the land of Canaanites; and in the north unto Lebanon, and the great river Euphrates. Behold I have set the land before you. Go in and possess (dispossess) it as the Lord had sworn unto Abraham, Isaac and Jacob, to give unto them and their seed.

On the twentieth day of the second month in the second year (Ziv or Iyyar 20, 1512 B.C.), the cloud was taken up from the tabernacle; and the children of Israel took their journey from near Mount Sinai, after spending twenty-three days less than a year, from the time they arrived here on Sivan 14, 1513 B.C.

Their march toward the wilderness of Paran began first with the Aaronic priests bearing the Ark of the Covenant, covered with the curtain of the Most Holy, on their shoulders; followed by the armies of Judah, then Issachar and Zebulun. Then set forth the sons of Gershon and Merari, having two wagons and four wagons respectively, with the tent coverings,

tabernacle covering, screens, tent cords, certain utensils, the boards (panels), pillars, pedestals, and tent pins of both the tabernacle and the courtyard. This was followed by the armies of Reuben, Simeon and Gad; then Kohathites marched forward with the holy furniture, including: the table of shewbread, the lampstand, the altars, and the utensils of the Holy compartment of the tabernacle. The Kohathites, other than Aaron and his sons, were not to see any utensils, or touch the Holy Place, lest they die. Due to the sacredness of their burden, they carried their loads on their shoulders. They were the last of the Levites to pull away from the encampments. The Kohathites were followed by the armies of Ephraim, Mannaseh and Benjamin. The armies of Dan were in the rearmost part of the march, followed by Asher and Naphtali. Each tribe marched with their respective banners (standards), under the leadership of their designated captains. Also Hobab, son of Jethro (Reuel, Raguel), brother-in-law of Moses, accompanied them to serve as a guide, for he was familiar with the rough country, being a Midianite (Kenite). But it was not until Moses urged him, and offered him a share in the blessings of Israel, that he was persuaded to go with them.

After a three-days' journey (on Ziv or Iyyar 24, 1512 B.C.), the cloud of the Lord rested in the southern part of the wilderness of Paran. And here Israel began to murmur and complain, and the anger of the Lord was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. Because of this incident, they called the name of the place Taberah, i.e., burning, for the fire of the Lord burnt among them. But when Moses supplicated with the Lord in behalf of the people, the fire was quenched. And here also, a mixed multitude fell a lusting, complaining and weeping, saying: who shall give us meat (flesh) to eat. We remember the fish, the cucumbers, the melons, the leeks, the onions, and the garlic, which we did eat freely in Egypt. But now our soul is dried away, there is nothing besides this manna before our eyes. And when Moses saw the people murmur and complain throughout their camps, he was displeased, and the anger of the Lord was kindled greatly. And Moses said unto the Lord: Wherefore hast Thou afflicted Thy servant? And wherefore have I not found favor in Thy sight, that Thou layest the burden of all this people upon me? Have I conceived all these people? Have I begotten them, that Thou should say unto me: Carry them in thy bosom as a nursing father beareth the sucking child, unto the land which Thou had sworn unto their fathers? When should I have meat (flesh) to give unto all this people? For they weep unto me, saying: Give us meat, that we may eat. I am not able to bear all these people alone, because it is too heavy for me. And if Thou deal thus with me, kill me, I pray Thee, if I have found favor in Thy sight; and let me not see my wretchedness.

And the Lord said unto Moses: Gather unto me the seventy elders of Israel, and bring them into the tabernacle, that they may stand there with thee. And I will come down and talk with thee there; and I will take the spirit which is upon thee and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself

alone. And say unto the people: Sanctify yourselves against tomorrow, and ye shall eat meat; for ye have wept in the ears of the Lord, saying: Who shall give us meat to eat? For it was well with us in Egypt. Therefore, the Lord will give you meat, and ye shall eat. Ye shall eat not one day, nor two days, nor five days, neither ten, nor twenty days, but even a whole month, until it come out of your nostrils, and it be loathsome unto you; because you have despised the Lord which is among you.

And Moses replied: The people among whom I am are over six hundred thousand footmen, and Thou hast said that Thou will give them meat that they may eat a whole month. Shall the flocks and herds be slain for them, or shall all the fish of the sea be gathered to suffice them? And the Lord said unto Moses: Is the Lord's hand waxed short? Thou shalt see now whether my word shall come to pass or not. And Moses went out and told the people the words of the Lord, and gathered the seventy elders of Israel, and set them round about the tabernacle. And the Lord came down in a cloud and rested, and took the spirit that was upon Moses and gave it to the seventy elders; and the spirit rested upon them, and they began to prophecy and did not cease. But two men, whose names were Eldad and Medad were so taken by the spirit that they remained in the camp and continued to prophecy. Then a young man ran and told Moses that Eldad and Medad ceased not to prophecy in the camp; and Joshua, son of Nun, a young man, said: My lord Moses, forbid them. And Moses replied: Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them! Then Moses and the elders of Israel returned to the camp.

And there went forth a wind from the Lord, and brought quail from the sea, and let them fall by the encampment, as it was about a days journey on this (east) side, as it was on the other (west) side, of the Sinai Peninsula. The grounds around the camps were covered with them in heaps as high as two cubits (over three feet). And people stood up all that day and all that night, and all the next day to gather the quail for themselves. He that gathered the least, gathered ten homers (62 bushels); and they were spread out throughout the camps. And while the flesh was yet between their teeth, before it could be chewed, the wrath of God was kindled against the people; and the Lord smote them with a severe plague, and called the name of the place Kibroth-hattaavah (graves of lust or graves of cravings), because there they buried many a people who lusted after meat. And the people ate quail for thirty days, and a multitude of people died with gluttony and other sicknesses. (It may be remembered that about the same time, a year before, Ziv or Iyyar 29, 1513 B.C., the quail were sent on the west side of the Sinai Peninsula, in the wilderness of Sin; but not in such a large quantity.)

Before the end of the third month, the people journeyed from Taberah (Kibroth-hattaavah) to Hazeroth and remained there a little over a week. Here Miriam and Aaron spoke against Moses, because of the Cushite (Ethiopian) woman whom he had married; and they said: Does the Lord

speak only through Moses? Does he not speak also by us? And the Lord heard it. And suddenly He spoke to Moses, who was one of the meekest men in his generation, and to Aaron and Miriam, saying: Come out ye three into the tabernacle. And the three of them went, and the Lord descended in a pillar of cloud and stood at the door of the tabernacle, and asked Miriam and Aaron to come forward, and said: Hear now my words, if there be any prophet among you, I the Lord will make myself known unto him in a vision, and speak to him in a dream. But my servant Moses is not so, who is faithful in all mine house. With him I will speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold. Wherefore, then, were ye not afraid to speak against my servant? Then He departed, as the anger of the Lord was kindled against them, and the cloud departed from off the tabernacle; and, lo, Miriam became leprous, white as snow. And Aaron looked upon Miriam and beheld she was leprous. And Aaron said unto Moses: Alas my lord, I beseech thee, lay not the sin upon us wherein we have done foolishly, and have sinned. Let her not be as one dead, of whom the flesh is half consumed, and flaky as when one comes out of his mother's womb. And Moses cried unto the Lord, saying: Heal her now, O God, I beseech thee. And the Lord said unto Moses: If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received in again. And Miriam was shut out from the camp seven days; and the people journeyed not till Miriam was brought in again. Afterward, the people removed from Hazeroth, and encamped in the northern part of the wilderness of Paran, in Rithmah or Atharim, also known as Kadesh-barnea, near the way to Shur; about eleven days journey from Mount Sinai (Horeb).

Thus after departing from Mount Sinai, Israel passed through a great and terrible wilderness, and arrived at Kadesh-barnea (also Qedeis), where the cloud of the Lord rested. And here Moses said unto the congregation: Ye are come unto the mountain of the Amorites, which the Lord our God gives unto us. Behold, the Lord your God hath set the land before you. Go up and possess (dispossess) it, as the Lord God of thy fathers hath said unto you. Fear not, neither be discouraged. So the heads of the congregation came near unto Moses, and said: We will send men before us, and they shall search out the land, and bring us word as to by what way we must go up, and into what cities we shall come. And this proposal pleased Moses. And the Lord spoke unto Moses, saying: Send thou men, that they may search the land of Canaan. Of every tribe shall ye send a man, everyone a ruler among them. And Moses, by the commandment of the Lord, sent these men to search out the land of Canaan, from Kadesh-barnea, in the wilderness of Paran:

Shammua, son of Zaccur, of the tribe of Reuben;
Shaphat, son of Hori, of the tribe of Simeon;
Caleb, son of Jephunneh, of the tribe of Judah;
Igal, son of Joseph, of the tribe of Issachar;
Joshua (Oshea, Jehoshua), son of Nun, of the tribe of Ephraim;

Palti, son of Raphu, of the tribe of Benjamin;
Gaddiel, son of Sodi, of the tribe of Zebulun;
Gaddi, son of Susi, of the tribe of Manasseh;
Ammiel, son of Gemalli, of the tribe of Dan;
Sethur, son of Michael, of the tribe of Asher;
Nahbi, son of Vophsi, of the tribe of Naphtali; and
Geuel, son of Machi, of the tribe of Gad.

And Moses sent away the search team of twelve leaders of Israel, saying: Get you up by Negev (Negeb), and go up into the mountain (Mount Seir, between Kiriath-jearim and Chesalon; about nine miles west of Jerusalem), and find out what kind of land it is and the people that dwell there; whether they are strong or weak, few or many; whether they are good or bad; whether they live in tents or in strongholds. Is the land fat or lean; is there any wood or not? And be ye of good courage, and bring back the fruit of the land. So they went up through the wilderness of Zin to Rehob, by the access to Hamath; and they went through Negev (Negeb) and came into Hebron, where Ahiman, Sheshai, and Talmai, the children of Anak, were. After they searched out the land, they took with them the fruit of the land, pomegranates, figs; and grapes which they cut down at the brook (valley) of Eshcol, a bunch with a cluster of grapes, and bore it between two men upon a staff; and returned after forty days to Kadesh-barnea (Rithmah, Atharim), in the northern part of the wilderness of Paran, where Israel was encamped.

Thus the twelve leaders of Israel brought back the word to Moses, Aaron, and the congregation, and showed the fruit of the land, saying: We came into the land whither thou sent us, and surely it floweth with milk and honey. Nevertheless the people seem to be strong who dwell in the land, and the cities are walled, and very great. Moreover we saw the children of Anak. The Amalekites dwell in the land of the south (Negev); and the Hittites, the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and by the coast of Jordan. The land through which we have gone to search, is a land that eateth up the inhabitants. There we saw giants, the sons of Anak, who come of the Nephilim (giants); and we seemed as grasshoppers in their presence. Then Caleb stilled the people before Moses, saying: Let us go up at once and possess it, for we are well able to overcome it. But his other brethren, excluding Joshua, son of Nun, who went up with him, said: We be not able to go up against the people, for they are stronger than we are.

Then all the congregation lifted up their voices and cried, and people wept that night. And the children of Israel murmured against Moses and Aaron, and said: Would God that we had died in the land of Egypt! Or would God we had died in this wilderness! Wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be prey? Were it not better for us to return to Egypt? And they said to one another: Let us make a captain, and let us return to Egypt. Then Moses and Aaron fell on their faces before all the assembly of the children of Israel. And Joshua, son of Nun, and Caleb, son of Jephunneh, rent their clothes, and spoke to the congregation, saying:

The land which we passed through to search, is an exceedingly good land. If the Lord delight in us, then He will bring us into the land and give it to us, a land which floweth with milk and honey. Only rebel not against the Lord, neither fear ye the people of the land, for they are bread for us. Their defence shall depart from us, for the Lord is with us. Fear them not. But the congregation hearkened not to their voice, and threw stones at them. And the children of Israel would not go up to possess (dispossess) the land, and rebelled against the commandment of the Lord, and murmured in their tents, saying: Because the Lord hated us, He hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us - whither shall we go up? Our brethren have discouraged our hearts. The people is greater and taller than we are; the cities are great and fortified (walled) up to heaven; and moreover we have seen the sons of Anakim.

Then Moses said unto them: Dread not, neither be afraid of them. The Lord your God which goeth before you, shall fight for you, according to all that He did for you in Egypt before your eyes; and in the wilderness how He bore you, as a man beareth his son, in all the ways that ye went, until ye came into this place. Yet ye do not believe, but doubt the Lord your God, the Lord which went in the way before you, to search out a place to pitch your tents, in fire by night, and in a cloud by day, to show you which way ye should go.

Then the glory of the Lord appeared at the tabernacle, before all the children of Israel. And the Lord said unto Moses: How long will this people provoke me? And how long will it be before they believe me, after all the signs which I have shown them? I will smite them with pestilence, and disinherit them, and make of thee a greater nation and mightier than they. And Moses said unto the Lord: Then the Egyptians shall hear it, for they have seen Thy mighty works, and have heard that Thou, Lord, art among this people; that Thou, Lord, are seen face to face; and that Thy cloud standeth over them, and Thou goest before them in a pillar of cloud by day and in a pillar of fire by night. Now if you should kill this people, then the nations which have heard of Thy fame will say: Because the Lord was not able to bring this people into the land which He had sworn unto them, He hath slain them in the wilderness. And now I beseech Thee, let the power of my Lord be great, as He is long-suffering, of great mercy, forgiving iniquity and transgression, visiting the iniquity of the fathers upon their children unto the third and fourth generations, and by no means clearing the guilty. Pardon, I beseech Thee, the iniquity of this people according to the greatness of Thy mercy, as Thou hast forgiven them from Egypt until now. And the Lord said: I have forgiven according to thy words. But as truly as I live, all the earth shall be filled with the glory of the Lord; for all these men who have seen my glory and my miracles in Egypt and in the wilderness, and have tempted me these ten times, and have not hearkened to my voice, shall surely not see the land which I had sworn unto their fathers; neither any of them who provoked me shall see it. But my servant Caleb, because he has another spirit with him, and hath

followed me fully, will I bring into the land, and his seed shall possess it, along with Joshua, son of Nun.

Then the Lord spoke unto Moses and Aaron, saying: How long shall I bear with this evil congregation, that murmurs against me? I have heard the murmurings of the children of Israel against me. Say unto them: As truly as I live, saith the Lord, as ye have spoken in my ears, so will I do to you. Your carcasses shall fall in the wilderness; and all that were numbered among you, from twenty years old and upward, who have murmured against me, shall surely not come into the land which I had sworn unto their fathers, save Caleb, son of Jephunneh, and Joshua, son of Nun. But your little ones, which ye said should be a prey, will I bring in; and they shall inherit that land which ye despised. But as for you, your carcasses shall fall in the wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms and suffer for your faithlessness; until your carcasses be wasted. The number of days you spent searching the land, even forty days, each day for a year shall ye bear your iniquities, even forty years, since the time ye left Egypt; and ye shall feel my displeasure. Shortly, the ten of the twelve leaders who were sent by Moses to search out the land of Canaan, and brought back evil report and caused the children of Israel to murmur, died by a plague before the Lord. But Joshua, son of Nun, and Caleb, son of Jephunneh lived. Then Moses and Aaron told these things to all the congregation, and the people mourned greatly. They rose up early next morning and went up on top of the mountain, saying: We have sinned against the Lord, we will go up unto the place which the Lord hath promised. And Moses said unto them: Wherefore now do you transgress the commandments of the Lord? Go not up, for the Lord is not among you, lest ye be smitten by your enemies. The Amalekites and Canaanites are there before you, and ye shall fall by the sword, because ye are turned away from the Lord, and the Lord will not be with you. But they hearkened not to his voice, and girded on every man his weapons of war and went up presumptuously into Mount Seir (about nine miles west of Jerusalem). And the Amorites who dwelt in that mountain came out against them and chased them away as bees, and smote and discomfited them, even unto Hormah. And they returned and wept before the Lord, but the Lord would not hearken to their voice, nor give ear unto them. So they moved to the wilderness of Zin and built themselves the city of Kadesh (Petra, meaning rock), near the uttermost border of Edom. Here they built many obelisks, tombs and other monuments carved out of solid rock; and wandered for nearly thirty-eight years.

And it came to pass that Korah, son of Izhar; Dathan and Abiram, sons of Eliab; and On, son of Peleth, and 250 leaders, who were well-known to the congregation, gathered themselves together; and rose up against Moses and Aaron, saying: Ye take too much glory upon yourselves, seeing all the congregation is holy, every one of them. Why then lift ye up yourselves above the congregation of the Lord? And when Moses heard it, he fell upon his face, then spoke unto Korah and all his company, saying: Even tomorrow the Lord will show who are His and who is holy; and upon whomsoever He hath bestowed the Priesthood Authority, will

He cause to come near unto Him. Do this, then, Korah and all your company: Take your brazen censers, every man, and put fire therein, and burn incense before the Lord, near the door of the tabernacle tomorrow. And it shall be that the man whom the Lord doth chose, he shall be holy. Ye take too much upon you, ye sons of Levi. It seemeth but a small matter unto you that the God of Israel hath separated you from the congregation of Israel, to bring you near unto Himself, in service of the tabernacle, to perform ordinances and to minister unto the congregation. Now seek ye the Holy (Melchizedek) Priesthood also? ("No man taketh this honor upon himself, but he that is called of God, as was Aaron.") For this reason both thou and thy company are gathered together against the Lord; furthermore, what has Aaron done that you murmur against him?

Then Moses sent to call for Dathan and Abiram, sons of Eliab, from their tents, who said: We will not come. Is it a small thing that thou hast brought us out of Egypt to go into the land that floweth with milk and honey, and to kill us in the wilderness; except thou hast made thyself supreme sovereign over all of us? Moreover thou hast not kept thy promise, for thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards. Wilt thou put out the eyes of these men? We will not come. And Moses was very wroth, and said unto the Lord: Respect not their offerings (in the same sense as, unto Cain and his offering the Lord had not respect). I have not taken one ass from them, neither have I hurt one of them. And he said unto Korah: Be thou and all thy company, and Aaron, before the Lord tomorrow. Take every man his censer, two hundred and fifty censers, and put fire in them, and bring incense to put therein before the Lord.

The next day Korah gathered all his men, except Dathan and Abiram, two hundred and fifty men with censers, and put fire in them and laid incense therein, and stood near the door of the tabernacle with Moses and Aaron. And the glory of the Lord appeared unto all the congregation; and the Lord spoke to Moses and Aaron, saying; Separate yourselves from among these rebels, that I may consume them in a moment. And Moses and Aaron fell on their faces, and said: O God, the Father of the spirits of all flesh, shall one man sin, and thou be wroth with all the congregation? And the Lord spoke unto Moses, saying: Speak unto the congregation to get themselves away from the tents of Korah, Dathan, and Abiram. And Moses rose up and went to their tents, and the elders of Israel followed him. And he spoke to the people, saying: Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs lest ye be consumed in all their sins. So, those who hearkened to the voice of Moses, removed themselves from the tents of Korah, Datham and Abiram on every side. Datham and Abiram came out of their tents, and stood at the door of their tents with their wives, and children. And Moses said: Hereby ye shall know that the Lord hath sent me to do all these works, and I have not done them of my own mind. If these men, who appertain to Korah, die the common death of all men, by natural death, as all men die, then the Lord hath not sent me. But if the Lord maketh a new thing, and the earth opens up her mouth and swallows

them with all their belongings, and they go down quickly into the pit, then ye shall know that these men have provoked the Lord. And as Moses made an end of speaking these words, the ground cleaved asunder and the earth opened her mouth, and swallowed them, their households, and all the men that appertained to Korah, including Dathan and Abiram and all their belongings. They and all that were with them, went down alive into the pit, and the earth closed upon them, and they perished from among the congregation. And all Israel that was around about them fled with a great cry. Then there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense at the door of the tabernacle.

And the Lord spoke unto Moses, saying: Speak unto Eleazar, son of Aaron, the priest, that he take up the censers, of these sinners against their own souls, out of the burning, for they are hallowed; and have them made into broad plates for a covering of the altar; for they were offered before the Lord, therefore they are hallowed. Then Eleazar the priest gathered the brazen censers, and they were made into broad plates for a covering of the altar; to serve as a memorial unto the children of Israel, that no unauthorized person come near to offer incense before the Lord, lest they be destroyed as Korah and his company.

But the next day, the congregation of the children of Israel murmured again, and gathered themselves against Moses and Aaron, saying: Ye have killed the people of the Lord. And as they looked toward the tabernacle, the cloud covered it, and the glory of the Lord appeared. Moses and Aaron came before the tabernacle, and the Lord spoke to Moses, saying: Get you up from among the congregation, that I may consume them in a moment. And they fell upon their faces; and Moses said unto Aaron: Take a censer, and put fire therein from off the altar, and put on incense, and go quickly to the congregation and make an atonement for them, for there is wrath gone out from the Lord, the plague is begun. Then, Aaron took his censer, and ran into the midst of the multitude and beheld the plague was begun; and he put on incense and made an atonement for the people. And as the plague subsided, he stood between the dead and the living. Those who died in the plague were fourteen thousand and seven hundred, besides those who died in the rebellion of Korah and his company.

Then the Lord spoke to Moses, saying: Speak unto the children of Israel, and take of every one of the tribes a rod, according to the house of their fathers, twelve rods. And write thou each tribe's name upon its rod; and upon Levi's rod thou shalt write the name of Aaron; and lay them up in the tabernacle before the Ark of the Covenant, where I will meet with thee. And it shall come to pass that the man's rod, whom I shall choose (and bestow Priesthood Authority) shall blossom. And I will make to cease the murmurings of the children of Israel, in this matter.

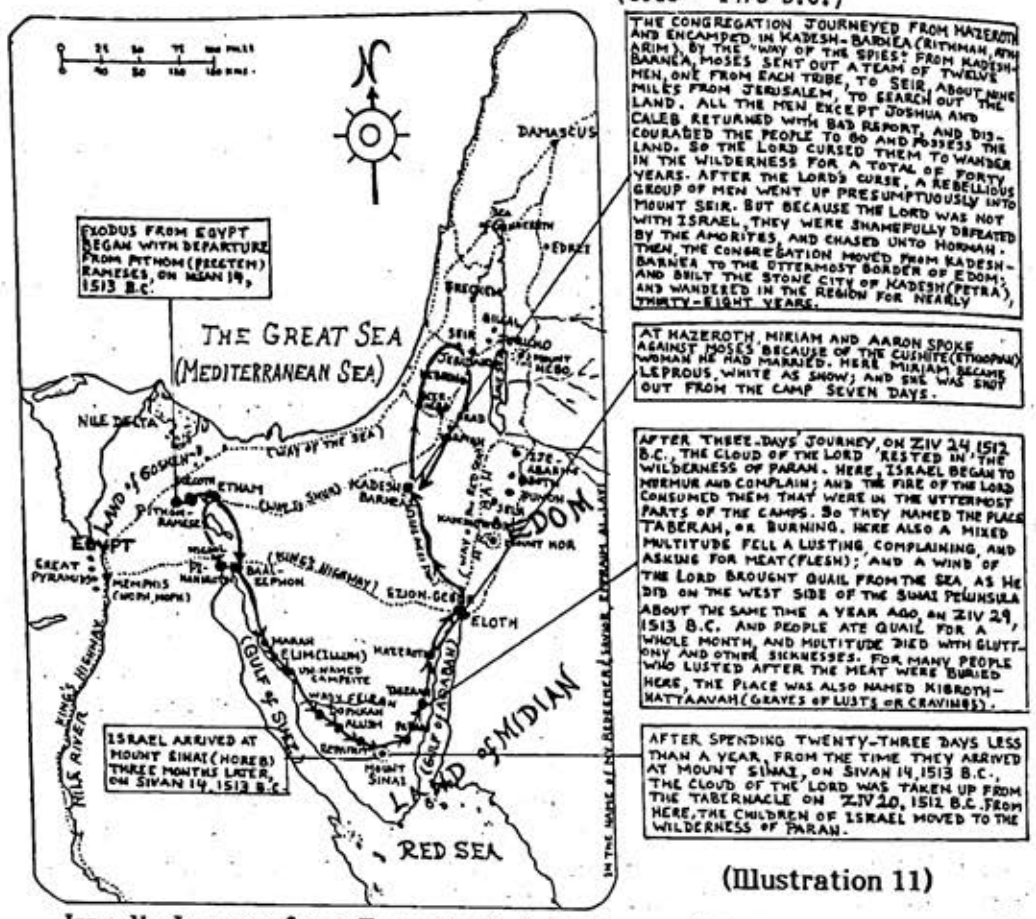
And Moses spoke to the rulers (heads) of the children of Israel; and every one of the rulers gave him a rod, twelve rods altogether, and Aaron's rod was also among them. And Moses laid the rods before the

Aaron's rod budded, bloomed, blossomed, and yielded almonds. (an artist's representation)

Lord in the Most Holy compartment of the tabernacle, where the Ark of the Covenant was kept. The next day Moses went into the tabernacle, and beheld the rod of Aaron for the house of Levi, which had budded, and brought forth blossoms, and yielded almonds. And Moses brought all the rods from before the Lord, and each of the twelve rulers of the children of Israel picked their own; but Aaron's rod, which budded, was kept before the Ark of the Covenant, as a token against the rebels.

Thus, it came to pass that according to the judgement of the Lord, which was poured upon them in Kadesh-barnea (Rithmah, Atharim), in the wilderness of Paran, the children of Israel had to wander in the wilderness for forty years, until Abib or Nisan, 1473 B.C. It was c.1511 B.C. when the children of Israel left Kadesh-barnea to dwell in the city of Kadesh (Petra, meaning rock), which they built and named in the wilderness of Zin, along the border of Edom. Here they built obelisks, tombs and other stone monuments carved out of solid rock. And it was in Kadesh (Petra) that Miriam, the sister of Moses and Aaron, died and was buried. After their departure from Kadesh-barnea (Rithmah or Atharim), they encamped in Rimmon-parez; and they left Rimmon-parez, and encamped in sixteen different locations, including: Libnah, Rissah, Kehelathah, Mount Shapher, Haradah, Makheloth, Tahath, Tarah, Mithcah, Hashmonah, Moseroth, Bene-jaakan (Bani-jaakan, near Mount Hor), Hor-hagidad (Mosera), Jotbathah, Ebronah, and Ezion-gaber (geber). And from Ezion-gaber they made unsuccessful efforts to go up by the King's Highway. During the period of about thirty-seven years (from c.1511 B.C. till c.1474 B.C.) they not only built the stone city of Kadesh (Petra; meaning rock) but also sent out emissaries to various kings, rulers and lands to gather intelligence; and promote peace and goodwill; and prepared themselves to cross over the Jordan by the Way of the Red Sea (not the Reed Sea, as in some Biblical translations), through the plains of Moab and Mount Nebo into the plains of Jericho. The Way of the Red Sea is a long and narrow valley, with a long row of mountains of Seir, from a half-mile to ten miles long on each side; running north-south, from the Dead Sea (Salt Sea) to the right arm of the Red Sea (Gulf of Aqabah). This region is also known as Arabah.

In the first month of their fortieth year (thirty-nine full years) of wandering, from the time they departed from Egypt in 1513 B.C.; in Abib or Nisan c.1474 B.C., the entire congregation arrived at the desert region of the wilderness of Zin. Here no water was to be found, and



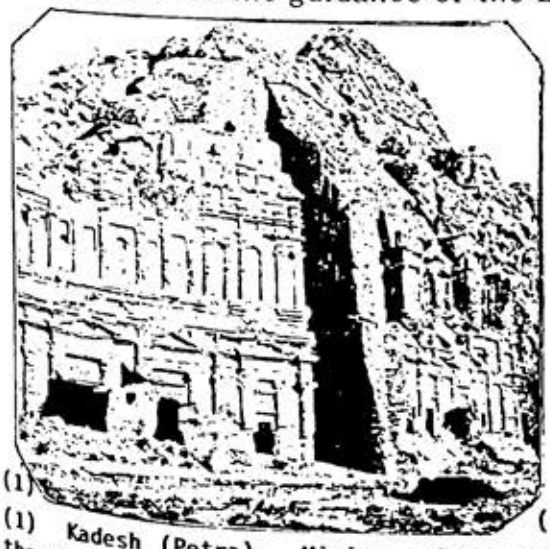
(Illustration 11)

Israel's Journey from Egypt to Kadesh-Barnea (1513 B.C. to 1511 B.C.)

people began to murmur again, contending and striving with Moses and Aaron, saying: Would God that we had died when our brethren died before the Lord! Why have ye brought us into this wilderness, that we and our cattle should die? And why have ye made us come out of Egypt, to bring us into this evil place? It is no place of seed, or figs, or vines, or of pomegranates; nor is there any water to drink. Then Moses and Aaron went from the presence of the assembly into the door of the tabernacle, and fell upon their faces, and the glory of the Lord appeared unto them. And the Lord spoke unto Moses, saying: Take thy rod, and thou and Aaron thy brother gather the assembly together, and speak ye unto the rock before their eyes; and it should give forth its water, and thou shalt bring forth the water out of the rock, for the congregation and their beasts to drink. So Moses took the rod from before the Lord; and Moses and Aaron gathered the congregation before the rock, and Moses said unto them: Hear now, ye rebels, must we fetch you water out of this rock? (And he sanctified not the Lord before the congregation.) And he lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly for the congregation and their beasts to drink. And the Lord spoke unto Moses and Aaron: Because ye believed me not to sanctify me in the eyes of the children of Israel, ye (Moses and Aaron) shall not bring the congregation into the land which I have given them. This is the water of Meribah, because the children of Israel strove with the Lord, after He was sanctified in them.

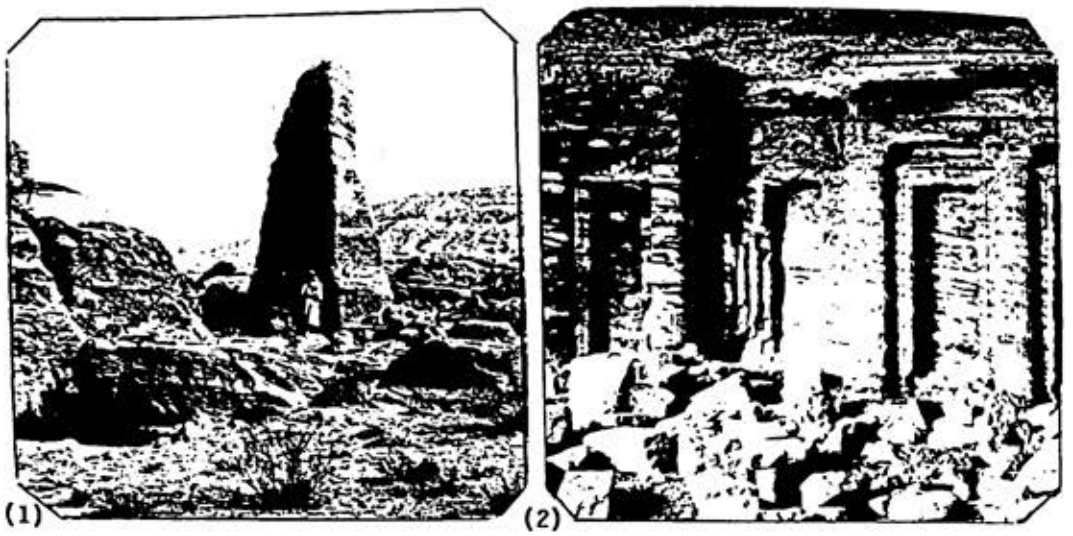
During the same year, c.1474 B.C., Moses sent out emissaries (messengers) from Kadesh (Petra), in the wilderness of Zin, unto the

King of Edom, saying: Thus saith thy brother Israel, thou knoweth all the travail that hath befallen us; how our fathers went down into Egypt, and we dwelt there a long time; and the Egyptians vexed us and our fathers. And when we cried unto the Lord, He heard our voice, and an angel hath brought us forth out of Egypt. And, behold, we are in Kadesh (Petra), a city in the uttermost of thy border. Let us pass, I pray thee, through thy country. We will not pass through the fields, or the vineyards; neither will we drink of the water of the wells. We will go by the King's Highway. We will not turn to the right or left, until we have passed through thy territory. And Edom replied: Thou shalt not pass through my land, lest I come out against thee with the sword. And the children of Israel said: We will go by the King's Highway, and if we and our cattle drink thy water, we will pay for it. We will, without doing anything else, pass on foot. And Edom replied: Thou shalt not pass, and he came out against Israel with a large and strong army; refusing to allow passage through the King's Highway, which passes by the Great Pyramids in Memphis, in Egypt, through Pi-hahiroth and Baal-zephon, and through Ezion-gaber near Eloth (Elath), northward to Damascus. So Israel retreated to Kadesh (Petra), a few miles southward from the borders of Edom, in the wilderness of Zin. Israel had wandered in this region for over thirty-seven years; and built the stone city hewn out of solid rock. The children of Israel built temple, tombs, obelisks, and other monuments; sent emissaries to various kings, rulers, and lands to gather intelligence, and promote peace and goodwill; and prepared themselves to reach the Promised Land by crossing the Jordan into the plains of Jericho, by the way of the King's Highway. A few photographs of this noteworthy city of stone, which they named Kadesh (modern Petra, meaning rock or stone), are included here, showing the skills and character of the children of Israel between c.1511 B.C. and c. 1474 B.C. under the leadership of Moses and Aaron; and under the Divine guidance of the Lord God of Israel.


(1)

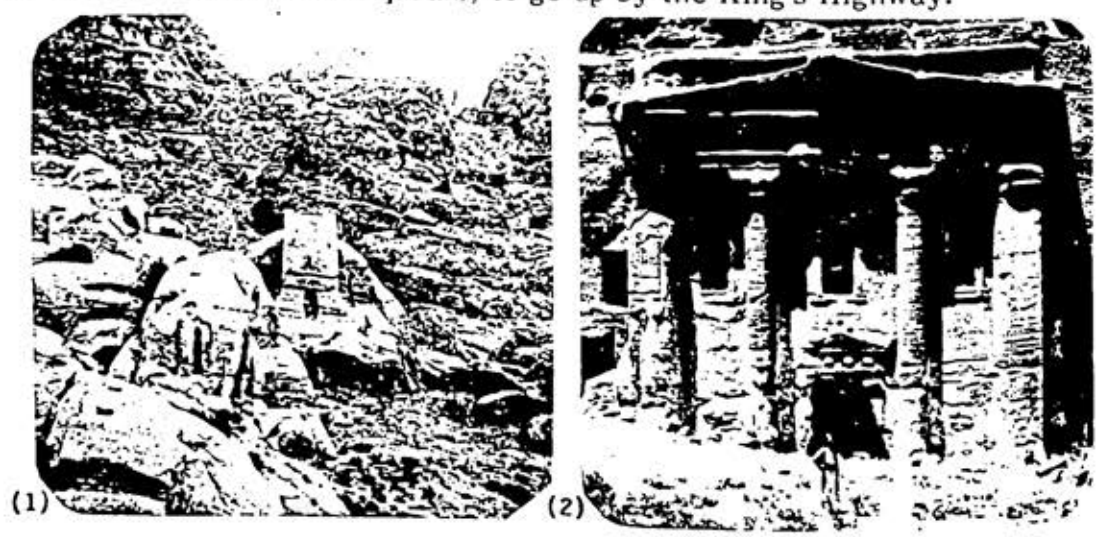
(2)

(1) Kadesh (Petra). Miriam, sister of Moses and Aaron, was buried in one of these tombs (hewn out of solid rock). (2) A tomb in Kadesh (Petra) hewn out of solid rock.



(1) An obelisk built by the children of Israel in Kadesh (Petra). (2) Interior of a tomb hewn out of solid rock by Israel in Kadesh (Petra).

In the fourth month of the fortieth year (thirty-nine full years) from the time they departed from Egypt, in the month of Tammuz, 1474 B.C.; the entire congregation of the children of Israel moved from Kadesh (Petra) for the last time; and abandoned their city of abode, which had been the region of their wanderings for nearly thirty-eight years. They moved a few miles southward to Mount Hor, on their way to Ezion-gaber near Eloth (Elath), which is located at the northern tip of the right arm of the Red Sea (Gulf of Aqabah), to go up by the King's Highway.



(1) Tombs on the way to Mount Hor. (2) Another tomb in Kadesh (Petra).

In Mount Hor, near Mosera, by the border of the land of Edom, Aaron was to die. And the Lord spoke unto Moses and Aaron in Mosera,

(1)

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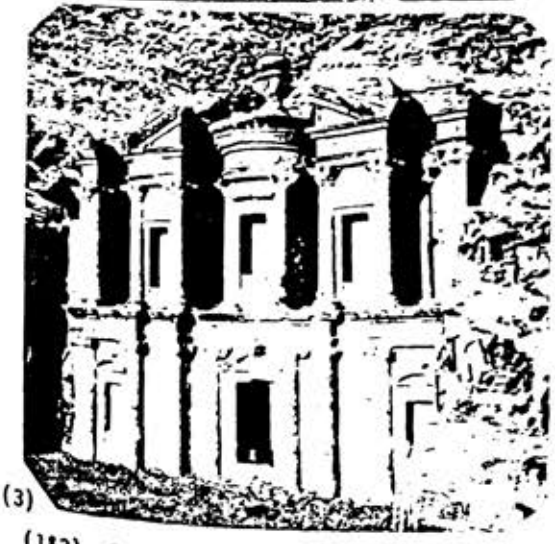


(3)

(1&3) A Temple (Ed-Deir) is cut out of solid rock; the interior extends back into the hill. (2) Notice the size of urn on top of the building, compared to the size of the man standing at its side.

saying: Aaron shall be gathered unto his people; for he shall not enter into the land which I have given to the children of Israel, because ye did not sanctify me at the waters of Meribah, when the children of Israel rebelled against me. Take Aaron and Eleazar his son, and bring them into Mount Hor; and strip Aaron of his garments, and put them upon Eleazar, then Aaron shall be gathered unto his people and die there. And Moses did as the Lord commanded him. Moses and Aaron and Eleazar went up into Mount Hor in the sight of the congregation. And Moses stripped Aaron of his garments, and put them upon his son Eleazar; and Aaron died there on top of the mount, on the first day of the fifth month, Ab 1, 1474 B.C., at the age of 123 years. Then Moses and Eleazar came down from the mount. And when the congregation saw that Aaron was dead, all the house of Israel mourned for thirty days.

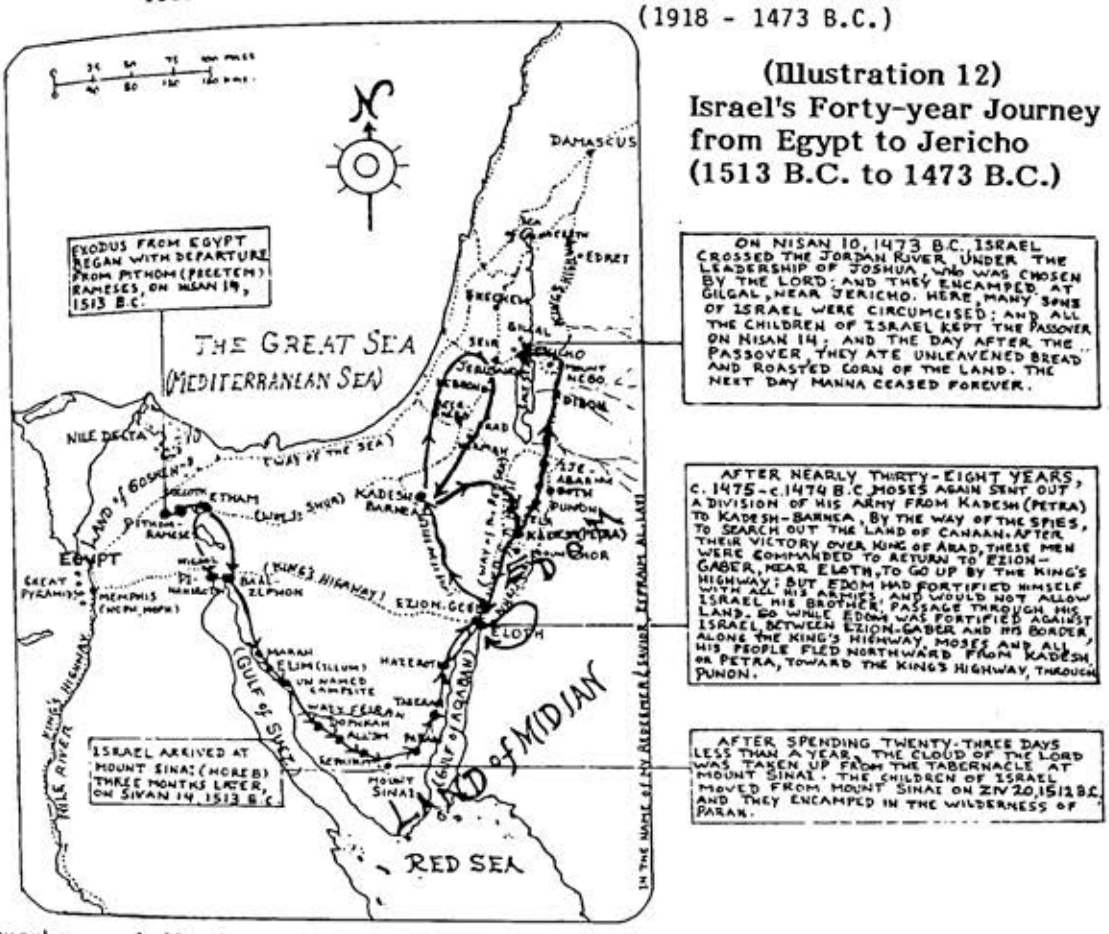
During the period of mourning for Aaron's death, after nearly thirty-eight years, Moses sent out a division of his army, strong men of war, to Kadesh-barnea (Rithmah, Atharim) by the way of Kadesh-barnea (also known as the Way of the Spies) to search out the land; for Edom would not allow Israel passage through the King's Highway, which passed through his land. And when the king of Arad, the Canaanite (or Amorite), was told that Israel was coming by the Way of the Spies, he gathered up his men and fought against Israel, and took some of them prisoners. So the army of Israel vowed

Close view of the masonry decorative designs in Kadesh (Petra).

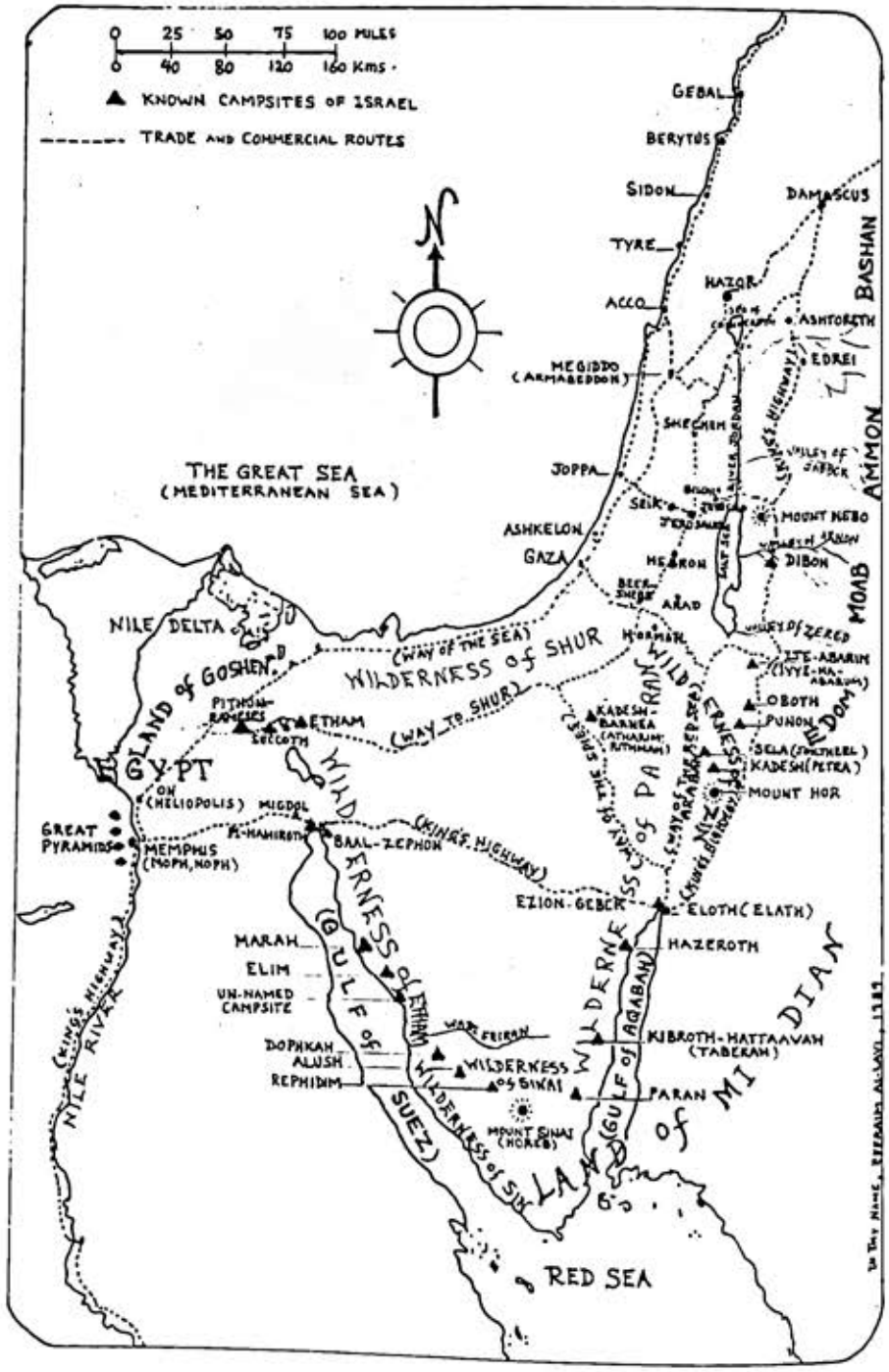
a vow unto the Lord, saying: If the Lord will indeed deliver this people into our hands we will utterly destroy their cities. And the Lord hearkened to their voice, and delivered the Canaanites (Amorites); and Israel utterly destroyed them and their cities. And they called the name of the place Hormah, meaning destruction, after the city of Hormah, less than ten miles southeast of the city of Beer-sheba, where nearly thirty-eight years before, the Israelites were shamefully defeated by the Amorites; when rebellious Israel presumptuously went up against the Lord's commandment.

Then the victorious men of war returned by the Way of the Spies (Kadesh-barnea; Atharim or Rithmah) to Ezion-gaber(geber), near Eloth (Elath), at the tip of the right arm of the Red Sea (Gulf of Aqabah) to go up by the King's Highway. Here, while Edom had fortified himself with all his armies to block Israel's passage along the King's Highway, the congregation of Israel fled from Kadesh, a few miles north of Mount Hor; to go around the land of Edom to Punon, near the King's Highway. The northward journey to Punon, from Mount Hor, was hard and terrible, for it was a rough country; and the people began to lose their spirit, and spoke against God and Moses, saying: Why have ye brought us out of Egypt to die in this wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread. So the Lord sent fiery serpents among the people, which bit them, and many people died. Then they came to Moses and said: We have sinned, for we have spoken against the Lord and against thee. Pray unto the Lord, that He take away the serpents from us. And Moses prayed for the people, and had a serpent of brass made, to be put upon a pole, where people could go and look at it; and those who did what they were told to do, lived. And they called the place Zalmonah (cruel or fiery place).

In this mountain region (hill country) of Seir they spent many days exploring the ways to go around the land of Edom. Then the Lord spoke to Moses, saying: You have compassed these mountains long enough, move ye northward and pass through the border of your brethren the children of Esau, who dwell in the mountains of Seir; and they shall be afraid of you. Take good heed therefore, meddle not with them, for I will not give you their land, not so much as one footstep, for I have given this region to Esau for a possession. Ye shall buy meat from them for money, that ye may eat; and ye shall buy water from them for money, that ye may drink. For the Lord thy God hath blessed thee in all thy



works, and He knoweth thy walking through this great wilderness. The Lord thy God hath been with thee for the past forty years, and thou hast lacked nothing. Israel was commanded also not to distress the Moabites, nor to contend with them in battle; for the Lord had given Ar unto the children of Lot for a possession. Thus, Moses spoke to the children of Israel, saying: Now rise up, and get you over the (torrent valley) brook of Zered (Zared). So they moved forward to Punon, and encamped there; and did buy food and water from their brethren, the children of Esau. From Punon they finally reached the King's Highway, and continued their journey northward to Oboth and encamped there. From Oboth they marched to Ije-Abarim (Iye-Abarim, or Iyim), also known as Iyye-ha-Abarum, near the border of Moab. From Ije-Abarim the camps of Israel moved ahead to the nearby valley (brook) of Zered (Zared), and encamped there. Now the space of time between their departure from Kadesh-barnea (Rithmah, Atharim), until they crossed over to the torrent valley of Zered (Zared) was thirty-eight years. During this time all the generations of men of war, those who were rebellious and unbelievers, had perished from the camp of Israel; for the hand of the Lord was against them. Thus when all these men were dead and consumed, the Lord spoke to Moses: Thou art to pass over through Ar, in the territory of Moab, this day. And when thou comest near the children of Ammon, distress them not, nor meddle with them, for I have given the land unto the children of Lot for a possession. Rise up. Take your journey and pass over the (torrent valley) river Arnon. Behold, I have given into



(Illustration 9)
Ancient Map of Egypt and Campsites of Israel in Various Wildernesses
(1513 B.C. to 1473 B.C.)

thine hand Sihon the Amorite, king of Heshbon, and his land; begin to possess (dispossess) it and contend with him in battle. This day I will begin to put dread and fear of thee upon the nations that are under the whole heaven; and they shall hear report of thee, and tremble, and be in anguish because of thee.

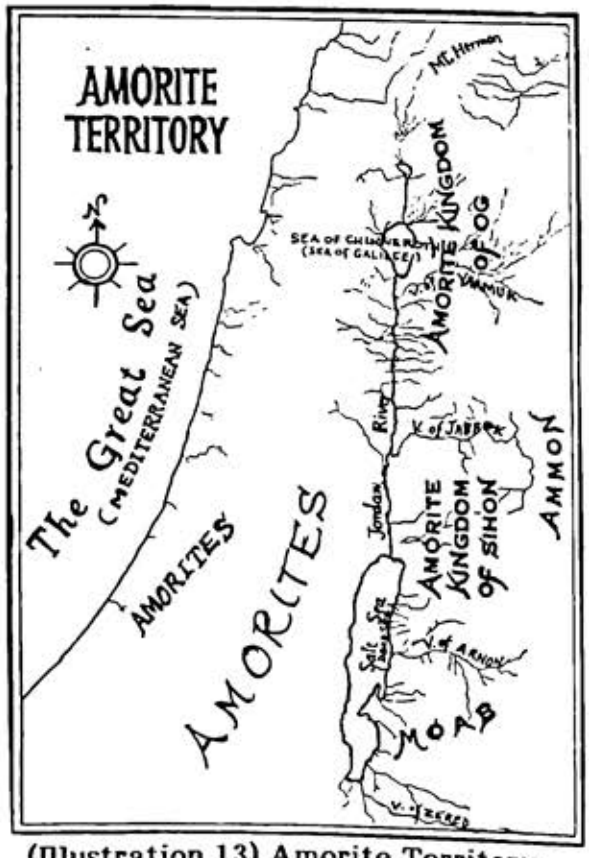
So, from the wilderness of Kedemoth, about ten miles northeast of Dibon, Moses sent out emissaries (messengers) unto Sihon the Amorite king of Heshbon, with words of peace, saying: Let us pass through by the King's Highway. We will pass through on foot, and neither will we turn to the right nor to the left. You may sell us food (meat) for money, that we may eat; and water for money, that we may drink; in the same manner as the children of Esau and the Moabites have done unto us; until we pass over the Jordan into the land which the Lord our God giveth us. But Sihon king of Heshbon would not let them pass, for the Lord God of Israel had hardened his heart, so that He might deliver him to the children of Israel.

Then Sihon the Amorite king of Heshbon came out against Israel, with his army, to fight at Jahaz. And the Lord God of Israel delivered him to them; and they smote him, his sons, and all his people; and took all his cities, his cattle and spoil of the cities. From Aroer which is at the brink of the (torrent valley) river Arnon unto the entire region of Gilead, the Lord had delivered them all, except the land of the children of Ammon, and other places which the Lord forbade them to take.

It came to pass that the children of Reuben and Gad, who had a very great multitude of cattle, saw the land of Jazer and the land of Gilead, an excellent place for cattle, and they came and spoke to Moses, Eleazar the priest and the heads of the congregation, saying: Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Shebam, Nebo, and Beon, even the country which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants have cattle. If we have found grace in thy sight, let this land be given to thy servants for a possession, and bring us not over Jordan. We will build sheepfolds there for our cattle, and cities for our little ones. But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place; and our little ones shall dwell in the fenced cities because of the inhabitants of the land. We will not return unto our houses, until the children of Israel have inherited every man his inheritance. For we will not inherit with them on the other side of the Jordan and beyond; because our inheritance is fallen to us on this side of the Jordan. And Moses said unto them: If ye will do this thing, if ye will go armed before the Lord to war; and will go all of you armed over Jordan before the Lord until He hath driven out His enemies from before Him, and the land be subdued before the Lord, then afterward ye shall return, and be guiltless before the Lord, and before Israel; and this land shall be your possession before the Lord. But if ye will not do so, behold, ye have sinned against the Lord; and be sure your sin will find you out. (So) build your cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth. And Moses commanded Eleazar the Aaronic high

priest, Joshua, son of Nun, and the chief fathers of the tribes of Israel, saying: If the children of Gad and Reuben will pass with you over Jordan, every man armed to battle, before the Lord, and subdue the land before you, then ye shall give them the land of Gilead for a possession. But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan. And the children of Gad and Reuben answered: Thy servants will do as our lord commandeth. Our little ones, our wives, our flocks and cattle shall be there in the cities of Gilead. We will pass over armed before the Lord into the land of Canaan, that the possession of our inheritance on this side of the Jordan may be ours.

And Moses gave unto the children of Gad and Reuben, and unto half the tribe of Manasseh, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land and the cities with their borders, even the cities of the country round about. And the children of Gad rebuilt Dibon, Ataroth, Aroer, Atroth, Shophan, Jaazer, and Jogbehah, Beth-nimrah, and Beth-haran, fortified cities; and folds for their sheep. And the children of Reuben built Heshbon, Elealeh, Kirjathaim, Nebo, and Baal-meon (their names being changed), and Shibmah; and gave other names to the cities which they had built. And the children of Manasseh went to Gilead, and took it, and dispossessed the Amorites who were in it; and other small towns thereof, and called them Havvoth-jair; and they took Kenath and the villages thereof, and called it Nobah.



(Illustration 13) Amorite Territory

The children of Israel continued their journey northward to Bashan, by the way of the King's Highway; and here the Amorite king Og of Bashan came out against Israel, to battle at Edrei, about twelve miles southeast of Ashtoreth.

And the Lord said unto Moses: Fear him not, for I will deliver him, all his people and his land into thy hand; and thou shalt do unto him as thou did unto Sihon the king of the Amorites, who dwelt in Heshbon (Hesbon). So the Lord their God delivered into their hands Og, the king of Bashan, the territory east of the Jordan River, from Mount Hermon in the north to the torrent valley of Jabbok in the south; and all his people, and all the sixty cities, until there was not one left. And all these cities were fenced with high walls, gates, and bars;

plus a great many unwalled towns, all the region of Argob. And the Amorites of Bashan were utterly destroyed, as were the Amorites of Heshbon. All their men, women and children were destroyed, but all the cattle and the spoil of the cities were taken for a prey. Og, king of Bashan, was the only surviving giant (acromegalic); his bedstead was made of iron, nine cubits long and four cubits wide. Thus, Israel took out of the hands of two Amorite kings all their land from the torrent valley of Arnon unto Mount Hermon; and the land was divided among the tribes of Reuben, Gad and half the tribe of Manasseh. And Moses reminded them saying: The Lord your God hath given you this land to possess it. All ye men of valor shall pass over Jordan armed, before your brethren the children of Israel. But your wives, your little ones, and your cattle (for they had much cattle) shall abide in your cities which I have given you; until the Lord have given your brethren rest, as well as unto you; when they also possess the land the Lord your God hath given them beyond Jordan; then shall ye return, every man unto his possession, which I have given you.

And Moses commanded Joshua, saying: Thine eyes have seen all the Lord your God hath done unto these two kings, so shall the Lord do unto all the kingdoms whither thou passeth. Ye shall not fear them, for the Lord your God shall fight for you. And Moses besought the Lord, saying: O Lord God, Thou hast begun to show Thy servant Thy greatness, and Thy mighty hand. For what God is there in heaven or in earth, that can do according to Thy works, and Thy might? I pray Thee, let me go over (as the commander of the armies), and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord would not hear him, for the sake of the children of Israel, saying: Let it suffice thee. Speak no more unto me of this matter. Get thee up into the top of Pisgah (Ras en-Siyaghah, a headland located about ten miles east of the location, where the Jordan empties into the Salt Sea, or the Dead Sea; a little northwest of Mount Nebo, or Jebel en-Neba); and lift up thine eyes westward, northward, southward, and eastward, and behold it with thine eyes. For thou shalt not go over the Jordan, before the children of Israel; but charge Joshua, and encourage him, and strengthen him; for he shalt go over before this people, and shall cause them to inherit the land which thou shalt see. So Moses dwelt in the valley of Heshbon (Hesbon), over against Beth-peor, about five miles north-northeast of Mount Nebo. (This is the same location where Balaam the Prophet was later taken by Balak, the king of Moab, as the final place to curse Israel.)

And the children of Israel also encamped in the plains of Moab, across the Jordan from Jericho, near Beth-peor (or Mount Peor). And when Balak, son of Zippor, king of the Moabites, saw all that Israel had done to the Amorites, he became sore afraid and distressed. So Moab said to the elders of Midian: Now shall this company of Israelites lick up all that are round about us, as an ox licketh up grass of the field? And Balak sent messengers unto Balaam, son of Beor to Pethor (Aram) in Mesopotamia, to call him, saying: Behold, there is a people come out of Egypt, and they cover the face of the earth, and they are encamped

over against my land. Come now, I pray thee, and curse this people for me; for they are too mighty for me. Peradventure I may prevail against them, and smite them, and drive them away. For I know that he whom thou blessest is blessed, and he whom thou cursest is cursed. And Balak offered money, cattle and great honors to Balaam to curse Israel. But th Lord forbad him to do so; and an angel of the Lord also opposed him on the way. So Balaam refused to go, for the Lord would not allow him to curse the people who were blessed by God; and he said unto the messengers of Balak: If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more. I shall only speak that which the Lord putteth in my mouth; and he sent them away. But because of Balak's insistence, and his own desire to see the children of Israel, Balaam did give in to Balak's request, and left Mesopotamia with the messengers of Balak; and travelled by the way of the Sea of Chinnereth (Sea of Galilee), through the Jordan unto the Salt Sea (Dead Sea); and Balak came to meet him in the city near the brook (river) Arnon, in the land of Moab. And Balak said unto Balaam: Did I not earnestly send unto thee to call thee? Wherefore came not thou unto me? Am I not able indeed to promote thee to honor? And Balaam replied: Lo, I am come unto thee. Have I now any power at all to say anything? The words that God putteth in my mouth, only those shall I speak. Then Balak took Balaam and the princes (rulers) of Moab to Kirjath-huzoth, and offered oxen and sheep. The next morning, Balak took Balaam to the high places (shrines) of Baal, so that he might view the camps of Israel from various locations. Then at a high place of Baal, a bare hill, Balaam said unto Balak to build seven altars and prepare there seven oxen and seven rams. And he stood by his burnt sacrifice with Balak and the princes of Moab, and said: Balak the king of Moab hath brought me from Aram (in Mesopotamia), out of the mountains of the east, saying: Come curse me Jacob, and denounce Israel. How shall I curse whom God hath not cursed? Or how shall I denounce whom the Lord hath not denounced? For from the top of the rock I see him (Israel), and from the hills I behold him. Lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and number even the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his! And Balak said unto Balaam: What hast thou done unto me? I brought thee to curse mine enemies, and behold, thou hast blessed them altogether. And he replied: Must I not take heed to speak that which the Lord hath put in my mouth? Then Balak said unto him: Come, I pray thee, with me into another place, from whence thou mayest see them. Thou shalt see but the utmost part of them, and shalt not be able to see all of them, and curse them for me from thence. And he brought Balaam into a lookout point, the field of Zophim, to the summit of Pisgah, and built here seven altars and offered a bullock and a ram on each altar. And Balaam stood with Balak and his princes of Moab by the burnt sacrifice, and said: Rise up, Balak, and hear; and hearken unto me thou son of Zippor: God is not a man, that He should lie, neither is He the son of man, that He should repent. Hath He said and shall not do it? Or hath He spoken, and shall

not make it good? Behold, I have received commandment to bless, and He hath blessed them; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel. The Lord his God is with him (Israel); and the shout of a king is among them. God brought them out of Egypt; and Israel hath, as it were, the strength of a unicorn (a wild ox). Surely no enchantment, nor divination can prevail against Israel, except it may be said, what hath God wrought! Behold, the people shall rise up as a great lion, and lift up as a young lion; Israel shall not lie down until he eat of the prey, and drink its blood. Then Balak said unto Balaam: Neither curse them at all, nor bless them at all. But Balaam answered: Told I not thee, that all the Lord speaketh, that I must do? And Balak said unto Balaam: Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse them for me from thence. And Balak brought Balaam to the top of Mount Peor (Beth-peor), that overlooks the desert, toward Jeshimon; and here also seven altars were built and seven bullocks and seven rams were offered at the altars. And when Balaam saw that it pleased the Lord to bless Israel, he performed no acts of divination or enchantment, as he did on the other two occasions, but he set his face toward the wilderness; and lifted up his eyes and saw the magnificent sight of the camps of Israel, their tents according to each tribe. And the spirit of God came upon him, and he fell into a trance, and uttered these words, while his eyes were open: How goodly are thy tents, O Jacob, and thy dwellings, O Israel. As the valleys are they spread forth; as gardens by the river side; as the trees of lign-aloes (soft resinous wood of a tree, burnt as perfume), which the Lord hath planted; and as cedar trees beside the waters. Water shall flow from his (Israel's) branches, and his seed shall be in many waters; and his kingdom shall be higher than Agag (the Amalekites), and shall be exalted. God brought him forth out of Egypt. He (Israel) hath, as it were, the strength of a unicorn. He shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched and lay down as a great lion, who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee. Now Balak's anger was kindled against Balaam, so he clapped his hands together, and said: I called thee to curse mine enemies and, behold, thou hast blessed them altogether these three times. Therefore, now flee thou to thy place. I thought to promote thee unto great honor; but lo, the Lord hath kept thee back from honor. And Balaam replied: Spoke I not to thy messengers, whom thou sent unto me, saying: If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind, but what the Lord saith, that will I speak? And now, behold, I go unto my people. Come therefore, and I will tell thee what this people shall do to thy people in the latter days, and he said: Balaam the son of Beor hath said, the man whose eyes are opened hath said, he who heard the words of God, and knew the knowledge of the Most High hath said, he who saw the vision of the Almighty, falling into a trance but having his eyes open thus hath said it: In the future shall come a Star out of Jacob; and a Sceptre shall rise out of Israel, and shall smite the corners of Moab,

and destroy all the children of Sheth. And Edom and Seir shall become a possession of Israel. Out of Jacob shall come he that shall have dominion, and shall destroy that which is left of the city. And Balaam glanced toward the territory of the Amalekites, and said: Amalek is counted among the first of the nations (that came into existence after the Flood), but in the end he will perish forever. Then he looked toward the Kenite territory, and said: Strong is thy dwelling place, and thou puttest thy nest in the rocks. Nevertheless Asshur shall carry thee away captive, and the Kenites shall be wasted. Alas, who shall live when God doeth this! And ships shall come from the coast of Chittim and shall afflict Asshur, and shall afflict Eber,and he also shall perish forever. Then Balaam rose up, and returned to his place in Mesopotamia; and Balak also went his way.

And while Israel was encamped in Shittim, the princes (rulers) of Moab and Midian began to plot secretly against them, by using intrigue and secret combinations; for they could not confront Israel in battle. So they used their daughters, whores, and prostitutes, to beguile the men of Israel and to corrupt their soul and make them weak. They devised mock rituals and ceremonies, and ways of worship to beguile Israel into believing how happy, generous and free they were, compared to the Israelites. And they did succeed in controlling and poisoning their minds, and taking many souls captive; and men of Israel fell into their snares and committed whoredoms with the daughters of Moab. Then they called the men of Israel into their sacrifices, and men did eat and bowed down to their gods and idols; and many joined themselves unto the worship of Baal at Mount Peor. Then, the Lord said unto Moses: Take all the chief men of Israel who were joined unto Baal of Peor and hang them before the Lord, facing the sun, that the Lord's wrath may be turned away from Israel. And Moses said unto the judges of Israel: Slay ye every one of your men that were joined unto Baal of Peor. And, lo, one of the children of Israel came and brought unto his brethren, a Midianitish woman in the sight of Moses and the elders of Israel, who were weeping before the tabernacle. And when Phinehas, the son of Eleazar the Aaronic high priest saw it, he rose up from among the congregation, and took a javelin in his hand, and went after them into the tent of the Israelite, and thrust them both in their belly. So the plague was stayed from the children of Israel. But those who had already died in the plague were twenty three thousand Israelites and one thousand Moabites and Midianites. And the Lord spoke to Moses, saying: Phinehas, the son of Eleazar the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake, that I consume not the children of Israel in my jealousy. Wherefore say unto him: Behold, I give my covenant of peace. And he and his seed shall have it, even the covenant of an everlasting priesthood (Aaronic Priesthood); because he was zealous for his God, and made an atonement for the children of Israel. The name of the Israelite who was slain with the Midianitish woman, was Zimri, son of Salu, the head of a patriarchal clan, among the Simeonites. And the name of the Midianitish woman was Cozbi, the daughter of Zur, who was head over a people. And the Lord spoke unto Moses, saying: Vex

the Midianites, and smite them. For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi.

And it came to pass that after the plague, which killed 23,000 Israelites, the Lord spoke to Moses and Eleazar the Aaronic high priest, saying: Take a census of all the congregation of the children of Israel, from twenty years old and upward, by their father's house, by each tribe; all that are able to go to war. Then Moses and Eleazar spoke to the elders and rulers of Israel in the plains of Moab by Jordan, near Jericho, to take the census, according to the Lord's commandment. (It may be recalled that nearly thirty-nine years prior to this, on the first day of the second month, in the second year after they came out of the land of Egypt, on Ziv/Iyyar 1, 1512 B.C., a similar census was taken of all the men twenty years old and upward, who were able to go to war, near Mount Sinai; and they totalled 603,550 men.) The following table shows the results of the census taken in the plains of Moab, before crossing the Jordan River. The total of all able-bodied men was 601,730, a net decrease of 1,820 men, after a period of nearly thirty-nine years:

		Census taken near Mt. Sinai (1512 B.C.)	Census taken in plains of Moab near Jericho (1474 B.C.)	Increase or (Decrease)	% Increase or (Decrease)
1.	The tribe of Reuben	46,500	43,730	(2,770)	(6)
2.	The tribe of Simeon	59,300	22,200	(37,100)	(63)
3.	The tribe of Gad	45,650	40,500	(5,150)	(11)
4.	The tribe of Judah	74,600	76,500	1,900	3
5.	The tribe of Issachar	54,400	64,300	9,900	18
6.	The tribe of Zebulun	57,400	60,500	3,100	5
7.	The tribe of Manasseh	40,500	52,700	12,200	30
8.	The tribe of Ephraim	32,200	32,500	300	1
9.	The tribe of Benjamin	35,400	45,600	10,200	29
10.	The tribe of Dan	62,700	64,400	1,700	3
11.	The tribe of Asher	41,500	53,400	11,900	29
12.	The tribe of Naphtali	53,400	45,400	(8,000)	(15)
	Total males twenty years old and upward, excluding the tribe of Levi	603,550	601,730	(1,820)	
	Plus the tribe of Levi, not numbered among the children of Israel; all males from one month old and upward	22,000	23,000	1,000	5%

(Illustration 14)

Census Data by Each Tribe of Israel (1512 B.C. and 1474 B.C.)

Thus after they moved from Almon-diblathaim, they encamped in the mountains of Abarim, before Mount Nebo; and they departed from here and moved to Beth-jesimoth (Jeshimoth; tell-el Azeimeh), about 11 miles southeast of Jericho, to Abel Shittim, a distance of about five miles, the last encampment on the plains of Moab near Jericho before crossing the Jordan into Canaan.

And the Lord spoke unto Moses, saying: Avenge the children of Israel of the Midianites. Afterward thou shalt be gathered unto thy people. And Moses spoke unto the congregation, saying: Arm some of you unto war, and go against the Midianites, and avenge the lords of Midian. Of every tribe, a thousand shall you send to the war, a total of twelve thousand (out of more than six hundred thousand able-bodied men). So Moses sent the twelve thousand men with Phinehas, son of Eleazar the Aaronic high priest, to the war, with the holy instruments and the trumpet to blow in his hand. And they warred against the Midianites, as the Lord commanded Moses, and they slew all the males, and the five kings of Midian, namely, Evi, Rekem, Zur, Hur, and Reba; and a Balaam, son of Beor (Bosor), was also slain. Then the children of Israel took all the women of Midian captives and their little ones, and took the spoils of all their cattle, flocks and goods; and burnt all their cities where they dwelt, and all their closed encampments, with fire. And they brought the captives, and their prey and the spoil unto Moses and Eleazar the priest, unto the camp of the children of Israel in the plains of Moab, by Jordan, near Jericho. And Moses and Eleazar the priest, and all the leaders of the congregation went forth to meet them outside the camp. And Moses was wroth with the captains over the thousands and over the hundreds, who returned from the battle, saying: Have ye saved all the women alive? Behold these caused the children of Israel, through the counsel of Balaam, to commit whoredom and trespass against the Lord in the matter of Peor, and caused the plague among the congregation of the Lord. Now therefore kill every woman that hath known a man by lying with him, and every male child among them. But all females that have not known a man by lying with him, keep alive for yourselves. And all those who have killed a person, or touched the body of a slain person, were to remain outside the camp; to purify themselves and their captives on the third day and on the seventh day; and to purify all their raiment, and all that is made of skins or goat's hair, or wood. Then Eleazar the priest said unto the men of war who went to battle: This is the ordinance of the law which the Lord commanded Moses, that the gold, silver, brass, iron, tin, lead, and everything that may withstand the fire, shall ye make it go through the fire, and it shall be clean; nevertheless all that abide not the fire, ye shall purify with water for cleaning impurity. And ye shall wash your clothes on the seventh day, and be clean. Afterward ye shall come into the camp.

Then Moses, Eleazar and the chief fathers of the congregation were commanded by the Lord to take inventory of all the spoil and booty of the war, and to divide it. The prey (females and beasts) was to be

divided into two parts; between those who took part in the war, and the rest of the congregation. And a tribute of five hundred each of persons, beef, asses, and sheep was levied unto the Lord, of the men who went to battle. Half of these, or 250 each, were to be given to Eleazar the priest for an heave offering (contribution) to the Lord; and of the half portion of the rest of the congregation, 50 each of persons, beef, asses, flocks and all manner of beasts were to be given to the Levites, who keep the charge of the tabernacle of the Lord. And it was all done according to the commandment of the Lord. This is the net inventory of the booty of the war with the Midianites; before a 0.2% tribute unto the Lord of them who went to war:

675,000	sheep
72,000	beef
61,000	asses
32,000	females who had not known man by lying with him

The portion that belonged to the 12,000 men who went to war, and the Lord's tribute amounted to:

337,500	sheep; less the Lord's tribute of 675 sheep
36,000	beef; less the Lord's tribute of 72 beef
30,500	asses; less the Lord's tribute of 61 asses
16,000	persons; less the Lord's tribute of 32 persons

The portion that belonged to the rest of the congregation, and the portion belonging to the Levites amounted to:

337,500	sheep; less the Levites' portion of 50 sheep
36,000	beef; less the Levites' portion of 50 beef
30,500	asses; less the Levites' portion of 50 asses
16,000	persons; less the Levites' portion of 50 persons

Then the officers who were over the thousands, the captains of thousands and hundreds, came near unto Moses, and said: Thy servants have taken the census of the men who went to war, and are under our charge; and there lacks not one man among us. Therefore, we have brought an oblation for the Lord, whatever each of us hath gotten of jewels of gold, chains, bracelets, rings, earrings and tablets, to make an atonement for our souls before the Lord. For every man of war had taken spoil for himself. So Moses and Eleazar the priest carried the gold and all the ornaments from them, and brought it into the tabernacle, for a memorial for the children of Israel before the Lord. And all the gold offering that was offered up to the Lord amounted to sixteen thousand seven hundred and fifty shekels (or about 513 troy pounds).

Thus, Moses the Melchizedek high priest, after the Order of the Son of God, of the tribe of Levi, the Prophet, Seer, Revelator, Writer, Commander and Lawgiver of the nation of Israel; supreme leader of the first holy nation of the Lord, separated from all other nations on

the face of the globe; and the Mediator of the firstborn of the Lord God of Jeshurun, was soon to be gathered unto his people, and die in a valley in the land of Moab. And these are the testimonies, statutes, judgements, and ordinances which Moses set before the congregation of the children of Israel, on the east side of the Jordan; in the valley over against Beth-peor; in the land of Sihon king of the Amorites, who once dwelt at Heshbon, and was smitten by the armies of Moses. And they possessed his land and the land of Og king of Bashan, from Aroer, which is by the bank of the torrent valley (river) Arnon, unto Mount Sion or Herman (also known as Sirion by the Sidonians; and as Shenir by the Amorites). The following is the substance of the last words of Moses spoken to the congregation of the children of Israel on the first day of the eleventh month, in the fortieth year (Shebat 1, 1474 B.C.), after they departed from the land of Egypt. Moses was 120 years old on this day:

Now hearken, O Israel, unto the statutes and judgements which I teach you, that you may do them and live; and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add any false doctrine unto the words which I command you, nor shall ye take out the weightier and hidden matters from them, to diminish or adulterate the commandments of the Lord your God. Your eyes have seen what the Lord did when the children of Israel worshiped Baal at Beth-peor (Mount Peor); for all those who worshiped Baal, the Lord your God destroyed from among you. Twenty-three thousand children of Israel perished in the plague. But every one who cleaved unto the Lord is alive unto this day. Behold, I have taught you statutes and judgements, as the Lord my God commanded me, that ye may abide in them, in the land whither ye go to possess it. Keep therefore and live all the commandments of the Lord; for these are your blessings, your wisdom and understanding, and your mission. And when the nations will hear them, they shall say: Surely this great nation is a wise and understanding people. For what nation is there so great who hath God so near unto them, as the Lord our God is; that in all things we call upon Him? And what nation is so great that hath statutes and judgements so righteous, as the law which I set before you this day?

Only take heed to yourselves, and keep your soul uncorrupted, lest you forget the things which your eyes have seen, and lest they depart from your heart forever. Teach them to your children, and their children's children. Remember the day when you stood before the Lord your God in Horeb (Mount Sinai), the Lord said unto me: Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days of their lives upon the earth, and that they may teach their children. And ye came near and stood at the foot of the mountain; and the mountain burned with fire of heaven, in the midst of darkness, clouds, and thick darkness. And the Lord spoke unto you out of the midst of the fire, and ye heard the sound of the words, but saw no similitude (likeness or form); only ye heard the voice of Him. And He declared unto you His covenant, even the Ten Commandments, which He commanded you to do and obey; and He wrote these words upon the

two tablets of stone. At that time the Lord commanded me to teach you statutes and judgements, that ye might abide in them and perform them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves: For ye saw no manner of similitude on the day that the Lord spoke unto you in Horeb (Mount Sinai) out of the midst of the fire, lest ye corrupt yourselves, and make graven images, or similitudes of the Lord thy God, and fall into idol worship (idolatry), and die spiritually the death of the natural man; and lest ye lift up your eyes unto heaven, and when you see the sun, the moon, and the stars, and all the host of heaven, be driven to worship them, and serve them, which the Lord your God hath forbidden you to do. The Lord hath divided them unto all nations under the heaven.

The Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto Him a people of inheritance, as ye are this day (first day of the eleventh month, or Shebat 1, 1474 B.C.). Take heed unto yourselves, lest ye forget the covenant of God, that idol worship of any kind is forbidden to you, for this evil is a great abomination in the sight of the Lord your God, and provokes Him to anger. I call heaven and earth to witness against you this day that if ye disobey the commandments of the Lord, ye shall utterly perish from the land whither ye go to possess it. Ye shall not prolong your days upon it, but shall be utterly destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen (gentiles). And there ye shall serve similitudes, the gods of wood, stone, metal and clay.

When ye have lived long enough in the land whither you goeth (the Promised Land), and generations have begotten children and their children's children, ye shall again corrupt yourselves, and worship idols, become carnal, sensual and devilish, and shall do evil in the sight of the Lord your God, and shall provoke Him to anger, and the Lord shall scatter you among other nations, among the heathen, where ye shall serve gods made in the image of man, the gods of wood, stone, metal and clay. But if from thence, you seek the Lord your God, with all your heart and with all your soul, you shall find Him. And when all these things are come upon you, and when you are in tribulation even in the latter days, if you turn to the Lord your God and be obedient to His statutes, judgements and commandments, He will not forsake you; for the Lord your God is a merciful God; and He remembers the covenant which He made with your fathers.

Ask now of the days that are past, which were before you, since the day that God created man upon earth; and ask from one side of heaven unto the other, whether there hath been any such thing as this great thing, or hath anything like it ever been heard? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take Him a nation by trials and tests, by signs and wonders, by war, and a mighty hand, and by a stretched out arm and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto you these things were shown that you might know that the Lord is God. There is none

else beside Him. Know it therefore this day, and keep it in thine heart that the Lord is the only God in heaven above and upon the earth beneath; there is none else.

Out of heaven He caused you to hear His voice, that ye might be instructed; and upon earth He showed you His great fire; and you heard His words out of the midst of the fire. Because He loved your fathers, He chose their seed after them, and brought you out in His sight with His mighty power out of Egypt; to drive out the nations before you that are greater and mightier than you; to bring you, and give you their land for an inheritance; as is the case this day. You shall therefore keep His statutes and commandments which I set before you this day and be obedient to them, that it may be well with you, and with your children after you, and that you may prolong your days in the land, which the Lord your God giveth you forever.

Then Moses set apart three cities of refuge, on the east side of the Jordan, for the unintentional man slayer, namely Bezer on the plateau of the Reubenites, and Ramoth in Gilead of the Gadites; and Golan in Bashan of the Manassites.

And Moses continued to exhort and expound, saying: Hear, O Israel, the statutes, judgements, commandments and ordinances which I speak in your ears this day, that ye may learn them and keep them and obey them. The Lord did not make this covenant with our fathers, but only with us, who are here alive this day. The Lord talked to you face to face from the mount (Sinai), out of the midst of the fire. I stood between the Lord and you at that time, to show you the word of the Lord; for ye were afraid of Him, by the reason of the fire, earthquake, thunder and lightnings and the sound of the trumpet. And when ye heard the voice out of the midst of the darkness, for the mountain did burn with fire, ye came near unto me, even all the heads of your tribes and your elders; and ye said: Behold the Lord our God hath shown us His glory and His greatness, and we have heard His voice out of the midst of the fire. We have witnessed this day that God doth talk with man, and that He liveth. Now, therefore, if we hear the voice of the Lord our God any more, this great fire will consume us, and we will die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Go thou (Moses) near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear thee, and be obedient.

And the Lord heard the voice of your words, when ye spoke unto me (Moses); and the Lord said unto me: I have heard the voice of the words of this people who have spoken unto thee. They have well said that which they have spoken. O that there were such an heart in them, that they would fear me and keep all my commandments always, that it might be well with them, and with their children forever! Go say to them, get you into your tents again. But as for thee (Moses), stand thou here by me; and I will speak unto thee all the commandments and statutes, and judgements and ordinances, which thou shall teach them, that they may do them in the land which I give them to possess it.

Therefore, O Israel, ye shall be obedient to the commandments, statutes and judgements of the Lord your God, which I set before you this day. Ye shall not turn aside to the right hand or to the left. Ye shall observe all that the Lord your God hath commanded you, that ye may live; and that it may be well with you, and ye may prolong your days in the land which ye shall possess. **Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.** And these words, which I have set before you this day, shall be in thine heart. And you should teach them diligently unto your children, and talk of them during your wakeful hours; and bind them for a sign upon your hand; and as frontlets between thine eyes (two tiny square leathern boxes, containing scrolls of parchment, are bound on the left arm and forehead, known as *Phylacteries*, and are worn by the Jews during morning prayer, in remembrance of the law of God, given by the hand of Moses).

And you shalt write them upon the posts of thy house, and on thy gates (passages of the law written on tiny scrolls, enclosed in a small container and nailed to the right door post or gate, are also an ordinance of remembrance; these are known as *Mezuzot* to the Jews).

And it shall be that when the Lord your God shall have brought you into the land which He had sworn unto your fathers, to Abraham, Isaac, and Jacob; to give you goodly cities which you builded not; and houses full of good things, which you filled not, and wells digged, which you digged not, vineyards and olive trees, which you planted not; and when you shall have eaten and be full, then beware lest you forget the Lord which brought you forth out of the land of Egypt, from the house of bondage. You shall fear the Lord your God, and serve Him, and live by His name. Ye shall not go after other gods, the gods of the people which are round about you; for the Lord your God is a jealous God, lest the anger of the Lord be kindled against you, and destroy you from off the face of the earth. Ye shall also not tempt the Lord your God, and put Him to the test, as you have done on several occasions in the wilderness. Therefore, you shall diligently keep all the commandments of the Lord your God; and do that which is right and good in the sight of the Lord, that it may be well with you. And when your son or daughter asketh you: What do the testimonies, statutes, judgements and ordinances of the Lord our God mean? Then you shall say unto your children: We were in bondage in Egypt under Pharaoh; and the Lord brought us out of Egypt with a mighty hand. And the Lord showed signs and wonders, great and sore, and grievous upon Egypt, upon Pharaoh and his household, before our eyes. And he brought us out from thence, that He might bring us in, to give us the land which He had sworn unto our fathers. And the Lord commanded us to do all these statutes, and judgements, to fear the Lord our God, for our good always, that He might preserve us alive, as He hath unto this day. And it shall be our righteousness, if we observe and do all these commandments before the Lord our God, as He hath commanded us.

On the same day Shebat 1, 1474 B.C., Moses continued to expound and exhort the statutes, judgements, ordinances, and commandments

to the congregation of Israel, saying: When the Lord your God shall bring you into the land whither you goest to possess it, and hath cast out many nations, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites; these seven nations greater and mightier than you; and when the Lord thy God shall deliver them before you, you shall smite them, and utterly destroy them. You shall make no covenant with them, nor show mercy unto them. Neither shall you make marriages with them. Your daughters shall you not give unto their sons, nor their daughters shall you take unto your sons. For they will turn away your children from following the laws given to you. But ye shall destroy their altars, and break down their idols, images and pillars; and cut down their groves (Asherim), and burn their graven images with fire. For you are an holy people, a nation consecrated to the Lord your God. The Lord your God hath chosen you to be a special (peculiar) people unto Himself, above all other people upon the face of the earth.

The Lord did not set His love upon you, nor chose you, because ye were more in number, for ye were the fewest of all people. But because the Lord loved you and your fathers and had sworn unto them, thus He hath brought you with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. Know therefore that the Lord your God is the only true and living God, the faithful God, which keepeth covenants, and bestows mercy upon those who love Him and keep His commandments, to a thousand generations. And He repayeth (punishes) them that hate Him, to their face, to destroy them. He will not be slack to him that hateth Him. He will surely repay him to his face. (It shall be shown on their faces.) Therefore, thou shalt keep all His commandments, and the statutes and judgements, which I have set before you this day, that it may be well with you.

Wherefore it shall come to pass, if ye hearken to these judgements, and keep and do them, that the Lord your God shall keep unto you the covenant and the mercy which he had sworn unto thy fathers. And He will love you, and bless you, and multiply you. He will also bless the fruit of your womb, and the fruit of your land, your grain (corn) and your wine, and oil, the increase of your cattle and the flocks of your sheep, in the land which He had sworn unto your fathers to give you. You shall be blessed above all people. There shall not be a male or female barren among you, or among your cattle. And the Lord will take away from you all sickness, and will put none of the evil diseases of Egypt, which you knowest, but will lay them upon all those that hate you. And ye shall consume all the people which the Lord your God shall deliver you. Your eyes shall pity them not, for they shall be pricks in your eyes, thorns in your sides, vexation to your spirit, and a snare unto thee; they will lead you astray into eternal misery and torment. Thou shalt not be afraid of them, but shall well remember what the Lord your God did unto Pharaoh, and unto all Egypt. As the great trials which your eyes have seen, and as by His wonders, and mighty hand, and stretched out arm, the Lord your God brought you out; so shall He do unto all the people of whom you are afraid. Moreover, the Lord your God shall send the hornet among

them, until they that are left, and hide themselves from you, be destroyed. You shall not be terrified by them, for the Lord your God is among you, a mighty and awesome God. The Lord your God will put out these nations before you little by little. You may not consume them all at once, lest the wild animals (beasts) become too numerous for you. But the Lord your God shall deliver them unto you, and throw them into great tumults. And He shall deliver their kings into your hands, and you shall destroy their names from under heaven. There shall no man be able to stand before you, when you have destroyed them.

The graven images of their gods shall ye burn with fire. You shall not desire the silver or gold that is on them, nor take it unto yourselves, lest you be snared therein, for it is an abomination to the Lord your God. Neither shall you bring such abomination into your house, lest ye be cursed like it; but ye shall utterly detest it, and utterly abhor it, for it is a cursed thing.

All the commandments which I set before you this day (on Shebat 1, 1474 B.C.) shall ye observe to do, that ye may live, and multiply. And you shall remember all the ways the Lord your God led you these forty years in the wilderness, to humble you, to prove you, to know what was in your hearts, whether you would keep His commandments, or not. And He suffered you to hunger, and fed you with manna, which you knew not, neither did your fathers; that He might make you know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord. Your raiment waxed not old upon you, neither did your feet swell these forty years. You should also consider in your heart that as a man chasteneth his son, so the Lord your God chasteneth you. Therefore you shall keep the commandments of the Lord your God, to walk in His ways, and to fear Him. For the Lord your God bringeth you into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates, a land of olive trees, and honey. A land wherein ye shalt eat bread without scarceness, a land of abundance, whose stones are iron, and out of whose hills you may dig bronze, copper, brass. When you have eaten and are full, then ye shall bless the Lord your God for the good land which He hath given you. Beware that you forget not the Lord your God, in not keeping His commandments, judgements, and statutes; lest when you have eaten and are full, and have built goodly houses, and dwelt therein; and when your herds and your flocks multiply; and your silver and gold, and all that you have is multiplied; your heart be lifted up with pride and you forget the Lord your God, which brought you out of the land of Egypt, from the house of bondage. The Lord your God who led you through the great and terrible wilderness, where were fiery serpents, scorpions; and no water, and He brought you forth water out of the rock of flint; and fed you with manna, which thy fathers knew not, that He might humble you, and prove you, and that it may be good at your latter end. And when you say in your heart, it is my own power and might of mine hand that have gotten me this wealth, remember the Lord your God. For it is He that giveth you

power to get wealth, that He may establish His covenant, which He had sworn unto thy fathers, as it is this day.

And it shall be that if you do forget the Lord thy God, and walk after other gods, and serve them, or worship them, I testify this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish.

Hear, O Israel, this day. Thou art to pass over the Jordan, to go in to possess nations powerful and mightier than yourselves, cities great and fenced up high; a people powerful and tall, the children of the Anakim (acromegalic giants), about whom you have heard the saying: Who can stand before the children of Anak! Understand therefore, O Israel, this day (Shebat 1, 1474 B.C.), that the Lord thy God is He which goeth over before you, as a consuming fire, to subdue them before you; then shall they be driven out and destroyed by you. Speak not in your hearts, after the Lord your God hath cast them out from before you, saying: For our righteousness the Lord hath brought us in to possess this land; nay, but for the wickedness of these nations the Lord doth drive them out before you. Not for your righteousness, or for the uprightness of your heart do you go to possess their land; but for the wickedness of these nations the Lord your God doth drive them out, that He may fulfill the promise which He had made unto your fathers, Abraham, Isaac, and Jacob. Understand therefore that the Lord thy God giveth you this good land not for the sake of your righteousness, for you are a stiffnecked people. Remember, and forget not how you provoked the Lord your God to wrath in the wilderness. From the time you departed Egypt, until ye came unto this place, ye have been rebellious against the Lord. Also in Horeb (Mount Sinai) ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you. When I was gone up into the mount (Sinai) to receive the tablets of stone, the tablets of the covenants, which the Lord made with you, I abode in the mount forty days and forty nights, I neither did eat bread nor drink water for forty days. And at the end of forty days, the Lord gave me the two tablets written with the finger of God, all the words which the Lord spoke with you from the mount, out of the midst of the fire, in the day of the assembly.

And the Lord said unto me: Arise, get thee down quickly from hence, for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them. They have made themselves a calf and worshiped it. And the Lord spoke unto me, saying: I have seen this people, and behold it is a stiffnecked people. Let me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they. And when the Lord sent you from Kadesh-barnea, saying: Go up and possess the land which I have given you, ye rebelled against the commandment, and would not go, for ye believed Him not, nor hearkened to His voice. Ye have been rebellious against the Lord from the day I knew you. And it came to pass that again I fell down before the Lord forty days and forty nights, as before, because the Lord had said that He would destroy you. I prayed therefore

unto the Lord, and said: O Lord God, destroy not Thy people and Thine inheritance, which Thou hast redeemed through Thy greatness, which Thou hast brought forth out of Egypt with a mighty hand. Remember Thy servants Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness or sin.

And now, Israel, what doth the Lord your God require of thee, but to fear the Lord your God, to walk in all His ways, and to love Him, and to serve the Lord with all your heart, and all your soul; to keep His commandments and statutes which I set before you this day, for your good? Behold, the heaven and the heaven of heavens is the Lord's, the earth also with all there is in it. Circumcise therefore the foreskin of your hearts (purify your hearts), and be no more stiffnecked. For the Lord your God is the God of gods and the Lord of lords, a great God, a mighty and terrifying one which regardeth not persons, nor taketh reward. Therefore you shall fear the Lord your God; Him alone shall you serve, and to Him shall you cleave, and make an oath in His name. He is your praise and glory; which hath done all the great and terrifying things, that your eyes have seen. Your fathers went down to Egypt with seventy men (males); and now the Lord your God hath made you as the stars of heaven for a multitude.

The land whither you go to possess it, is not as the land of Egypt, from whence ye came out, where you broadcast your seeds and watered them, then stamped with your feet, as a vegetable garden; but the land whither you go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the Lord your God careth for. The eyes of the Lord are always upon it, from the beginning unto the end of the year. And if ye hearken diligently unto the commandments that I set forth before you this day, to love your God with all your heart and with all your soul, He will give you the rain of your land in due season, the first rain and the latter rain, that you may gather in your grain, wine and oil. And He will send grass in your fields for your cattle, that you may eat meat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn not aside to serve other gods, and worship them; lest the Lord's wrath be kindled against you, and He shut up the heaven, that there be no rain, and the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you.

Behold I set before you this day a blessing and a curse; a blessing if ye obey the commandments, and a curse if ye will not obey the commandments of the Lord your God, and turn aside out of the way to go after other gods of the natural man.

Furthermore, ye shall not do after all the things that we do here this day, every man doing whatsoever is right in his own eyes; for ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. But when you cross over the Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when He giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose to cause His name to dwell (temple, or sanctuary). Thither shall ye bring

all that you are commanded to bring; your burnt offerings, your sacrifices, your tithes, the heave offering of your hand, and all your vows which ye vow unto the Lord. And ye shall rejoice before the Lord your God, ye and your sons and daughters, your menservants and maidservants; and the Levites who are within your gates, forasmuch as they have not part nor inheritance with you. Take heed to yourselves that you offer not your burnt offerings in every place that you see, but only in a place which the Lord shall choose in one of the tribes. There you shall offer your burnt offerings, and there you shall do all which has been commanded to you. Take heed to thyself that you forsake not the Levite, as long as you live upon the earth.

If there arise among you a false prophet or a dreamer of dreams, and giveth you a sign or wonder; and the sign or wonder comes to pass, and he says: Let us go after other gods, and serve them, you shall not hearken to the words of such a prophet; for the Lord your God proveth (tests) you, to know whether you love the Lord your God with all your heart and with all your soul. Ye shall hearken only to the voice of the Lord your God, and keep His commandments, and serve Him alone, and cleave unto Him. And if thy brother or sister, or thy son or daughter, or Thy spouse or friend, or any other relative entice thee secretly to go a whoring after other gods, or to serve or worship them, thou shall not consent unto that person, nor hearken unto him; neither shall thine eye pity him, nor spare or conceal him.

And when you have entered the land which the Lord your God giveth you, and possess it, and dwell there, for some time, and say: We will set a king over us, like all the nations that are around us; ye may by all means set a king over you, whom the Lord thy God shall choose, from among thy brethren. You may not set a stranger (alien) over you, who is not your brother. And the king that ye shall choose shall not multiply horses to himself, nor cause the people to return to Egypt, so that he may multiply his horses. For the Lord hath said unto you, ye shall from now on return no more that way. Neither shall the king of Israel multiply his wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold. And when he sitteth upon the throne of his kingdom, he shall write him a copy of this law in a book out of that which is in the hands of the priests the Levites. And he shall read and search the Scripture all the days of his life; that he may learn to fear the Lord his God, to keep all His commandments, statutes and judgements, and live them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandments to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he, and his children (family), in the midst of Israel.

The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel; they shall eat the offerings of the Lord made by fire, the Lord is their inheritance. Therefore they shall have no inheritance among their brethren; the Lord is their inheritance, as He hath said unto them. And this shall be the priest's due from the people, from them that offer sacrifice, whether it be ox or sheep; they shall

give unto the priest the shoulder, and the two cheeks, and the maw (stomach). The firstfruits of your grain, of your wine, oil, and the fleece of your sheep shall also be given to him. For the Lord your God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons forever. And if a Levite come from any of thy gates (cities or towns) out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the Lord shall choose, then he shall minister in the name of the Lord his God, as all his brethren the Levites do, who stand there before the Lord. The Levites shall have like portions to eat, beside that which cometh of the sale of his patrimony (heritage, inheritance).

When you are come into the land which the Lord thy God giveth you, you shall not learn to do after the abominations of those nations. There shall not be found among you anyone that maketh his son or daughter to pass through the fire, or that useth divination, or an enchanter, a soothsayer, a witch, a charmer, or a consulter of familiar (evil, unclean) spirits, or a wizard or a necromancer. For all that do these things are an abomination unto the Lord. And because of these abominations the Lord your God doth drive them out before you. Thou shalt be perfect and spotless with the Lord. For these nations, which you shall possess, hearkened unto the enchanters and diviners and soothsayers and such, and became a snare, that leads you captive unto endless torment, misery, and spiritual death. The Lord your God hath not suffered you to do these abominations.

The Lord your God will raise up unto you a Prophet (Jesus Christ) from the midst of you, of your brethren, like unto me; unto him ye shall hearken, according to all that you desired of the Lord your God in Horeb (Mount Sinai) in the day of the assembly. Remember, when you saw the great fire, mountain smoking, thunderings and lightnings, and the noise of the trumpet, saying: Speak thou (Moses) with us, and we will hear; but let not God speak with us, lest we die. And the Lord said unto me: They have well said that which they have spoken. I will raise them up a prophet (Jesus Christ) from among their brethren, like unto thee, and will put words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he will speak in my name, that person will be judged accordingly.

But a false prophet, who presumes to speak a word in My name, which I have not commanded him to speak, or if he speaks in the name of other gods, that prophet shall die. And if you say in your hearts, How shall we know the words which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, and if the thing follow not, nor comes to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously; you shall not be afraid of him concerning that which he hath spoken.

And if there arise among you a prophet, or a dreamer of dreams, and gives you a sign or a wonder; and the sign or wonder comes to pass, and he says unto you: Let us go after other gods, and serve them or

worship them, you shall not hearken unto the words of that prophet. Know ye also that the Lord proves (tests) you, to know if you truly love the Lord your God with all your heart and soul, and obey all His commandments. And if thy brother, a relative, or friend entice thee secretly, saying: Let us go serve other gods, the gods of the people which are round about you, near to thee, or far from thee, from one end of the earth unto the other, thou shalt not consent to that person, nor hearken unto him; neither shalt thine eyes pity or spare him, nor conceal him. Thine hands shall be first upon him, and afterwards the hand of all the people; for he hath sought to thrust thee into eternal torment and misery, leading thee away from the Lord thy God unto spiritual death. Such a person shalt be put to death, that Israel may fear the Lord, which brought you out of the land of Egypt, and do no more such wickedness, as is now among you.

And when ye go out to battle against your enemies, and see the horses and chariots, and people more in number than you, be not afraid of them; for the Lord your God is with you, which brought you out of the land of Egypt. And it shall be that when you are come near to battle, that the (Aaronic) priest shall approach and speak unto the people, and say: Hear, O Israel, ye approach this day unto battle against your enemies. Let not your heart faint, fear not, and do not tremble, nor be terrified because of them. For the Lord your God is He that goes with you, to fight for you against your enemies, to save you. And the officers shall speak unto the armies, saying: What man is there that hath built a new house, and hath not dedicated it? Let him go and return to his house, lest he die in the battle, and another man dedicate it. And what man is there that hath planted a vineyard, and hath not yet eaten of it? Let him also go and return unto his house, lest he die in the battle, and another man eat of it. And what man is there that hath betrothed a wife, and hath not taken her? Let him go and return unto his house, lest he die in the battle, and another man take her. And the officer shall speak further unto the armies, saying: What man is there that is fearful and fainthearted? Let him go and return unto his house, lest his brethren's heart faint (melt) as well as his heart. And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

And when you come near unto a city to fight (war) against it, then proclaim peace unto it. If they answer in peace and open unto you, then it shall be that all the people in that city shall become tributaries unto thee, and they shall serve thee. If they make no peace with you, but make war against you, then you shall besiege that city. And when the Lord your God hath delivered it unto you, you shall smite every male thereof with the edge of the sword. But the women, little children, cattle, and all the spoil of that city, shall you take unto yourselves. Thus also shall you do unto all the cities which are not located in the land of your inheritance, but are far off in distant lands. You shall not save one man alive, but utterly destroy them, namely: the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the

Jebusites; that they corrupt not your soul by their divinations, wizardry, and secret combinations. For all such things are abominations to the Lord your God and He abhors them.

When thou goeth to war against thine enemies, and the Lord thy God hath delivered them into thine hands; and thou hast taken them captive, and desireth to marry a goodly woman among the captives; then, thou shalt bring her home to thy dwelling, and she shall shave her head, and cut her nails, and put away the raiment of her captivity, and remain in thy dwelling and bewail her father and mother a full month. Then thou may go into her, and become her husband, and she thy wife. If thou hast no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her, nor treat her harshly, because thou hast humbled her.

If a man hast two wives, one beloved and another hated (despised), and both have borne him sons; and if his firstborn were to be of the hated one, then it shall be that when he maketh his sons to inherit that which he hath, he shall not put the son of the beloved over the firstborn of the hated. But he shall acknowledge the son of the hated as his firstborn, by giving him double portion of all that he hath; for he is the beginning of his strength. The right of the firstborn is his, unless he is judged to be stubborn, rebellious or morally corrupt.

When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because she hath some uncleanness in her, then let him write a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed, she may become wife of another man. If the latter husband writes her a bill of divorcement or dies, her former husband shalt not take her again to be his wife, if she was defiled by the latter. For that is an abomination before the Lord, and brings guilt upon the land, and causes the land to sin. And when a man hath taken a new wife, he shall not go out to war, nor shall he be charged with any business, but he shall be free at home one year, and be happy with his wife which he hath taken.

He that is wounded in the stones (testes), or hath his privy member cut off, shall not enter into the congregation of the Lord. A bastard shall not enter into the congregation of the Lord even to his tenth generation. An Ammonite or Moabite shall not enter into the congregation unto the tenth generation, and forever. Thou shalt seek neither their peace nor their prosperity in all your generations, forever. Thou shalt, however, not abhor an Edomite, for he is thy brother, nor shalt thou abhor an Egyptian, because thou wast a stranger in his land. The children that are begotten of them, may enter the congregation of the Lord in their third generation.

When thou lendeth thy brother anything, thou shalt not go into his house to fetch his pledge. Thou shalt stand outside and the man to whom thou did lend shall bring out the pledge outside unto thee. If a man be poor, thou shalt not sleep with his pledge, but deliver him another pledge again when the sun goes down, that he may sleep without worry, and bless thee. And it shall be counted righteousness unto thee before

the Lord thy God. Thou shalt also not take the lower or upper millstone as a pledge, for it is equivalent to taking a man's life as a pledge.

Take heed in the plague of leprosy, that thou observe diligently, and do according to that which the priest-Levites shall tell you, as I have commanded them. Remember what the Lord thy God did unto Miriam at Hazeroth.

Ye shall not oppress an hired servant that is poor and needy, whether he be your brother or a stranger within your gates (towns or cities). The same day you shall pay him his wages, even before the sun goes down; for the laborer is a poor man and setteth his heart upon his wages; lest he cry against thee unto the Lord, and it be a sin unto thee.

Thou shalt not pervert justice due to a person being a stranger or fatherless; nor take a widow's raiment as pledge, but remember that thou wast a slave (bondman) in Egypt, and the Lord thy God redeemed thee.

When thou cuttest down the harvest in thy field, in the land of thy inheritance, and hast forgotten a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands. And when thou beatest thine olive tree, thou shall not go over the boughs again; and when thou gathereth the grapes of thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, the fatherless, and for the widow.

And if one be found slain in the land which the Lord giveth thee to possess, lying in the field; and it be not known who hath slain him; thou and thy elders and judges shall come forth, and they shall measure the distance to the cities which are round about the corpse. And it shall be that the elders of the city which is closest to the corpse of the slain man, shall bring down a heifer into a rough valley, which is neither plowed or sown, and shall strike the heifer's neck in the valley. And the priests of the sons of Levi shall come near, for the Lord thy God hath chosen them to minister unto Him, and bless in the name of the Lord. By their word shall every controversy and every case of assault be tried. And all the elders of the city, which is closest to the corpse of the slain man, shall wash their hands over the heifer that is beheaded in the valley, and say: Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed; and let atonement be made for them, and lay not innocent blood unto the people of Israel's charge. And, in this manner shalt thou put away the guilt of innocent blood from among you, and the blood shall be forgiven them.

Judges and officers shall be placed within each tribe in all your towns and cities, which the Lord your God gives you. And they shall judge the people with just judgement; and not pervert justice, nor show partiality. They shall not respect persons, nor take gifts, for a gift doth blind the eyes of the wise, and pervert the words of the righteous. Only that which is wholly just, shall they follow.

And on the same day, Shebat 1, 1474 B.C., Moses reminded the children of Israel as to what they may or may not eat, and what things are clean and unclean; and sexual immorality, plural marriages, marriage to brother's widow, just weights and measures, sanitation, usury and vows. Israel was not to eat anything that dies of itself; it may, however, be given to a stranger, that he may eat it, or it may be sold to an alien; nor was Israel to seethe a kid in his mother's milk.

And Moses continued to exhort and expound, saying: If thou happen to chance upon a bird's nest in a tree or on the ground, and the dam (mother) sitting with the young, thou shalt not take the dam with the young. But thou shalt let the dam go, and may take the young, that it may be well with thee, that thou may prolong thy days upon the land, which the Lord God giveth thee. And when thou buildest a new house, thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if anyone fall from hence. Thou shalt also not sow thy vineyard with diverse seed, lest the fruit of thy vineyard be defiled; thou shalt not plow with an ox and an ass together; nor shall thou muzzle the ox when he treadeth out the grain (corn). And if thy brother's ass or ox fall down by the way, thou shalt not hide thy face, but surely help him to lift up the beast. And if thy brother's cattle or sheep or anything else is lost, thou shalt help him find it, and restore to him, that which thou hast found, and belongs to him.

Thou shalt not deliver unto his master the servant who is escaped from his master unto thee. He shalt dwell with thee, even in one of the towns or cities among you, where it pleases him best, and thou shalt not oppress him. And there shalt be no whore among the daughters of Israel, nor a Sodomite among the sons of Israel. And thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God. And when thou maketh a vow, thou shalt not slack to pay it, for the Lord thy God will surely require it of thee, and it would be a sin in thee. But if thou forbear the vow, it shall be no sin to thee. That which goes out of thy lips, thou shall keep and perform, even the freewill offering, according to the vow unto the Lord. Thou shalt not lend upon usury (interest) to thy brother; usury of money, usury of victuals or any other which is lent upon usury; that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it. Thou may lend upon usury unto a stranger.

The tithe of your grain (corn), wine, and oil, and of the firstlings of your herds and flocks, you shalt eat before the Lord thy God, in the place which the Lord shall choose (after ye cross over the Jordan and possess all the land of your inheritance), that you may learn to fear the Lord your God and remember Him always. And if the way to this place be too long for you, so that you are not able to carry all your tithe offerings; and if the place that the Lord shall choose to set His name there be too far from you, and when the Lord hath blessed you in the land of your inheritance; then you shall turn the offering into money, and bind up the money in your hand, and shall go to the place which the

Lord shall choose; and bestow that money for whatsoever your soul desireth, for oxen, or sheep, or wine, or strong drink, or for whatsoever your soul desireth; and you shall eat there before the Lord your God,and rejoice with your household. And the Levite that is within your gates (towns or cities), you shall not forsake; for he hath no part nor inheritance with you. At the end of three years you shall bring forth all the tithes of your increase the same year, and shall lay it up within your gates. And the Levite, because he hath no part nor inheritance with you, and the stranger, and the fatherless, and the widow, who are within your gates, shall come, and eat and be satisfied; that the Lord your God may bless you in all the work of your hand.

And the children of Israel shall give unto the Levite of the inheritance of their possession, cities to dwell in, for he hath no part nor inheritance with Israel. Ye shall give the Levites open areas for fields and pasture. They shall have cities to dwell in, and suburbs for their livestock, property and goods. Their suburbs shall reach from the wall of the city outward a thousand cubits (about 1,750 feet) all around it. And ye shall measure from the outside of the city, from the end of the thousand cubits, two thousand cubits each toward the north, south, east and west. This shall be to them the suburbs of the cities, with the walled city in the midst. Thus the children of Israel shall give the Levites a total of forty-eight cities, with their suburbs; of which six shall be the cities of refuge, three on the east side of the Jordan, and three in the land of Canaan, on the west side. These six cities of refuge shall be appointed for the man slayer who may flee thither, who killeth a person unintentionally, that the manslayer die not, until he stands before the congregation for judgement. These six cities shall be a place of refuge, both for the children of Israel, for the stranger, and sojourner among them. But if a person commits murder intentionally, he must be put to death.

At the end of every seven years (sabbatical year) Israel was to make a release, and pardon (or cancel) debts. Every creditor that lendeth ought unto his fellowman (neighbor) was to release the debt. He was not to exact it of his fellowman, or his brother; because it is called the Lord's release. Of a foreigner he may exact it again, but shall release his brother from the debt, to the end that there may be no needy or poor among the children of Israel; and they be greatly blessed in the land which the Lord thy God giveth them for an inheritance to possess it.

And if your brother, an Hebrew man or woman, be sold unto you, and serve you six years, then in the seventh year you shall let him go free. And when you set him free, you shall not let him go away empty handed; thou shall furnish him liberally out of thy flock, out of thy threshing floor, out of thy winepress, and out of all with which the Lord your God hath blessed you. And you shall remember that you were a bondman in the land of Egypt, and the Lord your God redeemed you. And it shall be that if your bond person say unto you: I will not go away from you, because he loveth you and your house, because he is well with you, then you shall bring him before God (God's representatives, or judges);

and his master shall pierce his ear through with an awl unto the door or the door post, and he shall be your servant forever. You shall do the same with the maidservant.

All the firstling males that come of your herd and of your flock you shall sanctify unto the Lord your God. You shall not put to work the firstlings of your bullocks, nor shall you shear the firstlings of your sheep. You and your household shall eat them before the Lord your God annually, in the place which the Lord shall choose. And if there be any blemish in them, if they be lame, or blind, or ill, you shall not sacrifice them unto the Lord your God. You shall eat them within your gates (towns, cities). Only you shall not eat the blood of the animal, but pour it upon the ground as water.

Israel shall keep the passover; also the feast of unleavened bread (unfermented cakes), the feast of weeks (harvest or pentecost), and the feast of tabernacles (ingathering or booths). Three times a year shall all males appear before the Lord your God at these three feasts in the place that the Lord shall choose. And they shall not appear before the Lord empty, every man shall give as he is able, according to the blessings of the Lord which He hath bestowed upon you.

And it shall be, when thou art come into the land which the Lord thy God giveth thee for an inheritance and a possession, and to dwell in, that in the third year, thou shalt take of the firstfruits of all that which is brought forth from the ground; and put in a basket, and take it to the place which the Lord shall choose out of all the twelve tribes, to put His name there. Before thou taketh thy offerings to the Lord, thou shalt tithe a portion of all of thine increases in the third year, unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy cities and towns (gates), and be filled. Then, thou shalt present thy basket to the priest at the holy place, saying: I profess this day, unto the Lord my God, that I am come unto the country which the Lord had sworn unto our fathers. And the priest shall take the basket out of your hand and set it before the altar of the Lord. And thou shalt speak and say before the Lord thy God: A Syrian (Aramaean) ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great and mighty and populous; and the Egyptians treated us harshly, and afflicted us and laid upon us hard bondage. But when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, our toil and oppression. And the Lord brought us forth out of Egypt with a mighty hand, an outstretched arm and with terrifying signs and wonders. And He hath brought us into this place, and given us this land, a land which floweth with milk and honey. And now, behold I have brought the firstfruits of the land, which Thou, O Lord, hast given me. I have brought Thee the consecrated things out of mine household, and also have given them unto the Levite, the stranger, the fatherless, and the widow, according to all Thy commandments. I have not transgressed Thy commandments, neither have I forgotten them. I have not eaten in mourning, nor have I taken away ought thereof for any unclean use, nor given ought thereof

for the dead; but I have hearkened to the voice of the Lord my God, and have done according to all that Thou hast commanded me. May Thou look down from Thy holy habitation, from heaven, and bless Thy people and the land which Thou hast given us.

Then thou shalt worship before the Lord; and rejoice in every good thing, which the Lord thy God hast given unto thee and thine household.

This day (Shebat 1, 1474 B.C.) the Lord thy God hath commanded thee to do these statutes, judgements and ordinances. Thou shalt therefore keep and do them with all thine heart and with all thy soul. Thou hast declared this day to choose the Lord thy God, and walk in His ways, and keep His statutes, commandments and judgements and to hearken unto His voice. And the Lord hath confirmed this day that He chooseth you to be His peculiar people, to make you high above all nations on the face of the earth, a nation of holy people, if ye should keep all His commandments.

And on this same day, Moses and the elders of Israel commanded the people, saying: Keep all the commandments which have been set before you this day. And when ye pass over the Jordan into the land which the Lord your God giveth you, you shall set up large stones in plaster, and write upon them the words of this law very plainly; and set them up in Mount Ebal (now known as Jebel Islamiah, located opposite to Mount Gerizim, toward the northeast. These two mountains are separated by the fertile valley of Shechem, in which modern Nebulus is situated. Mount Gerizim, now known as Jebel et-Tor, and Mount Ebal are located in the heart of the district of Samaria. Before Israel's entry into the Promised Land in 1473 B.C., an important and powerful Canaanite city of Shechem was situated about one and a half miles southeast of modern Nebulus. Although the summit of Mount Gerizim [over 2,800 feet] is a little more than 200 feet lower than that of Mount Ebal, it offers an excellent view

Mount Gerizim (left) and Mount Ebal (right); separated by the fertile valley of Shechem. (Joseph's bones are buried at Shechem)

of the surrounding regions. From its summit one can see to the north the snowy peak of Mount Hermon; to the east the fertile valley of Jordan; to the south the mountains of Ephraim; and to the west the Plains of Sharon and the blue Mediterranean [the Great Sea]. It was also in the valley of Shechem, between Mounts Gerizim and Ebal, near the big trees, that Abram [Abraham] once encamped, and the Lord spoke unto him, saying: Unto thy seed I will give this land; and Jacob [Israel] also encamped in this valley. It may also be noted that the location of Mounts Ebal and Gerizim provide excellent acoustics, which were necessary to address hundreds of thousands of children of Israel.)

Then, Moses and the priests the Levites spoke unto all Israel, saying: Take heed, and hearken O Israel: This day, (Shebat 1, 1474 B.C.) thou art become the people of the Lord thy God. Thou shalt therefore obey the voice of the Lord thy God, and do all His commandments and statutes. And Moses charged people saying: When thou hast crossed over the Jordan and come unto the land of thine inheritance, these shall stand upon Mount Gerizim to bless the people, namely: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin; and these shall stand upon Mount Ebal to curse the people, namely: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. And the priests shall speak to them from their midst in a loud voice, saying:

Cursed be the man that serves or worships any god of wood, metal, clay or stone, made by man, in the image of man; or hides them in a secret place. And all the people shall say, Amen.

Cursed be he who esteems lightly and disgraces his parents. And all the people shall say, Amen.

Cursed be he that removeth his neighbor's (fellowman's) landmark. And all the people shall say, Amen.

Cursed be he that misleads others, or maketh the blind to wander out of the way. And all the people shall say, Amen.

Cursed be he that perverteth the justice due to one being a stranger, fatherless or widow. And all the people shall say, Amen.

Cursed be he that lieth with his father's wife, or her who is his father's, for he uncovereth his father's skirt. And all the people shall say, Amen.

Cursed be he that lieth with any manner of beast. And the people shall say, Amen.

Cursed be he that lieth with his sister, or his stepsister. And all the people shall say, Amen.

Cursed be he that lieth with his mother-in-law. And all the people shall say, Amen.

Cursed be he that smiteth his neighbor (fellowman) secretly. And all the people shall say, Amen.

Cursed be he that taketh reward (bribe) to slay an innocent person. And all the people shall say, Amen.

Cursed be he that keeps not all the commandments of the Lord (which were given in Horeb, near Mount Sinai); and each word of the law set before them this day. And all the people shall say, Amen.

And it shall come to pass, if thou hearken diligently unto the voice of the Lord thy God, and be obedient to do all His commandments, that the Lord thy God will set thee high above all other nations on the face of the earth; and these blessings shall be bestowed upon thee:

Blessed shalt thou be in the city and in the field.

Blessed shalt be the fruit of thy body, the fruit of thy ground, and the fruit of thy cattle.

Blessed shalt be thy basket, thy kneading trough, and thy store.

Blessed shalt thou be when thou comest in and when thou goest out.

The Lord shall cause thine enemies, that rise up against thee, to be smitten before thy face. They shall come out against thee one way, and flee before thee seven ways.

The Lord shall bless thee in thy storehouses, and in all that thou settest thine hand unto; and He shall pour His blessings upon thee in the land of thine inheritance.

The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord, and walk in his ways.

All the people of the earth shall be afraid of thee, for they shall see that thou art called by the name of the Lord.

The Lord shall make thee plenteous in goods, in the fruit of thy body, in the fruit of thy cattle, and in the fruit of thy ground in the land which He hath sworn unto thy fathers to give thee.

The Lord shall open unto thee His good treasure, the heaven to give rain unto thy land in its season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and shalt not borrow.

The Lord shall make thee the head, and not the tail, and thou shalt be above, and not beneath; if thou hearken unto the commandments of the Lord thy God, which I have set before thee this day, and be obedient to do them; and if thou shalt not go aside from any of the words, to the right hand or to the left, or to go after other gods to serve them.

But if thou wilt not hearken unto the voice of the Lord thy God and be obedient to all His commandments to do them, then these curses shall come upon thee and overtake thee:

Cursed shalt thou be in the city and in the field.

Cursed shall be thy basket, thy kneading trough, and thy store.

Cursed shall be the fruit of thy body, the fruit of thy land, increase of thy kine, and the flocks of thy sheep.

The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand, until thou be destroyed, and perish quickly; because of the wickedness of thy doing, whereby thou hast forsaken the Lord thy God.

The Lord shall make the pestilence cleave unto thee, until He hath consumed thee from off the land of thine inheritance.

The Lord shall smite thee with tuberculosis and consumption, fever and swellings, with extreme burning and pain, with fungus and mildew; and with the sword and blasting. They shall pursue thee until thou perish. And the heaven over thy head shall be brass; and the earth below thy feet shall be iron.

The Lord shall rain upon the land powder and dust, until thou be destroyed.

The Lord shall cause thee to be smitten before thine enemies. Thou shalt go out against them one way, and flee seven ways before them; and shall be scattered unto all the kingdoms of the earth. And thy carcass shall be meat unto the fowls of the air and the beasts of the earth; and no man shall fray them away.

The Lord will smite thee with the sore botch (boils) of Egypt from head to toe, with tumors, with scab and itching, whereof thou canst not be healed.

The Lord shall smite thee with madness and insanity, with blindness and heart ailments; and with diseases of the organs of thy body. And thou shalt grope at noonday, as the blind gropeth in darkness and thou shalt not prosper, but be oppressed and robbed continually; and no man shall save thee.

Thou shalt betroth a wife, and another man shall lie with her; thou shalt build a house, and shalt not dwell in it; thou shalt plant a vineyard and shalt not gather the grapes.

Thine ox shall be slain before thine eyes, and thou shalt not eat thereof; thine ass shalt be violently taken away from before thy face, and shall not be restored to thee; thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

Thy sons and daughters shall be given unto another people; and thine eyes shall look and fail with longing for them all the day long, and there shall be no power to prevent it. The fruit of thy land and all thy labors shall a nation which thou knowest not eat up, and thou shall be oppressed and afflicted in hard bondage. And thou shalt be driven mad by the sight thine eyes shall see.

The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there thou shalt serve other gods of wood, stone, metal and clay. And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall scatter thee.

Thou shalt plant much seed into thy field, and shalt gather but little, for locust, and insects shall consume it; thou shalt plant vineyards and dress them, but shalt neither drink of the wine nor gather the grapes; thou shalt plant olive trees throughout thy borders, but shall not anoint thyself with oil; for they shall all be consumed.

Thou shalt beget sons and daughters, but thou shalt not enjoy them, for they shall be taken into captivity.

The stranger within thy gates (cities and towns) shall be brought up very high, and thou shalt be brought down very low. He shall lend unto thee, and thou shalt not lend unto him; he shall be the head, and thou shalt be the tail.

The Lord shall bring a nation against thee from far, even from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand. A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young. And they shall eat the fruits of thy cattle and thy land; and not leave either thy corn, wine or oil, until they have destroyed thee. And they shall besiege thee in all thy gates (towns and cities), until thy high and fenced walls, in which thou puttest thy trust, come down to the ground. And thou shalt eat the fruit of thine own body, the flesh of thy sons and daughters, in the siege, in distress of hunger, and in bitterness.

And the man who is tender and delicate among you, his eye shall be evil toward his brother, toward the wife of his bosom, and his children. He shall eat the flesh of his children, and will not share it with others, because he hath nothing else left in the siege, and due to distress and bitterness. The tender and delicate woman among you, who would not adventure to set the sole of her feet upon the ground, her eye shall be evil toward the husband of her bosom, toward her sons and daughters, for she shall eat them under distress, for want of all things secretly.

The Lord will bring upon thee all the diseases of Egypt, which thou was afraid of, and they shall cleave unto thee. Also every sickness and every plague which is not written in the book of this law, the Lord will bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude, because thou wouldest not obey the voice of the Lord thy God. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you, so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

And the Lord shall scatter thee among all people, from the one end of the earth unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood, stone, metal and clay. Among these nations shalt thou find no ease, neither the sole of thy feet have rest; but the Lord shall give thee trembling heart, failing eye, sorrow of mind, and anguish of soul. And thy life shall hang in doubt before thee; and thou shalt fear day and night with no assurance of thy life. In the morning thou shalt say, would God it were evening; and in the evening thou shalt say, would God it were morning! And the Lord shall bring thee into captivity again, and ye shall be led as slaves in the ships, and shall be sold unto your enemies as bondmen and bondwomen, and no man shall buy you. And ye shall be seen no more.

If ye wilt not observe to abide by the words of this law, and uphold the covenant that ye make this day (Shebat 1, 1474 B.C.), which covenant was not made with your fathers, and keep all the commandments which are set before you, besides the covenant which was made in Horeb (near Mount Sinai), which covenant was not made with your fathers; and would not fear the glorious and fearful name of THE LORD THY GOD(Jehovah: יהוה,אלהיך), then all the curses shall come upon you in the land of your inheritance. And these curses shall pursue you and overtake you, till

you are destroyed. And they shall be upon you as a sign and a wonder, upon your seed forever. Because you servedest not the Lord your God with joyfulness and gladness of heart, for the abundance of all things, you shall serve your enemies whom the Lord shall send against you, in hunger, in thirst, in nakedness, and in want of all things; and he shall put a yoke of iron upon your necks, until ye are destroyed.

And Moses called unto all Israel, and said unto them, ye have seen all the Lord did before your eyes in the land of Egypt unto Pharaoh, his servants and all his land. The great trials (tests and temptations), signs and miracles, although your eyes have seen, yet the Lord hath not given you an heart to perceive it, eyes to see, and ears to hear, unto this day. And I have led you forty years in the wilderness; your clothes are not become worn upon you, and your shoes are not waxen old upon your feet. Ye have not eaten bread, nor have ye drunk wine or strong drink, that ye might know I AM (אהיה) the Lord your God.

You stand this day before the Lord your God, with the captains of your tribe, your elders and officers, all the men of Israel, and your littlel ones, your wives and the strangers that are in your camp, from your woodcutter (hewer of wood) to the drawer of water; that you enter into a covenant with the Lord your God, into His oath which He maketh with you this day: That He may establish you today as a people unto Himself, and that He may be unto you a God, as He hath said unto you, and sworn unto your fathers, to Abraham, Isaac and to Jacob. Neither with you alone doth He make this covenant and this oath, but also with all who stand here with us this day before the Lord our God, and with those who are not here this day. Should there be among you a man, woman, and family, or a tribe whose heart turneth away from the Lord our God, to go and serve the gods of other nations, the gods of wood, stone, metal and clay; or shall there be among you a root that beareth poisonous and bitter fruit, gall and wormwood; and when he heareth the words of these curses and justify himself in his heart, saying: I shall yet be blessed, though I walk in the imagination of mine heart (to add drunkenness to his heart), the Lord shall not spare such a person. The anger of the Lord and His jealousy shall smoke against that person, and the curses that are written in this book shall lie upon him, according to the judgements of the Lord, and the name of such person shall be blotted out from under heaven; and he shall be separated from all the tribes unto the lot of the cursed and evil ones. Keep therefore the covenant which you make this day with the Lord your God, besides the covenant you did make at Horeb (Mount Sinai); and obey all His commandments and statutes, that ye may live and prosper in the land of your inheritance, after you cross over the Jordan. May you remember also that the secret things and mysteries of Godliness belong to the Lord our God, but those things which are revealed, belong unto us and to our children forever, that we may be obedient to His commandments, and live according to His laws and statutes, which are set forth before you this day.

And it shall come to pass, when all the blessings and the curses, which I have set before you, are fulfilled, and Israel be scattered among

all the nations whither the Lord your God hath driven him, that the words of this law shall come to his mind, and Israel shall seek and return to the Lord your God with all his heart and soul. Then the Lord your God will have compassion upon him, turn his captivity, and gather Israel from all the nations whither the Lord your God hath scattered him. If any of them be driven unto the utmost parts under heaven, from thence will the Lord your God gather Israel, and from thence will He fetch him. And the Lord your God will bring them into the land of their fathers, and they shall possess it again; and He will do them good and multiply them above their fathers. And the Lord your God will circumcise their hearts, that they might love the Lord your God with all their heart and soul, and live. And the Lord your God will put all these curses upon their enemies, and on them that hate and persecute them. Israel shall return and obey the voice of the Lord, and do all His commandments which have been set before you this day; and the Lord your God will, once again, make him plenteous in every work of his hands, in the fruit of his body, in the fruit of his cattle, in the fruit of his land, for good. The Lord will again rejoice over them, for good, as he rejoiced over their fathers. But you who are here on this day, must hearken unto the voice of the Lord your God, to keep all His commandments and statutes which are written in this book of the Law, and turn unto the Lord your God with all your heart and soul.

All that which is set before you this day, is not hidden from you, neither is it far off. It is not the secret kept in heaven, that you should say: Who shall go up to heaven, and bring it unto us, that we may hear the Word and do it? Neither is it beyond the sea, that you should say; Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? Nor is it hidden in the depths of earth below, that you should say: Who shall descend below into the depths of the earth, and bring the Word unto us, that we may hear it, and do it? But the Word is very nigh unto you, in your heart and soul, and in your mouth, that ye might do it. Behold, I have set before you this day (Shebat 1, 1474 B.C.) the Word of life and good, and death and evil. And I exhort you this day to love the Lord your God, to walk in His ways, and to keep all His commandments, statutes and judgements, that you may live and multiply, and be blessed in the land whither you goest to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessings and cursings. Therefore choose life that both you and your seed may live, that you may love the Lord your God, obey His voice, and cleave unto him; for He is your life and the length of your days. But if your hearts turn away, so that ye wilt not hear, but draw away and worship other gods and serve them, I declare unto you this day that ye shall surely perish, and that ye shall not prolong your days upon the land, when you passest over the Jordan to go to possess it.

And Moses continued to speak unto all Israel, saying: I am an hundred and twenty years old this day. I can no more lead your armies; also the Lord hath said unto me: Thou (Moses) shalt not go over the Jordan before the people. The Lord your God shall go before Israel to prepare the way,

and Joshua (Hoshea), son of Nun, shall go before the people; and the nations across the Jordan will be destroyed, that you may possess them. And the Lord shall do unto them as He did unto Sihon and Og, kings of the Amorites, and unto their lands. Be strong and of a good courage, fear not, nor be afraid of them; for the Lord your God that doth go with you, will not fail you, nor forsake you. Then Moses called Joshua, and said unto him in the sight of all Israel: Be strong and of a good courage, thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the Lord that doth go before thee will be with thee, and will not fail, nor forsake thee. Fear not, neither be dismayed.

And Moses wrote this law, and delivered it unto the priests, the sons of Levi, and unto the elders of Israel to be copied; and commanded them, saying: At the end of every seven years (sabbatical year), in the solemnity of the year of release, during the feast of tabernacles (or festival of booths or ingathering), when all Israel is come to appear before the Lord your God, in the place which the Lord shall choose, ye shall read this law before all Israel. (And each year the priests and elders were to read all that which was set before them on this day, Shebat 1, 1474 B.C., to their families and children, that they may hear and learn to fear the Lord; and be obedient to His commandments, statutes and judgements, in all generations to come.)

And on this selfsame day the Lord said unto Moses: Behold, thy days approach that thou must die. Call Joshua and present yourselves in the tabernacle, that I may give him charge. And Moses and Joshua presented themselves in the tabernacle; and the Lord appeared in the pillar of cloud and stood over the door of the tabernacle. And He said unto Moses: Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, and forsake me and break the covenants which they have made with me. Then my anger shall be kindled against them in that day, and I will forsake them, and hide my face from them; and they shall be devoured, and many evils and troubles shall befall them. Then in that day they will say: Are not these evils come upon us, because our God is not among us? And I will surely hide my face from them. Now therefore write down thy song, and teach it to the children of Israel; put it in their mouths that thy song may serve as a witness against the children of Israel. For when I shall have brought them into the land which I had sworn unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves and waxen fat, then will they turn unto other gods, and serve them, and provoke me, and break my covenants. And it shall come to pass, when many evils and troubles are befallen them, that thy song shall testify against them as a witness; for I know their inclinations, which are already forming, even before I have brought them into the land which I had sworn. Moses therefore wrote down his song the selfsame day, and read it to the children of Israel. And the Lord gave Joshua, son of Nun, a charge, and said: Be strong and of a good courage; for thou shalt bring the children of Israel into the land which I had sworn unto them; and I will be with thee.

Then, when Moses had made an end of the words of his song in the book of the law, according to the Lord's commandments, he spoke to the Levites, saying: Take this book and place it on the side of the Ark of the Covenant of the Lord your God, that it may be there for a witness against you. For I know your rebellion, and your stiffneckedness. Behold, while I am yet alive, ye have been rebellious against the Lord; and how much more after my death? Gather unto me all the elders of your tribes and your officers, that I may speak these words also in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and the evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke Him to anger through the work of your hands. And Moses read to all the congregation of Israel the words of this song which he wrote:

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as showers upon the grass; because I will proclaim the name of the Lord.

Ascribe ye greatness unto our God; for He is the Rock, His works are perfect, His ways are just; a God of truth and righteousness. The Eternal is His name, and endless are His works.

Lo, they have corrupted themselves; they are no longer His children; spotless they are no more, but perverse and crooked generation they have become.

Do ye thus requite the Lord, O foolish and unwise people? Is not He thy Father that hath created thee? Hath He not made thee, ransomed thee and established thee?

Remember the days of old; consider the years of generations past; ask thy Father, and He will show thee; thy elders will tell thee, when the Most High divided the nations their inheritance, when He separated the sons of Adam; He set bounds of the people according to His purposes.

Jacob is the lot of His inheritance. He found him in a desert land, in the waste, howling wilderness; and He led him about and instructed him, encircled him and cared for him; he kept him as the apple of his eye.

As the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them and beareth them under her wings; so the Lord alone lead Jacob, and there was no strange god with Him.

He made him ride on the high places of the earth, that he might eat the increase of the fields; and He made him suck honey out of the rock, oil out of the flinty stone; and butter of kine and milk of sheep, and partook fat lambs, rams and goats with the fat kernels of wheat; and didst drink the pure blood of the grape.

Then Jeshurun (righteous, upright) waxed fat, and kicked, as thou art waxen fat and grown thick; and foresook God who made him, and esteemed lightly the Rock of his salvation.

They provoked the Lord to jealousy with strange gods; with abominations they provoked Him to anger.

They sacrificed unto devils, not to God; they served new gods whom they knew not, nor did their fathers fear them.

Of the Rock that begat them, they became unmindful, and had forgotten the God that formed them.

And when the Lord saw it, He abhorred them, for His sons and daughters had provoked Him.

And He said: I will hide my face from them, and watch their end; for they are a perverse and faithless generation.

They have moved me to jealousy by serving other gods; and they have provoked me to anger with their vanities and whoredoms.

I will move them to jealousy with those who are not a people, and I will provoke them to anger with a foolish nation.

For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountain.

I will heap evils upon them, I will spend my arrows upon them. They shall be exhausted with hunger, and devoured with burning heat, and with bitter destruction; and I will send the ferocious beasts of the wild and the poisonous serpents of the dust upon them. The sword without and terror within shall destroy both the lad and the virgin, man and woman, young and old.

I would put an end to Israel and their remembrance from among the nations, were it not that I am aware of the ignorance and the wrath of their enemy; knowing that the adversary may behave strangely, and consider themselves above the Lord in their false pride and vanity; for the enemies are a nation void of counsel and any understanding. O that they were wise, that they understood this, and consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For the rock of the adversary is not as the Rock of Israel, the enemies themselves being judges. For their vine is the vine of Sodom, and the fields of Gomorrah; their grapes are the grapes of gall, their clusters are bitter; their wine is the poison of the dragons, and cruel venom of asps. Is not this laid up in store with the Lord, and sealed up among His treasures?

To the Lord belongeth the vengeance and recompense; the feet of Israel shall slide in due time, for the day of their calamity is at hand, and the things that shall come upon them make haste.

For the Lord shall judge His people, and repent Himself for His servants, when He seeth that their power is gone, and there is none left, bond or free; and He shall say, where are their gods, the rocks in whom they trusted; who did eat the fat of their sacrifices and drank the wine of their drink offerings? Let them rise up and help you, and be your protection.

Behold, now, that I am, even I, am He, and there is no other god beside me. I bring about death, and I bring about life; I wound and I heal. And there is none that can be delivered out of my hand.

For when the Lord lifts up His hands to heaven and proclaims: I live forever; if He whet His glittering sword and His hand take hold on

judgement, He will render vengeance to His enemies, and judge them that hate Him; He will make His arrows drunk with blood, and His sword shall devour flesh; with the blood of the slain and captives.

Rejoice, O ye nations, with His people; for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His people and the land of their inheritance.

And Moses and Joshua, son of Nun, finished reading this song to the people; and Moses made an end of speaking all the words of the law to Israel, and he said unto them: Set your hearts unto all that which I have testified among you this day. Ye shall command your children to obey, and live by this law. For it is not a vain thing for you, because it is your life; through this thing ye shall prolong your days in the land, whither ye go over the Jordan to possess it.

And the Lord spoke to Moses that selfsame day, saying: Get thee up unto Mount Nebo, which is over against Jericho, in the land of Moab; and behold the land of Canaan which I give unto the children of Israel for a possession. And die in the mount whither thou goest up, and be gathered unto thy people, as Aaron thy brother died in Mount Hor, and was gathered unto his people; because ye trespassed against me among the children of Israel at the waters of Meribah, in the wilderness of Zin, and ye sanctified me not in the midst of the children of Israel. Yet thou shalt see the land before thee, but thou shalt not go thither unto the land which I give unto the children of Israel.

And finally, Moses the Melchizedek high priest in Jeshurun, who bestowed the Aaronic priesthood upon Aaron and his seed forever, and blessed Joshua to lead the nation of Israel, by laying on of hands, bestowed his blessings upon the twelve tribes of Israel with these words, just before his death:

-- Let Reuben live, and not die, and let not his men be few.
-- Hear, O Lord, the voice of Judah, and bring him unto his people. Let his hands be sufficient for him; and be Thou an help to him from his enemies.
-- Let Thy Urim and Thummim be with Levi(Lavi), Thy holy one, whom Thou didst prove at Massah, and with whom Thou didst strive at the waters of Meribah(Merhabah), who have devoted themselves to Thy word, and kept Thy covenant. They shall teach Jacob Thy judgements, and Israel Thy law; they shall put incense before Thee, and whole burnt sacrifice upon Thine altar. Bless, O Lord, his substance, and accept the work of his hands. Smite through the loins of them that rise against him, and of them that hate him, that they rise not again.
-- Benjamin shall dwell in safety with the Lord, for the Lord loves him; and the Lord shall cover him all the day long, and he shall dwell between His shoulders.
-- May the Lord bless the land of Joseph, with the precious things of heaven, with the dew, with the deep that coucheth beneath, and with the precious fruit brought forth by the sun and by the

moon; and with the chief things of ancient mountains, and with the precious things of the everlasting hills. May Joseph be blessed with the precious things of the earth and fulness thereof; and with the goodwill of Him that appeared in the (burning) bush. May the blessings of the deep come upon the head of Joseph, upon the head of him who was separated from his brethren. His glory is like the firstling of his bullock; and his horns are like the horns of the unicorn, with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and the thousands of Manasseh.

-- Rejoice Zebulun in thy going out; and Issachar in thy tents. They shall call the people unto the mountain, and offer sacrifices in righteousness; for they shall suck of the abundance of the seas and of treasures hid in the sand.

-- Blessed be he that enlargeth Gad. He dwelleth as a lion, and teareth the arm as well as the crown of the head. And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came to the heads of the people, and executed the justice and judgements of the Lord with Israel.

-- Dan is a lion's whelp, he shall leap from Bashan.

-- O, Naphtali, satisfied with favor, and full with the blessings of the Lord, possess thou the Sea of Chinnereth (Sea of Galilee) as an inheritance.

-- Let Asher be blessed with children. Let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

Know this, O Israel for a surety, that there is none like unto the God of Jeshurun (the upright, righteous), who rideth upon the heaven in thy help, and in His excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms; and He shall thrust out the enemy from before thee, and destroy them. Israel then shall dwell in safety alone. The fountain of Jacob shall be upon a land of plenty, and heavens shall drop down dew. Happy art thou, O Israel. Who is like unto thee, O people, saved by the Lord, the shield of thy help and the sword of thy excellency! And thine enemies shall be found liars, and diminish before thee; and thou shalt tread upon their high places.

Then Moses, the Melchizedek high priest, after the Order of the Son of God, went up from the plains of Moab unto Mount Nebo, to the top of Pisgah (a little northwest of Mount Nebo), over against Jericho. Here, the Lord showed him all the surrounding regions, and said unto him: This is the land which I had sworn unto Abraham, Isaac, and Jacob, to give unto their seed. Today I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. Although it was told that he was buried in a valley in the land of Moab, over against Beth-peor, no man knew the burial place of Moses.

Moses was 120 years old when he died; his eyes were not dim, nor his natural force abated. And the children of Israel wept and mourned in the plains of Moab for thirty days.

During the lifetime of Moses, two important accomplishments were made, besides the deliverance of Israel from Egyptian bondage; namely, the establishment of two law covenants between the nation of Israel and Jehovah (יהוה;) their God. The first covenant was made in Horeb, in the third month after leaving Egypt, in 1513 B.C., when Moses told the people the words of the Lord, His statutes and judgements; and all the elders answered with one voice, saying: All the words which the Lord hath said will we do. And Moses wrote down all the words of the Lord and built an altar, and twelve pillars at the foot of Mount Sinai; and sprinkled blood at the altar; and read to the children of Israel from the book of the covenant, the continuation of the Book of Remembrance and the Book of Generations, which have been kept since the time of Seth, son of Adam (since 3761 B.C.). And the children of Israel said: All that the Lord hath commanded we will do, and be obedient to His voice. Then Moses took the remainder of the blood of the sacrificed animal and sprinkled it on the people, and said: May this be the testimony of the covenant which you have made with the Lord today concerning all these words. It was the same day when Moses, Aaron, Nadab, Abihu and the seventy elders of Israel went up into Mount Sinai and saw the God of Israel. And when Moses went up into Mount Sinai again, after Israel worshiped the golden calf, the Lord said unto Moses: Behold I make a covenant before all thy people. Observe thou that which I command thee this day. Take heed to thyself, lest you fall into the snares of the inhabitants of the land whither you goest. Ye shall destroy their altars, break their images, and cut down their groves (Asherim); and worship none of their gods, nor go a whoring after their illusions, which lead to endless torment and spiritual death. Neither shall ye take daughters unto thy sons, nor make thy sons go a whoring after them and their gods. Ye shall worship no molten gods, for they are an abomination and a snare, which take you captive and destroy you. And ye shall keep all the commandments which I have given you previously; for lo, the Lord, whose name is Jealous, is a jealous God. And the Lord said unto Moses: Write thou all the things that I have revealed to thee; and that I have made a covenant with thee and Israel. And Moses was there with the Lord forty days and forty nights, and He wrote upon the tablets the Ten Commandments (Decalogue).

The second covenant was made on the first day of the eleventh month, in the fortieth year (Shebat 1, 1474 B.C.), in the plains of Moab, seventy days prior to Israel's crossing the Jordan River. Here, just before the death of Moses, he spoke to the congregation of Israel, saying: If ye will not observe to abide by the words which are set before you this day, and uphold the covenant which ye make this day, besides the covenant ye made in Horeb (Mount Sinai), which covenants were not made with Abraham, Isaac or Jacob, ye shall be cursed, smitten and destroyed. Diseases, plagues and oppressions shall come upon you; and ye shall serve false gods and become a byword among all nations. Fierce nations shall enslave you; and ye shall eat the flesh of your own children in hunger and despair, and be scattered among all nations. But if Israel is obedient to these two covenants, ye shall be blessed temporally and spiritually.

III. THE THIRD EPOCH: FROM ISAAC TO MOSES (1918 - 1473 B.C.)

Due to the rebellion, transgressions and stiffneckedness of the children of Israel, the Melchizedek Priesthood was taken away from Israel with the death of Moses, and continued to be passed on through his worthy sons; and all the prophets of God were bestowed this Priesthood by the Holy Order, which never ceased to exist nor will cease as long as the earth continues to go around the sun. The Melchizedek Priesthood, which administered the gospel of Jesus Christ, and held the keys to the mysteries of the Kingdom and knowledge of God was replaced by a lesser priesthood which later came to be known as Aaronic Priesthood (or sometimes known as Levitical Priesthood). The Aaronic Priesthood was conferred upon Aaron and his seed by the Lord, under the hand of Moses, to administer the outward ordinances, characterized by rituals and ceremonies. For only in the performance of certain ordinances, the power of godliness is manifest; without the ordinances, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh. And without such ordinances no man can see the face of God and live. It was for these reasons that Moses plainly taught the children of Israel during their wanderings, and sought diligently to sanctify his people that they might behold the face of God. But they were a stiffnecked lot, and could not endure His presence. Therefore, the Lord in His wrath, for His anger was kindled against them, swore that they should not enter into his rest, which rest is the fulness of His glory; and He took Moses out of their midst, and the Holy Priesthood after the Order of the Son of God also.

The Aaronic Priesthood which holds the keys of the ministering angels and the preparatory gospel of repentance, baptism (washing), and remission of sins; along with other statutes, judgements and ordinances, was conferred upon Aaron, by Moses, during a seven-day ceremony, in Horeb, near Mount Sinai, on Nisan (Abib) 1-7, 1512 B.C. The Aaronic Priesthood, however, did not have the authority to confer the gift of the Holy Ghost, as this priesthood was subordinate to the power and authority of the Melchizedek Priesthood.

Thus, the Third Epoch of the Holy Priesthood of God, which began with the birth of Isaac in 1918 B.C., ended with the death of Moses in 1473 B.C.; and the Fourth Epoch begins with the birth of Aaron in 1597 B.C., and ends about the time of John the Baptist and his baptism, on the day of Pentecost, c.33 A.D.

CHAPTER FOUR

The Fourth Epoch: from Aaron to John the Baptist (c.1597 B.C. - c.33 A.D.)

Aaron (Harūn) was born in Egypt, circa 1597 B.C. to Amram (Emram, Emran), son of Kohath, son of Levi (Lavi). Three children were born to Amram and Jochebed; the eldest was Miriam, and Moses (Mūsa) was the youngest of the three. Aaron was the older brother of Moses by three years. Aaron married Elisheba, daughter of Amminadab, and had four sons, Nadab, Abihu, Eleazar, and Ithamar. However, only two of his sons survived, for Nadab and Abihu died, because they offered strange fire before the Lord, which they were not commanded to do, and the fire of the Lord consumed them.

And, because Moses was not eloquent, and was slow of speech and tongue, the Lord had assigned Aaron to act as Moses' spokesman before Pharaoh and the children of Israel. Toward the end of his forty-year sojourn in Midian, the Lord spoke to Moses from the burning bush, and said: Is not Aaron the Levite thy brother? I know that he can speak well. Behold, he shall come forth to meet thee, and when he shall see thee, he will be glad in his heart; and thou shalt speak unto him and put words in his mouth; and I will be with thy mouth and his, and will teach thee what ye shall do. And Aaron shall be thy spokesman unto the people; and he shall be to thee instead of a mouth, and thou shalt be to him instead of God. Moses was about eighty and Aaron about eighty-three years old at this time.

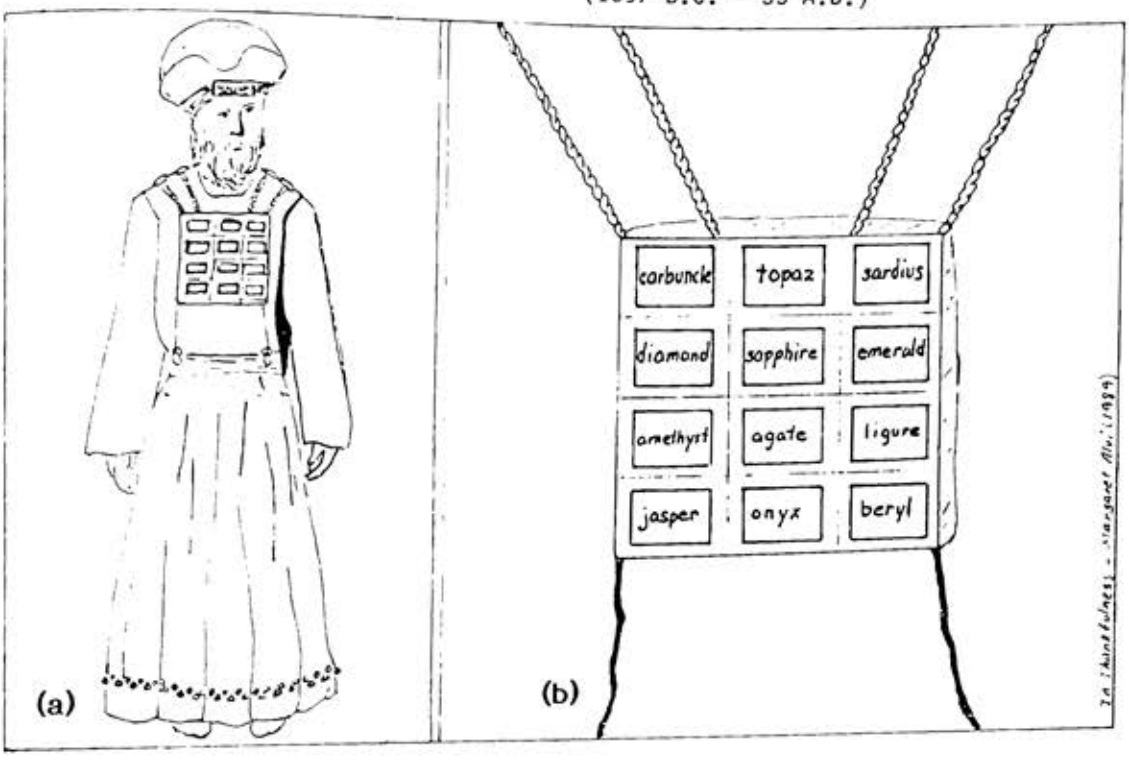
When Aaron was eighty-five years old, the "Aaronic" priesthood was conferred upon him by Moses, during a seven-day ceremony in Horeb, near Mount Sinai. This was the first official declaration of the formalized rituals and ceremonies for the children of Israel, under the authority of the "Aaronic" high priest, who was chosen by God to administer the outward ordinances. These ritualistic and ceremonial aspects of the holy priesthood of God became necessary, for it was only through the performance of certain ordinances, the power of godliness was manifest unto men in the flesh; and without the rituals and ceremonies, and the authority of the priesthood, the power of godliness was not manifest to the children of Israel, who were mostly a carnal, sensual and rebellious lot.

After the Lord provided Moses with all the details concerning the building of the tabernacle, He commanded that Aaron and his sons, Nadab, Abihu, Eleazar, and Ithamar be consecrated and anointed to minister in the priest's office, saying unto Moses: Take thou Aaron, thy brother, and his sons from among the children of Israel that they may minister unto me; and Aaron shall be dressed in holy garments for glory and beauty. And these are the garments which shall be made for Aaron: an ephod, a girdle of ephod, a robe, a breastplate (breastpiece), an embroidered coat, and a turban (bound cap, or mitre).

The ephod for the Aaronic high priest was an apronlike garment, made of gold, blue thread and wool dyed reddish purple, coccus scarlet material, and fine twisted linen, the work of an embroiderer (cunning work). It consisted of front and back pieces fastened together at the shoulders. The ephod reached a little below the waist; and it was worn by the Aaronic high priest over the blue coat, called the "coat of ephod," which, in turn, was atop the linen robe. The ephod was not worn on all occasions. When it was necessary to inquire of the Lord about a matter of great importance, the high priest wore ephod, and the breastplate (breastpiece) containing Urim and Thummim. And on the Day of Atonement, after presenting the sin offerings, the Aaronic high priest would wash and change garments, taking off his usual pure white garments and putting on his special linen garment of splendor and beauty, including the ephod, the breastplate, and his turban, before offering the burnt offerings. A girdle of ephod, of the same material, was worn upon the ephod, in order to hold it tightly around the waist. On each side of the shoulder pieces of the ephod were two onyx stones, each engraved with the names of six tribes of Israel. From the gold settings of these stones hung the breastpiece (breastplate), by chains of gold having the workmanship of a rope. From the bottom corners of the breastpiece blue strings ran through the gold rings that were fastened to the ephod.

The sacred embroidered pouch worn by the Aaronic high priest over his heart (chest) whenever he entered the Most Holy compartment of the tabernacle was called the breastpiece (breastplate). The breastpiece was to serve as a memorial, and was referred to as the breastpiece of judgement; because it contained the Urim and Thummim ("Lights and Perfections"), by means of which the Lord's judgements were revealed to the Aaronic high priest. Like the ephod, the breastpiece was made of the finest materials, gold, blue thread, wool dyed reddish purple, coccus scarlet and fine twisted linen. The same fabrics were used in making the curtain with cherubim, which separated the Holy compartment of the tabernacle from the Most Holy, and the screen for the entrance of the tent.

The fabric for the breastpiece was a cubit in length and a span in width, making a square when folded, and forming a pouch into which the Urim and Thummim were placed. The front of the breastplate (breastpiece) was adorned by twelve precious stones, fitted into sockets of gold and arranged in four rows of three stones each. On each stone the name of one of the tribes of Israel was engraved. The first row consisted of: a sardius, a topaz, and a carbuncle; the second row, an emerald, a sapphire, a diamond; the third row, a ligure, an agate, an amethyst; and the fourth row, a beryl, an onyx, and a jasper. The breastpiece was tightly mounted on the ephod. Two wreathed chains of pure gold were attached to the two gold rings at the upper corners of the breastplate, and were fastened to the two gold settings of the shoulder pieces of the ephod. Two other gold rings in the bottom corners of the breastplate were tied with a blue string to the two gold rings on the forefront of the ephod, a little above the girdle of the ephod.



(Illustration 15)
(a) Aaronic High Priest Dressed in the Holy Garment. (b) Breastpiece (Breastplate)

And upon the hem of Aaron's robe were pomegranates of blue, purple, scarlet, and twined linen; and bells of pure gold. A bell and a pomegranate, a bell and a pomegranate, all around the hem of his robe. And a turban (mitre) was placed on Aaron's head, with a plate of pure gold (holy crown), HOLINESS UNTO THE LORD engraved upon it, on a blue lace.

Although Aaron's sons, the underpriests, were to wear ephods, their ephods were made of plain white linen of lesser quality, not embroidered; the shape, however, was similar to that of the high priest's. They were to wear turbans (hats), robes and girdles for glory and beauty; and were to be washed, anointed, consecrated, and sanctified to minister in the priest's office. They were also required to wear linen breeches from the loins to their thighs to cover their nakedness. And the Lord said unto Moses: Take one bullock and two rams without blemish, unleavened bread (cakes) mingled (tempered) with oil, and unleavened wafers smeared (anointed) with oil, of wheat flour; and put them into a basket, and bring it with the bullock and two rams. Thou shalt bring Aaron and his sons unto the door of the tabernacle, and wash them with water. Then thou shalt put upon Aaron the tunic (undergarment), and the holy garments, the robe, the ephod, skillfully woven girdle of the ephod, the breastpiece (breastplate), the turban (mitre), and the holy crown (gold plate with Holiness Unto the Lord engraved upon it) upon his turban. And take the anointing oil, and pour it upon his head, and anoint him. Then thou shalt bring his sons and put on the tunics, the robes, the ephods and bind headdresses on their heads and consecrate them to minister in the priest's office. Then the bullock shall be brought before the tabernacle, and Aaron and his sons shall put their hands upon the head of the bullock, and it shall be sacrificed by the door of the tabernacle. The blood of

the bullock shall be put upon the horns of the altar with thy fingers, and the remaining blood shall be poured at the bottom of the altar. And thou shalt take all the fat that covereth the innards, the caul (lobe) above the liver, the two kidneys and their fat, and burn them upon the altar. But the flesh of the bullock and his skin, and dung thou shalt burn with fire outside the camp of Israel; for it is a sin offering. Then thou shalt take one of the two rams, and Aaron and his sons shall lay their hands upon the head of the ram, and thou shall slay the ram and take his blood and sprinkle it around about upon the altar; and cut the ram into pieces, and wash the innards and its legs (shanks), and burn the head, the pieces and the fat, the entire ram upon the altar. It is a burnt offering unto the Lord, a sweet savor and offering made by fire unto the Lord. Then thou shalt take the other ram (the ram of consecration); and Aaron and his sons shall lay their hands upon the head of the ram, and thou shalt kill the ram, and take his blood, and put it upon the tip of their right ear, right thumb, and great toe of their right foot; and sprinkle the blood upon the altar round about. And take the blood that is upon the altar and the anointing oil, and sprinkle it upon the garments of Aaron and his sons. Thus Aaron and his sons be sanctified and hallowed. Then thou shalt take the fat, the fat tail (rump), and all the fat that covereth the innards, the caul above the liver, the two kidneys and their fat, and the right shoulder; and out of the basket of unleavened bread (shewbread), one unleavened bread, plus one cake of oiled bread, and one wafer. Then thou shalt put all of these in the hands of Aaron and his sons, and wave them for a wave offering before the Lord. Then thou shall take them from their hands and burn them upon the altar; for they were consecrations for a sweet savor, an offering made by fire unto the Lord. And thou shalt take the breast of the ram of consecration, and wave it for a wave offering before the Lord, and it shall be thy (Moses') part.

And when the children of Israel present a heave offering of the sacrifice of their peace offerings unto the Lord, the breast of the wave offering, and the shoulder of the heave offering of the ram of consecration shall be Aaron's and his sons' by a statute forever.

And the holy garment of Aaron shall be his son's after him, who will be anointed and consecrated after him to replace him as the high priest, and that son shall put them on seven days, when he comes into the tabernacle to be consecrated unto the office of the high priest. And the flesh of the ram of consecration shall be cooked in the holy place; and Aaron and his sons shall eat it with the bread that is in the basket by the door of the tabernacle (the shewbread in the Holy compartment of the tabernacle). They shall eat these things by means of which atonement was made, to consecrate and sanctify them; but no stranger shall eat them, for they are holy. And if any of flesh of consecration or bread remain unto the morning, thou shalt burn the remainder with fire, it shall not be eaten. Thus thou shalt consecrate Aaron and his sons seven days. Every day thou shalt sacrifice a bullock for a sin offering and atonement; and cleanse the altar each day after the atonement. Seven days thou shalt anoint and sanctify the altar and make an atonement

for it, for it shall be an altar most holy; and whosoever toucheth the altar must be holy.

Now, upon this altar, thou shalt offer each day two lambs of the first year, one in the morning and one in the evening. And with each lamb a tenth measure of flour mingled with the fourth part of an hin (an hin equals about 3.87 quarts) of beaten (olive) oil; and fourth part of an hin of wine for a drink offering, for a sweet savor, an offering made by fire unto the Lord. This shall be a continuous burnt offering throughout your generations at the door of the tabernacle. And there I will speak unto thee and meet with the children of Israel; and sanctify the tabernacle and the altar, and both Aaron and his sons are to minister unto me in the priest's office. And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God that brought them forth out of the land of Egypt. I am the Lord their God.

And it came to pass that on the first day of the first month of the second year, Nisan 1, 1512 B.C., the tabernacle was reared up; and Moses brought Aaron and his sons, and washed them with water, and put upon Aaron the undergarment (tunic), and girded him with the girdle, and clothed him with the robe, and put the ephod upon it, and girded him with the curious girdle of the ephod, and he put Urim and Thummim inside the breastpiece (breastplate) and mounted it on the ephod. Then he put the turban (mitre) upon Aaron's head, and upon the forefront of the turban he put the holy crown, the gold plate with the engraving "Holiness Unto the Lord." Then Moses took the anointing oil and anointed the tabernacle and all that was therein, and sanctified it; and he sprinkled upon the altar seven times, and anointed the altar and all the vessels, and the laver and its foot. Then he poured the anointing oil upon Aaron's head to anoint and sanctify him; and the anointing oil ran down upon Aaron's beard down to the skirts of his garments. From now on he was called Messiah (Meshiah), Christ (Khristos) or the anointed one. Aaron was not only placed over all the Aaronic priesthood, but was divinely declared to be the one from whose line all future Aaronic high priests must come. Aaron himself did not receive the priesthood by inheritance; nor did he take this honor of his own accord; but he was called of God to direct all ritualistic and ceremonial aspects of worship and to supervise the work of thousands of Levites who were engaged in lesser tasks. His priestly functions also included being the mediator between the twelve tribes of Israel and Jehovah (יהוה אלהים); and the teaching of the Word of God to the nation of Israel.

Then Moses brought Aaron's sons, Nadab, Abihu, Eleazar and Ithamar, who were dressed in long shirts and girded with girdles and wrap-around turbans (hats), and breeches from the loins to their thighs to cover their nakedness. And Aaron and his sons laid their hands upon the head of the bullock, and the bullock was slain for the sin offering. And Moses took the blood and put it upon the horns of the altar, round about with his fingers to purify the altar, and poured the remainder at the bottom of the altar to sanctify it. Then he took all the fat that was upon the innards, and the caul above the liver, and the two kidneys with their

fat, and burned it upon the altar. But the bullock's hide, his flesh and dung, he had it burned outside the camp of Israel, as he was commanded by the Lord. Then he brought the ram for the burnt offering; and Aaron and his sons laid their hands upon its head, and the ram was killed as a burnt offering for a sweet savor unto the Lord; and Moses sprinkled the blood upon the altar round about. Then the ram was cut into pieces, and burnt with the head and the fat; and he washed the innards and the legs (shanks) in water, and burnt the entire lamb upon the altar. Then he brought the second ram, the ram of consecration, and Aaron and his sons laid their hands upon its head, and it was slain; and Moses took some of its blood and put it upon the tip of Aaron's right ear, thumb of his right hand, and upon the great toe of his right foot. Then he brought Aaron's sons, and put the blood upon the tip of their right ear, thumb of their right hand, and great toe of their right foot, and sprinkled some blood upon the altar round about. Then he took the fat, the fat tail (rump), all the fat that was upon the innards, caul above the liver, the two kidneys and their fat, and the right shoulder; and out of the basket of unleavened bread that was before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer and placed them on the fat and the right shoulder of the ram of consecration. Then he put all in the hands of Aaron and his sons, and waved them for a wave offering before the Lord. Then he took them from their hands and burnt them on the altar as consecrations for a sweet savor, an offering made by fire unto the Lord. Then Moses took the breast of the ram and waved it for a wave offering; it was Moses' portion, as commanded by the Lord. And he took the left shoulder and waved it, as the heave offering; which was for Aaron and his sons, to be a statute forever, from the children of Israel, as an heave offering, a sacrifice of their peace offering unto the Lord. Then Moses took the anointing oil, and the blood which was upon the altar, and sprinkled it upon the garments of Aaron and his sons, and sanctified them.

And Moses said unto Aaron and his sons: Boil the flesh at the door of the tabernacle, and there eat it with the bread that is in the basket. And that which remaineth of the flesh and bread unto the morning, thou shall burn it with fire. It shall not be eaten, because it is holy. And ye shall not go out of the door of the tabernacle for seven days (Nisan 1 through 7, 1512 B.C.), until the days of your consecration are ended; for you shall be consecrated unto the Lord to minister in the priest's office. Ye shall abide at the door of the tabernacle day and night seven days, and keep the charge of the Lord, that ye die not (spiritually), according to the commandments of the Lord. So Aaron and his sons did all things which the Lord had commanded by the hand of Moses.

On the first day of the seventh month (Tishri/Ethanim), 1512 B.C., there was also to be a holy convocation. Israel was not to do any servile work, for it was a day of blowing trumpets. One bullock, one ram, and seven lambs of the first year, without blemish, were to be offered as burnt offerings for a sweet savor unto the Lord. And their meat (meal)

offering was to be flour mingled with oil, three-tenth deal for the bullock; two-tenth deal for the ram; and one-tenth deal for each of the seven lambs. Plus one kid of goat for a sin offering to make an atonement, besides the usual daily burnt and meat offerings, and drink offerings.

And on the eighth day, Nisan 8, 1512 B.C., Moses called Aaron, his sons, and the seventy elders of Israel, and said unto them: Take thee a young calf for a sin offering, and a ram for a burnt offering; and offer them before the Lord. And speak to the children of Israel that they take a kid of goat for a sin offering and a calf and a lamb of the first year without blemish, for a burnt offering; and a bullock and a ram for peace offering, and a meat offering (meal, cereal or flour) to sacrifice before the Lord. For today the glory of the Lord will appear unto you.

Now the children of Israel brought that which was commanded them before the tabernacle, and all the congregation drew near and stood before the Lord. And Aaron went to the altar and offered his sin offering, and his burnt offering, and made an atonement for himself; then he offered the offerings of the people and made an atonement for them. He slew the calf of the sin offering for himself; and the sons of Aaron brought the blood of the slain animal unto him, and he dipped his finger in the blood and put it upon the horns of the altar and poured the remainder at the bottom of the altar. The fat, the kidneys, the caul above the liver, he burnt upon the altar. The flesh, the hide and the dung were burnt outside the camp of Israel. Then he slew the ram of the burnt offering, and Aaron's sons brought the blood, which he sprinkled round about the altar; and they presented to him the burnt offering cut into pieces. The head and the fat he burnt upon the altar, and washed the innards and the legs (shanks) and burnt them also upon the altar, as a burnt offering unto the Lord, a sweet savor, an offering made by fire unto the Lord. Then he brought the people's offering, and took the kid of goat for the sin offering for the children of Israel, and slew it, and offered it as the first. Then he brought the people's calf and a lamb for the burnt offering, and offered them according to the statute; and took the handful of meat (meal) offering and burnt it upon the altar, besides the regular daily burnt sacrifice of the morning. Then Aaron slew the bullock and the ram as a peace offering in behalf of the people; and Aaron's sons presented him the blood of the animals which was sprinkled upon the altar round about. And the fat of the bullock and ram, including the fat tails (rump), fat that covereth the innards, the caul above the liver, the kidneys and their fat he placed on the breasts of the animals. And he burnt all the fat upon the altar, and the breasts and the right shoulders Aaron waved for a wave offering before the Lord, according to the statute. Then Aaron lifted up his hand toward the people and blessed them, and came down from offering the sin offerings, the burnt offerings, and the peace offering. Then Moses and Aaron went inside the tabernacle, and returned together to bless the people; and the glory of the Lord appeared unto all the people, as a fire came from before the Lord and consumed the burnt offering and fat upon the altar. And when the people saw, they shouted, and fell down on their faces.

And Nadab and Abihu, sons of Aaron, took their censers, and put fire therein, and burned incense on it; and offered strange fire before the Lord, which He commanded them not. Thus there came a fire from the Lord and consumed them, and they died before the Lord. And the Lord spoke to Aaron, saying: Do not drink wine nor intoxicating drink, thou nor thy sons, when ye go into the tabernacle, lest ye die. It shall be a statute forever throughout your generations, to distinguish between the holy and the profane (unholy), and between the impure (unclean) and the pure (clean) that ye teach the children of Israel all the statutes which the Lord hath given unto them by the hand of Moses.

After the death of Aaron's two sons, Nadab and Abihu, the Lord spoke unto Moses, saying: Speak unto Aaron thy brother that he come not at all times into the Holy place within the vail before the mercy seat (the Most Holy compartment of the tabernacle), that he die not; for I will appear in the cloud upon the mercy seat. But on the annual Day of Atonement, the day of propitiation or covering (erasing) of sins, which was commemorated on the tenth day of the seventh month of the sacred year (Tishri 10, 1512 B.C.), Aaron set aside his regular priestly garb, bathed in water and dressed himself in the holy linen garment. On this day Aaron the high priest was allowed to enter the Most Holy compartment of the tabernacle. Every year on this day the Aaronic high priest offered sacrifice in behalf of himself and the tribe of Levi, and for the twelve non-priestly tribes of Israel, for the sins of the past year. It was also a time for cleansing the tabernacle from the polluting effects of sin; and a time of holy convocation and fasting. People were to afflict their souls and observe sabbath, and perform no regular labors.

On the Day of Atonement, the Aaronic high priest sacrificed a young bull as a sin offering for himself, his household, and the entire tribe of Levi. Then he took his censer (incense holder) and put burning wood (coals) from the altar of burnt offering, and burned perfumed incense on it, and entered the Most Holy, on the other side of the curtain with the cherubim which separated the Holy from the Most Holy compartment of the tabernacle. The incense was burned near the Ark of the Covenant, the cloud of the burning incense overspreading the mercy seat. Then, Aaron returned from the Most Holy, and took some of the bull's blood, and entered again the Most Holy, and sprinkled around some blood with his finger, seven times in front of the mercy seat eastward. This completed the atonement for himself, his household and the tribe of Levi. Now, two male kids of goat, that were twins or exactly alike and unblemished were obtained from the assembly of the children of Israel. In order to determine which of the two goats shall be sacrificed unto the Lord, lots were drawn by the Aaronic high priest. Then the goat upon which the lot fell was sacrificed as the sin offering in behalf of all Israel; the other goat, the "goat for Azazel" or the "scapegoat," was to be released in the wilderness, to bear the sins of the sons of Israel.

The Aaronic high priest took the blood of the goat which had been killed as a sin offering for all Israel, to the Most Holy, and made an atonement for the twelve non-priestly tribes of Israel, in the same manner

as with bull's blood. Then the high priest took some of the bull's blood and the goat's blood, and made atonement for the altar of the burnt offering, outside the tabernacle, and spattered some of the blood upon the horns of the altar with his finger, to sanctify it from the uncleanliness of the sons of Israel. Then the Aaronic high priest laid his hands upon the head of the goat for Azazel, and confessed all the sins, transgressions, iniquities and errors committed by all Israel; and the goat was sent away into the wilderness by a "ready man." Thus the goat for Azazel carried off the people's sins of the past year, disappearing into the wilderness. The man who led the goat away had to wash his garments and bathe his flesh in water before reentering the camp. (In later times, when the temple of Herod was rebuilt, the high priest cast lots over the two goats by drawing from a basket two lots made of boxwood or gold, one in each hand, and placing on the heads of the goats, one lot marked "for Jehovah [יהוה], and the other "for Azazel." The rabbis of the time of Christ Jesus made certain that the goat for Azazel died by having it pushed over a rocky cliff in the wilderness. A similar ordinance was prescribed for cleansing an Israelite or his entire household who had been healed of leprosy. In this case, a living bird was dipped in the blood of a bird which had been killed. The living bird, however, was permitted to fly away to the unknown.)

Then Aaron came into the tabernacle, stripped off the holy garment of linen, bathed, and put on his usual attire, and rendered his and the people's burnt offerings by slaying two rams, to make atonement; and made the fat of the sin offering smoke upon the altar. (Jehovah God always claimed the fat of a sacrifice for Himself, and Israelites were prohibited from eating it.) The remains of the carcasses of the bull and the goat of sin offering were taken from the court of the tabernacle to a place outside the camp, where they were burned. The one doing the burning had to wash his garments and bathe his flesh in water, after which he was allowed to return to the camp.

And the Lord commanded Moses, saying: Each year, on the tenth day of the seventh month (Tishri/Ethanim 10, 1512 B.C.), ye shall have a holy convocation, afflict your souls and shall perform no servile labors. But ye shall offer a burnt offering unto the Lord for a sweet savor; one bullock, one ram, and seven lambs of the first year, which shall be without blemish. And their meat (meal) offering shall be of flour mingled with oil, three-tenth deal for the bullock; two-tenth deal for the ram; and one-tenth deal for each of the seven lambs.

And on the fifteenth day of the seventh month (Tishri/Ethanim 15, 1512 B.C.), ye shall have another holy convocation; ye shall do no servile work, and keep a feast unto the Lord seven days (festival of booths or ingathering or tabernacles). And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savor unto the Lord; thirteen young bullocks, two rams, and fourteen lambs of the first year without blemish. And their meat (meal) offering shall be of flour mingled with oil; three-tenth deal for each of the thirteen bullocks, two-tenth deal for each ram, and one-tenth deal for each of the fourteen lambs, plus one kid of goat for sin offering, besides the usual daily burnt offerings, meat

(meal) offerings and drink offerings. On the second day of the feast, the 16th of the month, ye shall offer twelve young bullocks, two rams and fourteen lambs, and their meat (meal) offerings, and drink offerings, plus a kid of goat for the sin offering, besides the daily morning and evening burnt offerings, their meat and drink offerings.

On the third day, the 17th of the month, ye shall offer eleven bullocks, two rams, and fourteen lambs, with their meat (meal) and drink offerings, according to the statutes, plus a kid of goat for the sin offering, besides the usual daily burnt, meat and drink offerings. In this manner on the seventh day, the 21st of the month, ye shall offer seven bullocks, two rams, and fourteen lambs, with their meat (meal) and drink offerings, according to the statutes, and a kid of goat for the sin offering, besides the usual daily burnt offerings, meat (meal) and drink offerings. And on the eighth day, the 22nd of the month, ye shall have a solemn assembly, and do no servile work; but ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savor unto the Lord, one bullock, one ram, seven lambs of the first year without blemish, and their meat (meal) and drink offerings according to their numbers; and one kid of goat for a sin offering, besides the usual daily burnt, meal and drink offerings. These things shall ye do unto the Lord.

Jehovah God instituted an arrangement to cover or erase the consequences of man's sins, transgressions, iniquities, and ways of error, by means of offering animal sacrifices, in order to make atonement; to become "at one" with the Lord. But the animal sacrifices alone could not completely atone for human sins, without righteous actions and thoughts. From the earliest times men have presented offerings to God. Adam's oldest son Cain presented the firstfruits of the ground, and his younger son Abel the firstlings of his flock, although the reasons for offering the sacrifices were different. The family of Noah, after coming out of the Ark, offered thanksgiving sacrifice to the Lord, which was restful, soothing and comforting; after which the Lord made the "rainbow covenant" with Noah and his offspring. Abraham offered up his son Isaac to the Lord at His direction; although the Lord provided a ram for a substitute (it may well be said that this act of Abraham foreshadowed the Heavenly Father's offering his Only Begotten Son, Jesus Christ, nearly nineteen centuries later).

Various statutes and ordinances given to the children of Israel by the Lord God of Israel concerning animal sacrifices and offerings included: burnt offerings, communion or peace offerings, thanksgiving offerings, sin offerings, guilt offerings, meat (meal) offerings, drink offerings, wave offerings, and heave offerings.

The entire burnt offerings were presented to the Lord; and no part of the animal was retained by the worshiper. The burnt offerings usually constituted an appeal to the Lord to accept the sin offering which sometimes accompanied them. Every day a bullock for a sin offering was offered at the altar; and one lamb was offered in the morning and one lamb in the evening; with each lamb a tenth deal of flour mingled with fourth part of an hin of beaten oil as a meat (meal or grain) offering,

and fourth part of an hin of wine for a drink offering. It was called the burnt offering because it was sacrifice made by fire, of a sweet savor unto the Lord. The fire of the altar was to burn continuously, it was never to be put out. The priests were to burn wood in the altar every morning, and burn all the fat from daily offerings. The Aaronic priest was to put on his linen garment and his linen breeches and take up the ashes which the fire hath consumed with the burnt offering on the altar, and put them beside the altar. Then he was to take off these garments and put on other garments to carry forth the ashes outside the camp unto a clean place.

The burnt offerings were offered on several occasions, including: first day of the lunar month; Passover and seven-day festival of unfermented bread; Day of Atonement; festival of firstfruits (Pentecost); each day of the festival of booths, or ingathering, or tabernacles; during communion (peace) offerings and certain guilt and sin offerings; during purifications and making vows; at consecration ceremonies of priesthood; during installation of Levites into various offices. Usually a bullock, a lamb, a ram, a male goat, turtledove or male pigeon was offered by the worshiper to God. The offerer laid his hands on the animal's head, to acknowledge that it was done in his behalf. The animal was then slaughtered; the blood was sprinkled round about upon the altar of the burnt offering, the animal was skinned and cut up into parts, its intestines and legs (shanks) were washed; the head and other body parts were all put on the altar, but no offal was burnt on the altar. The officiating priest received the skin. If it was a bird, the crop and feathers were removed, and the head and body were burned on the altar.

The communion or peace offerings denoted peace with God. Such offerings were made during the making of covenants, festival seasons, commencement of lunar month, and other occasions, to gain approval of God. Communion offerings were also made in times of uncertainty, misfortune, or other reasons to entreat and supplicate with God. Both male and female cattle, sheep and goats were acceptable; but no birds were acceptable, since they were not deemed sufficient to constitute a sacrificial meal. The offerer laid his hand on the animal's head, and the animal was slaughtered. The Aaronic priest sprinkled its blood round about upon the altar of burnt offering. The fat, including the fat tail, was burnt; the breast went to the priests on duty, the right leg to the officiating priest. The worshiper and his household partook in the courtyard of the tabernacle, where booths were set up around the inside of the courtyard (in later times, in the temple, dining rooms were provided). Therefore the priests, the worshipers, and Jehovah God were as if together at the meal, signifying peaceful communion. The person partaking the meal while in a state of any uncleanness proscribed in the law; or who ate the flesh after it had been kept beyond the designated time, was to be cut off from his people, for he had defiled and desecrated the meal and showed disrespect for the sacred things.

Another part of the communion or peace offerings was the thanksgiving offering. In such offerings God was praised for His provisions

and blessings upon the offerer. The worshiper celebrated the occasion by eating flesh and both leavened and unleavened bread. But no leavened bread, or any sugary syrups, including honey, that may ferment, were offered at the altar of burnt offering.

The sin offerings were made by Israel for their sins through ignorance against any of the commandments of the Lord, or sins committed due to weakness of the imperfect flesh; thus having contracted guilt, a consequence of sin. If the high priest committed a sin, according to the sin of the people, then he was to bring for his sin, a young bullock without blemish unto the Lord. The bullock was brought to the door of the tabernacle, and the high priest laid his hand on the bull's head; the bullock was slaughtered, and its blood taken into the Holy compartment of the tabernacle, and sprinkled before the curtain which separated the Holy from the Most Holy; some of the blood was sprinkled upon the horns of the altar of sweet incense; the remainder was poured at the base of the altar of burnt offering, in the courtyard. The fat of the animal was burned on the altar of burnt offering; and the carcass, including the skin, was burned in a clean place outside the city, where the ashes from the altar were also put.

For the sin of the entire assembly, committed out of ignorance by the elders, the leaders of the assembly, the congregation brought a bullock, and the elders laid their hands on the bull's head; and one of them slaughtered it. The remaining procedure was the same as for the sin of the high priest. Sometimes, due to an error in judgement or in application of the law, or in matters of national policy, a sin of the high priest brought guilt upon the entire assembly. Therefore, in cases of sin of the high priest and of the entire assembly, the same procedure was followed as described previously. The blood of the bull was taken into the Holy compartment, and was sprinkled before the curtain which separated the Holy from the Most Holy. No priest could eat any portion of the offerings from which blood was taken into the Holy, because the offering was for sins of the entire assembly and the priests. Only on the Atonement Day the Aaronic high priest took the blood of the sin offerings into the Most Holy compartment of the tabernacle, where the Ark of the Covenant was kept.

In cases of sin of a chieftain, a male goat, instead of a bull, was used. But the blood was not taken into the Holy compartment; it was put on the horns of the altar of burnt offering, the remainder was poured at the base. The fat of the goat was made to smoke on the altar, and the priests occasionally received a portion to eat, as in other sin offerings made by individuals. The vessels in which the meat was boiled was to be thoroughly scoured, or broken if earthenware; so that none of the holy things be desecrated, should any of the sacrifice cling to it.

The sin offerings for individuals required a female kid of goat or a female lamb. The remaining procedure was the same as for the sin of a chieftain. For the sins of omission, in which a person committed an error and did not obey all of God's commandments, or sins committed out of ignorance, a female goat was required for the sin offering. And

the priest made an atonement for the person who sinned ignorantly before the Lord, and he was relieved of the sin and was forgiven. But the person that did sin presumptuously, whether he be born among the children of Israel or a stranger; that person was to be cut off from among the congregation.

The guilt offerings were made by the wrongdoer to get relief from the natural consequences of sins, transgressions, iniquities and ways of error. Occasions for guilt offerings included: a witness to a matter who failed to report or testify under oath; who had unwittingly become unclean by reason of a dead body or an unclean person; who rashly made an oath which he was unable to fulfill; who unwittingly appropriated grain set aside for tithe, and used it for himself or his household; or who sinned unintentionally against holy things of the Lord, or profaned sanctified things, and such. Although guilt offerings varied according to one's financial circumstances, a compensation plus one-fifth was to be given to the sanctuary (tabernacle); and a ram without blemish was presented as a guilt offering; the Aaronic priest, then, made an atonement for him, and the wrongdoer was relieved of guilt. If a person deceived his associate by taking valuables committed to his care, robbery, defrauding, keeping something found, lying or swearing falsely, first he was to confess his wrongdoing; then he was to make full compensation plus one-fifth to the injured person. If the wronged person had died, the nearest male relative received the compensation. If there was no near relative, the priest received it. Then the wrongdoer was to offer a ram for his guilt offering.

The meat (meal or grain) offerings were made along with burnt offerings, communion, peace or thanksgiving offerings, sin offerings, and with the firstfruits; at other times, independently; as it was a joyful offering of one in good standing with God. The meat offerings were often accompanied by oil and frankincense. But if the offering was made as a sin or guilt offering, no oil or frankincense was included. The meat (meal) offerings were in the form of fine flour or ring-shaped cakes or wafers, griddle-cooked or cooked in a deep-fat kettle, or roasted grain. Some of it was put on the altar of burnt offering, some was eaten by the priests; and in communion or peace offerings, the worshiper partook. None of the meat (meal or grain) offerings presented on the altar could contain leaven, or any sugary syrups, including honey, that may ferment.

The drink offerings were presented along with most of the other offerings, especially after the Israelites settled in the Promised Land. This consisted of wine, intoxicating liquor, which was poured on the altar.

The wave offering, the sacrifice presented by the worshiper, was waved by the Aaronic priest. The priest usually put his hands under the hands of the worshiper holding the sacrifice, and waved them to and fro; or the priest held the sacrifice in his own hands and waved it. Moses, who was the Melchizedek high priest after the Order of the Son of God, also did this for Aaron and his sons when consecrating them to the priesthood. Moses took out of the basket of unleavened bread which was in the Holy compartment of the tabernacle, one unleavened cake, a cake of oiled bread, one wafer, and put them upon the fat and the right

shoulder of the ram of consecration which was offered; and put all upon Aaron's hands, and upon the hands of his sons, and waved them for a wave offering before the Lord. Then Moses took them from off their hands, and burnt them on the altar of burnt offering. And Moses took the breast of the ram of consecration, and waved it for a wave offering, and this portion belonged to Moses, according to the commandment of the Lord. Sometimes a sheaf, a bundle of grain or straw, usually stalks and ears of wheat, barley or other grain, bound together as a cluster of arrows filling a quiver, were presented as a wave offering. The firstfruits of the barley harvest, for instance, on Nisan 16, was a wave offering, carried out by the Aaronic high priest. (It was on this date, Nisan 16, 33 A.D., that Christ Jesus was resurrected as "the firstfruits of those who have fallen asleep in spiritual death.") On the day of Pentecost, two leavened loaves of the firstfruits of wheat were waved. (On this day Jesus, the Melchizedek high priest after the Order of the Son of God, was able to present to the Heavenly Father, His first spiritual children of the Christian congregation, taken from among the sinful mankind, and anointed by the pouring out of the Holy Spirit.)

The heave offerings, also known as the sacred portion ("terumah"), was that part of the sacrificial offering which was lifted up or heaved off as the portion belonging to the priests. After Israel conquered all the Promised Land, it became customary that when a person offered a sacrifice, the priest's servant came with a flesh-hook of three prongs in his hand; and he struck it into the pan, kettle, caldron, or pot, in which the sacrificial flesh (meat) was being boiled; and all that the flesh-hook brought up, became the portion belonging to the Aaronic priest. The heave offerings also included the "contribution" of things given to the sanctuary (tabernacle); which, with the exception of that which was sanctified on the altar of burnt offering, also went to Aaronic priests for their sustenance.

The qualifications for the Aaronic priests and the high priests were laid down by the Lord God of Israel. To be a priest, one had to be physically sound and of normal appearance. Those with certain blemishes or deformities could not approach the altar of burnt offerings, nor could they enter the Holy or the Most Holy compartments of the tabernacle. Such persons of the tribe of Levi (Lavi) were entitled to receive support from the tithes and could partake of the "holy" things provided as food for the Aaronic priesthood. The dignity, seriousness and responsibility of the Aaronic high priest is manifest in the fact that any sin on his part could bring guilt upon the entire congregation. Only the high priest could enter the Most Holy, and only one day a year, on the Day of Atonement. When he entered inside the tabernacle that day, no other priest was allowed with him. The high priest atoned for himself, his household, the tribe of Levi (Lavi), and the twelve non-priestly tribes of Israel. On special occasions, he intervened before the Lord in behalf of the people, when the Lord's anger was kindled against them. Whenever questions of national importance arose, the high priest approached the Lord with Urim and Thummim ("Lights and Perfections"). He also officiated at the slaughter and burning of the entirely red cow, the ashes of which were used in

the "water for cleansing." The Aaronic high priest was allowed to take part in any priestly duty or ceremony, according to his wishes and desires. The sanctuary (tabernacle), its services and treasury were under the supervision of the high priest. There was also a chief assistant priest who assisted the high priest. (In later times this assistant was called the "Sagan," who officiated for the Aaronic high priest if for some reason the high priest was incapacitated.) Eleazar, son of Aaron, was responsible for the supply of oil for burning the lamps, the sweet incense, daily meat (cereal) offerings, the anointing oil, and the oversight of all the tabernacle and its vessels. The Aaronic high priest was the leader in the religious instruction of the nation of Israel. He and the secular rulers (Joshua, the judges, and later the king) were the high courts of the nation. Later on, when the great Sanhedrin, the supreme council and the tribunal of the Jews, consisting of seventy-one members, having religious, civil, and criminal jurisdiction, was formed; the Aaronic high priest usually presided over the body. When the children of Israel crossed over the Jordan River, Eleazar the high priest, son of Aaron, participated with Joshua in dividing the land among the tribes of Israel.

The service of the Levites at the sanctuary, including the tabernacle, began at the age of twenty-five (later reduced to twenty years in King David's time), and for the Kohathites was from thirty to fifty years. Retirement age for the non-priestly Levites, from the required (obligatory) service at the sanctuary, was fifty years; but there was no retirement age for the Aaronic priests.

The Lord spoke of the tribe of Levi (Lavi) as "mine," and the tribe was not given a block of land as an inheritance, but they were "scattered in Israel," receiving forty-eight cities in which to live with their families and cattle. The Levites were deprived of the tribal inheritance of land, because the Lord said: I am your share and your inheritance in the midst of the sons of Israel. And, behold, I have given the children of Levi (Lavi) all the tenth (tithe) in Israel for an inheritance. The Levites did the assigned work of their ministry, and maintained their houses and the pasture grounds of the cities allotted to them. They also cared for other land set apart by the sons of Israel for sanctuary use. Of the tithes or tenth the Levites received from the twelve non-priestly tribes of Israel, in turn, they gave one-tenth of the very best they received to the Aaronic priesthood. The Aaronic priesthood thus received one percent of the national produce, enabling them to devote all their time to assigned service of God. Of the forty-eight cities given to the tribe of Levi (Lavi) by the nation of Israel, the other twelve tribes, thirteen of these cities belonged to the Kohathites, the priests of Aaron's family. The tribes of Judah and Simeon gave nine cities, and four were given by the tribe of Benjamin. These thirteen cities were: Hebron, Libnah, Jattir, Eshtemoa, Holon (Hilen), Debir, Ain (Ashan), Juttah, Beth-shemesh (Beth-shamus), Gibeon, Geba, Anathoth, and Almon (Alemoth). (Hebron is one of the oldest cities in the world continuously inhabited unto this day. Its ancient name was "Kiriath-arba," located about nineteen miles S-SW of Jerusalem, and lies approximately 3,000 feet above sea level.

It was here, at Hebron, where Abraham, Isaac, and Jacob spent part of their lives, and were buried in the Cave of Machpelah, along with Sarah, Rebekah, and Leah. Today an Islamic mosque guards the Cave of Machpelah. The city and its neighboring hills have long been famous for their vineyards, pomegranates, figs, olives, apricots, apples, and nuts. Blessed with numerous springs and wells, Hebron is surrounded by miles of greenery.)

Besides the regular tithes, the Aaronic Priesthood also received redemption money for a firstborn male child or beast. In case of a firstborn bull, male lamb or goat, they received flesh for food; the redemption money for men and things holy and sanctified unto the Lord; and certain parts of the offerings brought by the people; and the shewbread became the priest's. The Aaronic priests also received the best of the first ripe fruits of grain, wine and oil. Except for certain specified portions that only the priests could eat, their entire household, including the slaves, also lawfully partook. The priests also shared in the third-year tithes for the Levites and the poor; as well as in the booty taken in war.

The Aaronic priests were required to maintain personal fleshly cleanliness and high moral standards. When entering the tabernacle and before presenting an offering at the altar, they were to wash their hands and feet at the laver in the courtyard, lest they incur the error, and die. They were also commanded not to partake of wine, intoxicating liquor or substance, when serving at the sanctuary, after the death of Nadab and Abihu, sons of Aaron; the Lord made an everlasting ordinance concerning this matter. In the performance of official duties, the Aaronic priests served barefoot, for the sanctuary was holy ground. They wore linen drawers extending from hips to the thighs for moral propriety, in order to cover the naked flesh. Over this they wore a fine linen robe tied about the body by a linen sash. Their headgears were wrapped upon them; and were somewhat different than that of the high priest, which was sewn into a wrap-around form and set upon the high priest's head. The Aaronic priests were commanded not to shave their heads, or the extremities of their beards, nor to make cuttings in themselves (as in tattooing and such). While the high priest could marry only a virgin, the Aaronic priests could marry a widow, but not a divorced woman, nor a whore, prostitute, or profane female. The priests and Levites were exempt from the military service, although some Levites served as blowers of trumpets and singers before the army.

The duties of Aaronic priests at the sanctuary included: the slaughtering of sacrificial animal or bird brought by the people; keeping the altar fire burning; accepting the offering; burning incense on the golden altar in the Holy compartment of the tabernacle; trimming and maintaining the lamps (keeping them supplied with oil). Their servants helped the priests in cutting up the sacrificial animals and cooking the meat. The Aaronic priests also took care of morning and evening burnt offerings, and all other sacrifices regularly made at the sanctuary; except those that were solely the responsibility of the high priest. And most importantly, according to the commandment of the Lord, "They (Levites)

shall put my name upon the children of Israel, and I will bless them," the Levites blessed the people at the solemn assemblies in this manner, saying:

The Lord bless thee, and keep thee;
The Lord make His face shine upon thee,
and be generous unto thee;
The Lord lift up His countenance upon thee,
and give thee peace.

The Aaronic priests were primarily the ones who were learned and privileged to explain God's law, and they played a major role in Israel's judiciary. After the sons of Israel settled in the Promised Land, in the cities allotted to the priests, Aaronic priests assisted the secular judges in deciding difficult cases; and all judgements rendered by them were to be respected; deliberate disrespect or disobedience brought the death penalty.

The Aaronic priests were also the teachers of the Law (Torah) to the people, reading and explaining it to those who came to the sanctuary to worship. And when not on assigned duty, they taught in other parts of the land. (As in later times, Ezra the scribe and Aaronic priest, upon returning to Jerusalem from Babylon, assisted by other Aaronic priests and Levites, gathered the people and spent hours reading and explaining the Law to them.) The Aaronic priest was to judge between the clean and the unclean in cases of leprosy; and the priestly administration served as a safeguard to the nation of Israel in physical and moral cleanliness. The priest also officiated in the cleansing of those who had been defiled by a dead body, morbid discharge, and so forth.

The Aaronic priesthood was conferred only upon men of the tribe of Levi (Lavi); and within the three branches of the tribe, namely: Kohathites, Gershonites and Merarites, the three sons of Levi, son of Jacob, only Aaron (who was a Kohathite) and his sons could hold the office of the priest; and only from the firstborn of Aaron's sons was selected the high priest, also known as the president of the priests. The only exceptions were the death, or unworthiness of the firstborn son. The Aaronic priests were given the authority to offer sacrifices for the people, burn incense on the altar, and teach the laws and commandments of the Lord. The Levites, other than the priests, were employed as housekeepers of the tabernacle, keeping oil in the lamps, transporting the Ark of the Covenant, taking down and setting up the tabernacle during their journeys, and assisting the priests in related tasks. The Aaronic priesthood functioned only within the tribe of Levi (Lavi), and it was conferred upon an individual, based on his lineage and worthiness. (The Melchizedek priesthood, after the Order of the Son of God, however, had no lineal requirements; and was conferred upon the individual based solely on his worthiness. The Aaronic priesthood held the keys of the ministry of angels, and later, the keys of the preparatory gospel of repentance, baptism, and remission of sins; but did not have the authority to confer the gift of the Holy Ghost. Only the Melchizedek priest, who

held the keys of the mysteries of the Kingdom and the knowledge of God could bestow upon an individual the gift of the Holy Ghost. The lineal requirements of the Aaronic priesthood were later removed by the coming of our Lord and Savior Jesus Christ, more than fifteen hundred years later.) The "Aaronic" Priesthood was conferred upon Aaron by the Lord God of Israel, under the hand of Moses, to administer the outward ordinances, characterized by rituals and ceremonies. For without such ordinances, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh. But no man taketh this honor upon himself of his own accord, for he must be called of God, as was Aaron. (The Aaronic priesthood continued until the time of John the Baptist, and ended on the day of Pentecost 33 A.D. John was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old, to prepare the way for the coming of the Lord Jesus, who once again restored the Melchizedek priesthood on earth for a time.)

And it came to pass that the Lord spoke unto Moses in Mosera, near Mount Hor, by the border of the land of Edom, saying: Aaron shall be gathered unto his people; for he shall not enter into the land which I have given to the children of Israel, because ye did not sanctify me at the waters of Meribah (Merhabah), when the children of Israel rebelled against me. Take Aaron and his son Eleazar, and bring them into Mount Hor; and strip Aaron of his garments, and put them upon Eleazar, then Aaron shall be gathered unto his people and die there. And Moses did as the Lord commanded him. Moses, Aaron and Eleazar went up into Mount Hor in the sight of the congregation. Then Moses stripped Aaron of his garments, and put them upon his son Eleazar; and Aaron died there on top of the mount, on the first day of the fifth month, Ab 1, 1474 B.C., at the age of 123 years. And Moses and Eleazar came down from the

(1)

(2)

(1) Summit of Mount Hor (dying place of Aaron). (2) Tomb of Aaron (now an Islamic Shrine).

mount. And when the congregation saw that Aaron was dead, all the house of Israel mourned for thirty days. About six months later, Israel arrived at the plains of Moab, where Moses on Shebat 1, 1474 B.C. explained the law and established another covenant with the nation of Israel, besides the covenant which was made in Horeb (Mount Sinai). He exhorted and explained all the commandments, statutes, judgements, laws and ordinances which he himself wrote by the power and divine guidance of the Lord. He explained to Israel the sacrifices that would be necessary during and after the change from a nomadic camp life of nearly forty years to a settled life in their own land. If Israel was obedient they would be blessed temporally and spiritually; if disobedient, they would be cursed, smitten, and destroyed; diseases, plagues, and oppressions would come upon them; they would serve false gods and become a byword among all nations; fierce nations would enslave them; they would eat their own children, and be scattered among all nations; their Promised Land would become as brimstone and salt. And in the twelfth month of the fortieth year, Adar, 1474 B.C., Moses announced to his people that according to the Lord's appointment, Joshua would succeed him. Joshua was then blessed and commissioned to be the new (secular) leader of Israel, and was exhorted to be courageous. Finally after reciting a song, and blessing the twelve tribes of Israel, Moses went into Mount Nebo, according to the Lord's command, to view the Promised Land, and to die there. Moses was 120 years old when he was translated. His eye had not grown dim, and his vital strength had not fled, however, when he died. He was buried by the angels of God at a place not, then, known to man.

After the death of Moses, who died about eight months after Aaron, the Lord spoke unto Joshua, son of Nun, of the tribe of Ephraim, saying: Moses my servant is dead. Now therefore arise, go over the Jordan, thou and all this people, unto the land which I do give to them. Every place that the sole of your feet shall tread upon, that have I given unto you, as I said unto Moses; from the wilderness of Lebanon even unto the great river Euphrates, all the land of the Hittites, and unto the Great Sea (Mediterranean Sea) toward the going down of the sun, shall be your border. There shall not any man be able to stand before thee all the days of thy life. As I was with Moses, so will I be with thee. I will not fail thee, nor forsake thee. Only be thou strong and of a good courage; for unto this people shalt thou divide the land for an inheritance; that thou mayest observe to do according to all the law, which Moses my servant commanded thee; turn not to the right hand or to the left; that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth. Thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein. Then thou shalt make thy way prosperous, and have good success. Have I not commanded thee to be strong and of a good courage? Be not afraid, neither be thou dismayed, for the Lord thy God is with thee, withersoever thou goest.

Then Joshua commanded the heads of the families and the tribes, saying: Pass through the encampment (host), and command the people to prepare their victuals (food), for after three days ye shall pass over the Jordan, to go in to possess the land, which the Lord your God giveth you to possess it. And to the tribe of Reuben and Gad, and half tribe of Manasseh, Joshua spoke, saying: Remember the word which Moses the servant of the Lord commanded you, saying: The Lord your God hath given you rest, and this land. Your wives and children, and your cattle, shall remain in the land which Moses gave you on this side of the Jordan; but ye shall pass before your brethren armed, all the mighty men of valor, and help them; until the Lord hath given your brethren rest, as He hath given you; and they have also possessed the land of their inheritance. Then ye shall return unto the land of your possession which Moses, the Lord's servant, gave you on this side of the Jordan, to enjoy it. And they answered Joshua, saying: All that thou commandest we will do, and whithersoever thou sendest us, we will go. Accordingly, as we hearkened unto Moses in all things, so will we hearken unto thee. Only the Lord thy God be with thee, as He was with Moses. Whosoever he be that doth rebel against thy orders, and hearkens not unto all thy words, he shall be put to death. Only be strong and courageous.

And Joshua sent from Shittim two spies to search out Jericho and the surrounding land; and the spies lodged at the house of Rahab, who was known as an harlot (prostitute); but she was in truth a woman of faith in the Lord. It was told the king of Jericho that there came that night men of the children of Israel to spy the country; and the king of Jericho sent his men unto Rahab's house, saying: Bring forth the men that are come to thee and have entered into thine house, for they may have come to spy the country. But the woman brought the men up to the roof of her house, and hid them with the stalks of flax, which were laid upon the roof to dry; and said to the messengers of the king: There came men unto me, but I know not from which place they were. And it came to pass about the time of shutting the gate, when it was dark, the men went out. Where the men went I know not. Pursue after them quickly, for ye shall overtake them! And the king's men pursued after them to the Jordan, unto the fords. And as soon as the men who pursued after them left the city, the gates of the city were closed shut. Then the woman went up to the roof, and said unto the men: I know that the Lord hath given you the land, and that your terror is fallen upon us, and all the inhabitants of the land melt away with fear because of you. For the people have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side of the Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as all of us heard these things, our hearts did melt, neither did there remain any more courage in any man. For the Lord your God, He is God in heaven above, and in earth beneath. Now, therefore, I pray you, swear unto me by the Lord, since I have shown you kindness, that ye will also show kindness unto

my father's house, and give me a true token. And that ye will save alive my father, and my mother, and my brothers and sisters, and all that they have, and deliver our lives from death.

And the two men of Israel answered her, saying: Our life for yours, if ye utter not our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a rope through the window, for her house was upon the town wall, and she dwelt upon the wall. And she said unto them, get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers return. Afterward may ye go your way. And the men said unto her: We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt tie this rope of scarlet thread in the window thou didst let us down by; and thou shalt gather thy father, and thy mother, and thy brothers and sisters unto thy house. And it shall be that whosoever shall come out of the doors of thy house into the street, shall be spared. And they departed, and the woman tied the scarlet rope in the window.

So the men remained three days in the nearby mountains, and returned to Joshua and told him all things that befell them, and said: Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do melt away with fear because of us.

After three days, the heads of the families and the tribes of Israel went through the encampment (host), saying: When ye see the priests and Levites bearing the Ark of the Covenant of the Lord your God, ye shall remove from your place, and march behind it. Keep a distance of about two thousand cubits between you and the Ark, come not near it. The Ark of the Covenant shall guide the way, for ye have not passed this way before. And Joshua said unto the people: Sanctify yourselves (make yourselves clean and holy, by ritual washings and proper behavior), for tomorrow the Lord will do wonders among you. And he said unto the priests, saying: Take up the Ark of the Covenant, and pass over before the people. So Joshua rose up early next morning, and the entire congregation removed from Shittim, and followed the Levites who carried the Ark, and encamped at the eastern side of the Jordan, before crossing over.

And the Lord said unto Joshua: This day I will begin to magnify thee in the sight of all Israel, that they may know that as I was with Moses, so I will be with thee. Thou shalt command the priests that bear the Ark of the Covenant, saying: When ye are come to the brink of the waters of the Jordan, ye shall stand still. Then Joshua said unto the children of Israel: Come hither and hear the words of the Lord your God. Hereby ye shall know that the living God is among you, and He will without fail drive out from before you the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites. Behold the Ark of the Covenant of the Lord of all the earth passeth over before you into the Jordan. Now therefore take yourselves twelve men out of the tribes of Israel, one man out of every tribe. And

it shall come to pass, that as soon as the soles of the feet of the priests that bear the Ark of the Lord shall rest in the waters of the Jordan, the waters of the Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap. And it came to pass that as soon as the Aaronic priests who carried the Ark dipped their feet into the waters of the Jordan River (for the Jordan overfloweth all its banks during the time of harvest), the waters which came down from above, toward the Salt Sea (Dead Sea), were cut off. And the waters stood and rose up upon an heap very far from the city Adam, which was near Zaretan. And while the priests who bore the Ark stood firm on dry ground in the midst of the Jordan, all the Israelites crossed over to the other side, right against the fortified city of Jericho. And when all the people crossed over the Jordan, the Lord spoke unto Joshua, saying: Take twelve men, one out of every tribe, and command them to pick twelve stones from the midst of the Jordan, where the priest's feet stood firm; and ye shall carry them over to your first resting place (encampment), this night, on the west side of the Jordan. And Joshua called the twelve men, one from each tribe; and they did as Joshua commanded them. They picked twelve stones out of the midst of the Jordan, and carried them over to their encampment, and laid them down there. Then Joshua also set up twelve stones in the midst of the Jordan, where the feet of the priests who carried the Ark stood. The priests that bore the Ark of the Covenant remained in the midst of the river bed until every one had crossed over, and Joshua finished speaking to the people. Then Joshua spoke to the priests that bore the Ark, saying: Come ye up out of the Jordan. And as soon as the priests came out of the midst of the Jordan, and the soles of their feet touched the dry land on the west side, the water of the Jordan returned and overflowed its bank, as before. And the children of Reuben, and Gad, and half tribe of Manasseh, about forty thousand men armed with weapons of war, marched before the children of Israel unto the plains of Jericho.

It was the tenth day of the first month (Nisan 10, 1473 B.C.) that all Israel crossed over the Jordan, after nearly forty years of wanderings in the wilderness; and encamped in Gilgal, the eastern border of Jericho. And the twelve stones that were carried by the twelve men, were pitched by Joshua in Gilgal. And he spoke unto the children of Israel, saying: When your children shall ask their fathers in time to come, what mean these stones? Then ye shall let your children know that Israel crossed over the Jordan on dry land; for the Lord your God dried up the waters of the Jordan from before you, until you had crossed over; as the Lord your God did to the Red Sea, which He dried up from before us, until we were gone over; that the people of the earth might know the hand of the Lord is mighty, that ye may love and obey the Lord your God forever. On this day, Nisan 10, the Lord truly magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

And when all the kings of the Amorites on the west side of the Jordan, and all the kings of the Canaanites, which were by the Great Sea (Mediterranean Sea), the Philistines, heard that the Lord had dried up the waters of the Jordan from before the children of Israel, until

they were passed over, their hearts melted (fainted), neither was there any spirit left in them.

At Gilgal, where all Israel was encamped, the Lord spoke to Joshua, saying: Make thee sharp (flint) knives, and circumcise the children of Israel. So Joshua had sharp knives made, and the children of Israel were circumcised at the hill of the foreskins. Although all the people who came out of Egypt were circumcised, the children of the rebellious men of war, who were born in the wilderness, were not circumcised. Israel wandered in the wilderness for forty years, till all the rebellious men of war were consumed, because they obeyed not the voice of the Lord; unto these men the Lord had sworn that He would not show the land which He promised unto their fathers, the land which floweth with milk and honey. But their children, whom He had raised up in their stead, Joshua had them circumcised. And after all people were circumcised, they remained in their camps, until they were completely healed.

On the fourteenth day of the first month, Nisan 14, 1473 B.C. (the very same day, forty years before, on Nisan 14, 1513 B.C., they left the land of Egypt), the Lord spoke unto Joshua, saying: This day I have rolled away the reproach of Egypt from you. Wherefore the name of the place was called Gilgal. This was also the day of Passover; and the children of Israel kept the Passover on the fourteenth day of the month in the plains of Jericho. And they did eat the corn of the land from the previous year, on the morning after the Passover, unleavened bread and roasted (parched) corn; and the manna ceased the morning after they had eaten of the old corn of the land, and they ate the fruit of the land of Canaan that year.

And it happened that when Joshua was by Jericho, that he lifted up his eyes and looked, and beheld a man standing against him with his sword drawn in his hand; and Joshua approached him and asked, Art thou for us, or for our adversary? And the angel of the Lord said: Nay, but as the captain of the host of the Lord I am now come. And Joshua fell on his face to the earth, and did venerate, and said unto him: What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua: Loosen thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so. Then the messenger of the Lord explained that the Lord had given unto the hands of Joshua Jericho, its king and mighty men of valor, saying: All your men of war shall compass (go around) the city six days; and seven priests shall follow them before the Ark of the Covenant with seven trumpets of rams' horns,and the rearguard shall follow the Ark. And on the seventh day ye shall go around the city seven times, while the priests blow the trumpets; and when they blow the horns with a long continuous blast, all the men shall give out a great shout, and the wall of the city shall fall down flat, and the men shall besiege the city. So Joshua prepared his priests and men of war accordingly; and the armed men went before the priests that blew the trumpets and the rearguard went after the Ark. And Joshua commanded them, saying; Ye shall not shout, nor utter a word, or make any sound, until the day I bid you shout. Then ye shall shout.

Fall of Jericho: An artist's representation. Note: The carrying poles on the Ark appear to be somewhat lower than most other representations of the Ark.

Photographs of the ruins of Jericho.

The gates of Jericho had been shut from the time the children of Israel crossed the Jordan, for it was a fortified city; and none went in or out of the city. Every morning, for six days, Joshua, the vanguard and the rearguard, the priests that carried the Ark of the Covanant, and the seven priests who went ahead of the Ark blowing their trumpets of rams' horns, went around the city.

On the seventh day, all the men and the priests rose at dawn and went around the city in the usual manner; except on this day they went around the city seven times. And when the priests blew their horns with a long blast, Joshua gave the men the sign to shout, saying: Shout, for the Lord hath given you the city. The city shall be accursed, and all who dwell there; only Rahab and her household shall be spared, for she hid our messengers. And ye in no wise shall take the accursed thing (gold, silver and such things), lest ye make yourselves and the camp of Israel accursed. But all the silver and gold, and vessels of brass and iron, and such, shall be consecrated unto the treasury of the Lord. So the people shouted with a great shout, and the wall of Jericho fell down flat, and the city was besieged and utterly destroyed. All that was in the city, both men and women, young and old, ox, sheep, and ass; except Rahab and her household, were utterly destroyed. And after all the gold and silver, and vessels of brass and iron were gathered for the treasury of the Lord, the city was burnt to the ground.

Then Joshua charged the people, with an oath, saying: Cursed be the man before the Lord that riseth up and buildeth (rebuilds) the city of Jericho; his firstborn shall be the foundation of the city, and his youngest son shall be buried in the foundation of the city gates.

So all went well with Joshua, and his fame was noised throughout the land of Canaan and other parts of the country. But Achan, son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah committed a trespass by keeping an accursed thing unto himself. The anger of the Lord was kindled against the children of Israel, for Israel not only had deceived the Lord and sinned, but also transgressed His covenant by stealing the cursed thing, and hiding it among their own stuff.

Then, Joshua sent a few of his chosen men from Jericho to Ai, beside Beth-aven, on the east side of Beth-el, to view the country. And when they returned, they said: Let not all the people go up and smite Ai, nor make all the people to labor thither, for they are but few. Let about two or three thousand men go and smite Ai. So Joshua sent about three thousand men of war to Ai. And the men of Ai smote about thirty-six men, and chased them unto Shebarim (quarries) and smote them while retreating into the descent, going down. Thus the Israelites fled from Ai, and their hearts melted with fear.

When Joshua and the elders heard that which had befallen the men of Israel in Ai, Joshua rent his clothes and fell to the earth upon his face before the Ark of the Lord until that evening; and the elders of Israel put dust upon their heads. And Joshua said: Alas, O Lord God, wherefore hast Thou at all brought this people over the Jordan to deliver us into the hands of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side of the Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall surround us, and cut off our name from the earth, then what wilt Thou do unto Thy great name? And the Lord said unto Joshua: Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed, for they have taken of the accursed thing, and stolen and dissembled also, and they have even hid it among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people against tomorrow, for thus saith the Lord God of Israel: There is an accursed thing in the midst of thee, O Israel. Thou canst not stand before thine enemies, until ye take away the accursed thing from among you. In the morning ye shall be brought according to your tribes, and it shall be that the tribe which the Lord taketh (picks) shall come according to the families thereof; and the family which the Lord shall take (pick) shall come by households; and the household which the Lord shall take shall come man by man. So Joshua rose up early in the morning, and brought Israel by each tribe; and the tribe of Judah was taken. Then the family of Zarhites, of the tribe of Judah, was brought man by man, and Zabdi was taken. And Zabdi's household was brought man by man, and Achan, son of Carmi, son of

Zabdi, son of Zerah was taken. And Joshua said unto Achan: My son, give I pray thee, glory to the Lord God of Israel, and make confession unto Him; and tell me now what thou hast done, hide it not from me. And Achan answered Joshua, saying: Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and behold, they are hid in the earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent, and beheld, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent and brought them unto Joshua, the elders of Israel, and the children of Israel, and laid them out before the Lord. And Joshua and the elders of Israel took Achan, and the silver, the garment, the wedge of gold; and his sons and daughters, his oxen, asses, sheep, and tent and all his possessions unto a valley. And Joshua said unto Achan: Why hast thou troubled us? The Lord shall trouble thee this day. And he was stoned there, then a fire was set, and a great heap of stones was raised. Wherefore the name of the place was called, the valley of Achor. So the Lord turned from the fierceness of His anger.

And the Lord said unto Joshua: Fear not, neither be thou dismayed. Take all the men of war with thee, and arise, go up to Ai. Behold, I have given into thy hand the king of Ai and his people, his city and land. And thou shalt do to Ai and her king as thou didst to Jericho and her king; only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves. Lay thee an ambush for the city from behind it. So Joshua arose, and the men of war, to go up against Ai. He chose thirty thousand mighty men of valor and sent them away by night, saying: Behold, ye shall lie in wait toward the rear of the city, not very far from the city, but be ye all ready. And I and all the men that are with me will approach the city from the front. And when they come out against us, as the first time, we will flee before them, and they shall chase after us. Then ye shall rise up from the ambush, and seize the city, for the Lord your God will deliver it into your hands. And when ye have taken the city, ye shall set the city on fire, according to the commandment of the Lord. Joshua, therefore, sent them forth, and they went to lie in wait to attack from an ambush, on the west side of Ai, between Beth-El and Ai; but Joshua remained that night with the camp of Israel. Next morning Joshua and the elders rose up early, and numbered the men of war and went up to Ai, and drew near the city and encamped across a valley on the north side of Ai; and he sent about five thousand men to lie in ambush with the other thirty thousand men, between Beth-El and Ai. Then, that night Joshua and his men moved into the valley, between them and Ai. And when the king of Ai saw it, in the early morning, all his men went out against Israel to battle in the plains, at a time appointed; but they knew not that there were thirty-five thousand men lying in ambush on the west side of Ai. So Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness; and all the men of Ai and also of Beth-El pursued them, and were drawn

of the name of the Lord thy God. For we have heard the fame of Him, and all that He did in Egypt. And what He did to the two kings of the Amorites beyond the Jordan, to Sihon king of Heshbon and to Og king of Bashan. Wherefore our elders and all the inhabitants of our country spoke to us, saying: Take victuals (bread, or provisions) with you for the journey, and go to meet them, and say unto them that we are your servants. Therefore now make ye a league with us. This is our bread we took hot for our provision out of our houses, behold, now it is dry and mouldy. And these bottles of wine which we filled were new; and behold, now they are shattered and empty, and our garments and shoes are torn and rent. Then these men took their victuals, with no fear, without praising the Lord. But Joshua made peace with them, and made a league (treaty) with them to let them live; and the rulers of Israel made a covenant with them. Three days after they made the treaty and covenant with them, Israel found out that they were their neighbors, and that they dwelt among them. But they smote them not, because the rulers of the congregation had sworn unto them by the Lord God of Israel; and all the congregation murmured against the rulers. Then all the rulers (princes) spoke unto the congregation, saying: We have sworn unto them by the Lord God of Israel; now therefore we may not touch them. This we will do to them, however. We will let them live, because of the oath; but they shall be hewers of wood and drawers of water unto all the congregation. And Joshua called them and said: Wherefore have ye beguiled us, saying, we are from a very far country, when ye dwell among us? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God. And they answered, saying: Because it was told to thy servants that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land, therefore we were sore afraid of our lives because of you, and have done this thing. And now, behold, we are in thine hand. Do unto us as it seemeth good and right unto thee. Thus they were made to serve the congregation and the altar of the Lord, as the drawers of water and hewers of wood forever.

It came to pass that when Adoni-zedek, king of Jerusalem, heard how Joshua had taken Ai and Jericho; and how the inhabitants of Gibeon, Chephirah, Beeroth and Kirjath-jearim had made peace with Israel, he and his people feared greatly, for Gibeon was a great city, a royal city greater than Ai, and the men of Gibeon were mighty. So Adoni-zedek sent unto Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachich, and Debir king of Eglon emissaries, saying: Come up unto me, and help me, that we may smite Gibeon; for it hath made peace with Joshua and the children of Israel. Therefore the five kings of the Amorites, kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, gathered themselves together, and all their armies, and encamped before Gibeon, and made war against it. And the men of Gibeon asked for help from Joshua and Israel who were encamped at Gilgal, saying: Slack not thy hand from thy servants; come up to us quickly, and save us, for all

the kings of the Amorites that dwell in the mountains are gathered together against us.

So Joshua, with all his men of war, mighty men of valor, went westwards from Gilgal. And the Lord said unto Joshua: Fear them not, for I have delivered them into thine hands. There shall not one of them stand before thee. Joshua therefore left in a hurry and travelled all night; and slew them with a great slaughter in Gibeon and put them to flight; and chased them along the way to Beth-horon, and smote them unto Azekah and Makkedah. While they were on the way to Beth-horon, the Lord cast down huge hailstones upon the enemy, until they arrived at Azekah. More men died with the hailstones than they whom the children of Israel had slain with the sword.

Then Joshua prayed to the Lord that day, when the Lord had delivered the Amorites into the hands of the children of Israel, saying: Sun, stand thou still upon Gibeon; and thou Moon in the valley of Ajalon. So the sun stood still in the midst of heaven, and did not go down about a whole day, until the people had avenged themselves upon their enemies. There had never been such a day in history, when the sun was made to stand still, and the Lord hearkened unto the voice of a man. And this event was recorded in the Book of Jasher (Yasher). Later on, Joshua and all his men returned unto the camp at Gilgal. But the five kings of the Amorites, the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon fled and hid themselves in a cave at Makkedah. And when it was told Joshua that the five kings were found hidden in the cave, he ordered his men to roll huge stones upon the mouth of the cave, to keep them there; and to march forward after the enemies and to smite the hindmost of them, so that they might not enter into their cities.

And when Joshua and his men made an end of slaying their enemies with a very great slaughter, they returned to Makkedah and opened the mouth of the cave where the five kings were hidden; and they were brought out unto Joshua. Then, Joshua called for all the men of Israel, and said unto the captains of the men of war who went with him: Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon their necks. And Joshua said unto his men: Fear not, nor be dismayed, be strong and of good courage. For this shall the Lord do to all your enemies against whom ye fight. Afterward Joshua smote them, and slew them; then hanged them on five trees until that evening. At the time of going down of the sun, Joshua commanded his men to take their bodies down off the trees and cast them into the cave where they were found, and lay huge stones to cover the mouth of the cave.

From Makkedah, Joshua and his men passed unto Libnah and conquered it. Next they fought against Lachish, and captured it. Then Horam king of Gezer came to help Lachish, but all of them were smitten, until none remained. From Lachish they moved to Eglon and utterly destroyed it. From Eglon they moved to Hebron and captured the city and destroyed all its inhabitants. Then Joshua and his men of war went to Debir and fought against it and took all its cities, and smote all the

souls and its king with the edge of the sword. So Joshua and his men smote all the country of the hills, and of the south, and the lowland (foothill area), and of the springs and all their kings. They left none alive, as the Lord God of Israel had commanded them by the hand of Moses. From Kadesh-barnea unto Gaza, and all the country of Goshen, even unto Gibeon; all the land and their kings were captured, for the Lord God of Israel fought for them. Then Joshua and his armies returned unto the camp at Gilgal.

And it came to pass that when Jabin king of Hazor had heard what Joshua and his men had done to the other kings and their land, he formed a league with the kings of Madon, Shimron, Achshaph, and the kings of the north of the mountains, of the plains south of Chinneroth (Galilee), of the valley and in the borders of Dor in the west; and the kings of Canaanites on the east and west, the Amorites, the Hittites, the Perizzites, the Jebusites in the mountains, and the Hivites below Mount Hermon in the land of Mizpah. And all the kings met together, and encamped at the waters of Merom (the region between Lake Huleh, about ten and a half miles north of the Sea of Galilee, and the torrent valley and spring near Meiron, Wadi Meiron, about twelve miles south-southwest of Lake Huleh basin, to the stream running near Jebel-meiron), along with their armies, horses and chariots, many people, even as sand that is upon the seashore in multitude, to fight against Israel.

And the Lord said unto Joshua: Be not afraid of them, for tomorrow about this time I will deliver them up. Thou shalt hock (hough) their horses and burn their chariots with fire. So Joshua and all his men of war came to the waters of Merom quickly, and fell upon their enemy. And the Lord delivered them into the hands of Israel, who smote them and chased them unto Zidon (Sidon) and Misrephoth-maim, and unto the valley of Mizpah eastward. And Joshua did unto them as the Lord bade him; he hocked their horses and burnt their chariots with fire. Then, Joshua turned back and took Hazor and smote their king and burnt the city to the ground, for Hazor beforetime was the head of all those kingdoms. And the spoil of the cities and the cattle, the children of Israel took as the booty and the plunder to themselves. So Joshua did all that was commanded him by Moses; and there was not a city that made peace with the children of Israel, except the Hivites, the inhabitants of Gibeon. For the Lord had hardened their hearts to come against Israel in battle, so that they might be utterly destroyed, as it was foreordained by the hand of Moses, the servant of the Lord. Thus, Joshua made wars for several years and defeated thirty-one kings on the west side of the Jordan. These are the kings that Joshua and his men had smitten: king of Jericho; king of Ai; king of Beth-El; king of Makkedah; king of Libnah; king of Lachish; king of Gezer; king of Eglon; king of Hebron; king of Debir; king of Jerusalem; king of Jarmuth; king of Geder; king of Hormah; king of Arad; king of Adullam; king of Tappuah; king of Hepher; king of Aphek; king of Lasharon; king of Madon; king of Hazor; king of Shimron-meron; king of Achshaph; king of Taanach; king of Megiddo (Armageddon); king of Kedesh; king of Jokneam of Carmel; king of Dor; king of the people of Gilgal; and king of Tirzah.

And it came to pass that Joshua was old and stricken in years, when the Lord spoke unto him, saying: Thou art old and stricken in years, and there yet remaineth very much land to be possessed, namely: all the borders of the Philistines and Geshuri, from Sihor, which is before Egypt, unto the borders of Ekron northward belonging to the Canaanites; even the five lords of the Philistines (the Gazathites, the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites), and all the Canaanites, Sidonians, and Hivites that dwell in Mount Lebanon, from Mount Baal-herman unto the entrance of Hamath; plus the land of the Gilbites and the Avites. These lands were not given to Israel, so that the future generation might be taught the lessons of war; and also to test (prove) Israel, if they would hearken unto the commandments of the Lord. Thus the children of Israel dwelt among these people, the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.

Then came the time to divide the land by lot among the nine and a half tribes; the other two and one-half tribes of Reuben, Gad and the half tribe of Manasseh, were already given their inheritance on the east side of the Jordan. The initial division of the land took place from the camp at Gilgal; and Eleazar the Aaronic high priest, son of Aaron, heads of the fathers of the tribes of Israel, and Joshua supervised the division.

Drawing lots for division of land (an artist's representation)

(Illustration 16)
Division of the Land of Canaan among the Tribes of Israel (after 1432 B.C.)

Here, the tribes of Reuben, Gad, Manasseh, Ephraim and Judah received their portions of the land. Then the entire congregation assembled at Shiloh, and the tabernacle was set up there. Seven of the twelve tribes were yet to receive their inheritance. And Joshua said unto the children of Israel: How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you? Take from among you three men from each tribe, and I will send them to map the land, and they shall return to me. The land shall be divided into seven parts. But the Levites shall have no part among you, for the priesthood of the Lord is their inheritance. Go and walk through the land and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh. And the men went and surveyed the land, and described it by cities into seven lots for them in Shiloh before the Lord; and the land was divided among the tribes of Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan. Joshua was given the city of Timnath-serah in the mountainous region of Ephraim, as a special inheritance by the children of Israel, according to the word of the Lord. Six cities of refuge were also appointed for the unintentional manslayers, who were to be tried there. These cities were Kedesh in Mount Naphtali, Shechem in Mount Ephraim, and Kirjath-arba or Hebron in the mountain of Judah, on the west side of the Jordan; and on the east side of the Jordan were three cities, Bezer in the land of Reuben, Ramoth in the land of Gad, and Golan in the land of Manasseh. Then the children of Israel gave the Levites forty-eight cities with their suburbs. The tribes of Judah, Simeon and Benjamin gave thirteen cities to the Kohathites, the children of Moses and Aaron. The rest of the Kohathites received ten cities from the tribes of Ephraim, Dan and the half tribe of Manasseh. The Gershonites received thirteen cities from the tribes of Issachar, Asher, Naphtali and the half tribe of Manasseh (in Bashan). The Merarites received twelve cities from the tribes of Reuben, Gad and Zebulun.

Then Joshua called the tribes of Reuben, Gad and the half tribe of Manasseh, and said unto them: Ye have kept all that Moses the servant

of the Lord commanded you, and have obeyed my voice in all that I commanded you. Ye have not left your brethren unto this day, and kept the commandments of the Lord your God. And now the Lord hath given rest unto your brethren, according to His promise; therefore, now return ye, get you unto your tents and unto the land of your possession, which Moses the servant of the Lord gave you on the other side of the Jordan. But take diligent heed to do the commandments and the law, which Moses the servant of the Lord gave you; to love the Lord your God, and to walk in all His ways; and to cleave unto Him; and to serve Him with all your heart and soul. Then Joshua blessed them and sent them away to their tents. Now to the one-half tribe of Manasseh Moses had given possession in Bashan; and to the other half Joshua gave their inheritance on the west side of the Jordan, among their brethren; and sent them away also, saying: Return with much riches unto your tents, and very much cattle, silver, gold, brass and iron, and with very much raiment. Divide the spoil of your enemies with your brethren. So the children of Reuben, Gad and the half tribe of Manasseh departed from Shiloh, in the land of Canaan, to go to Gilead, the land of their possession, given to them by the hand of Moses. And when they reached the shore of the Jordan, they built there a great altar; not an altar for sacrifices or burnt offerings, but as a memorial that they are also the Lord's people, although they dwell on the other side of the Jordan. And they called the altar Ed (Eid); for it was to be a witness between them and the Lord their God. But when the children of Israel heard that the tribes of Reuben, Gad and the half tribe of Manasseh had built an altar in the land of Canaan, in the borders of the Jordan, the whole congregation gathered together at Shiloh, to go to war against them. And the children of Israel sent Phinehas, son of Eleazar, the high priest and ten heads of thousands from each tribe. When they reached the land of Gilead, they spoke to the children of Reuben, Gad and the half tribe of Manasseh, saying: Thus saith the whole congregation of the Lord, what trespass is this that ye have committed against the God of Israel, to turn away from following the Lord, for you have builded an altar, against the commandments of the Lord? Is the iniquity of Peor too little for us; from which we were not cleansed until this day, from the plague in the congregation of the Lord. For you have turned away from the Lord this day, tomorrow He will be wroth with the whole congregation of Israel. If the land of your possession be unclean, then pass ye over unto the land of the Lord, where the tabernacle dwelleth (at Shiloh), and take possession among us; but rebel not against the Lord, nor rebel against us, by building another altar, besides the altar of the Lord our God. Did not Achan the Zerahite commit a trespass in the accursed thing, and the wrath of the Lord fell upon all the congregation of Israel? And that man perished not alone in his iniquity. Then, the children of Reuben, Gad and the half tribe of Manasseh spoke to Phinehas, son of Eleazar the high priest, and the heads of thousands of Israel, saying: The Lord God of gods, the Lord God of gods, He knoweth, and Israel shall know if it be in rebellion, or in transgression against the Lord; that we have built us an altar to turn from following

the Lord our God, or to offer thereon burnt offering, meat offering, or peace offering against His commandments. Rather, we have done it in fear that in time to come, your children might speak unto our children, saying: What have ye to do with the Lord God of Israel? For the Lord hath made the Jordan a border between us and you. Ye children of Reuben and Gad have no part in the Lord; and so shall your children make our children cease from fearing the Lord. Therefore, we said: Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice, but as a witness between us and you, and our generations after us, that it shall be, when our children should ask us or ask our generations in time to come, we may say to them: Behold the altar of the Lord, which our fathers made, not for burnt offerings, nor sacrifices, but as a witness between us and you. God forbid that we should rebel against the Lord, and turn from following the Lord, and build another altar for burnt offerings, meat offerings, or for sacrifices, besides the altar of the Lord our God that is before His tabernacle.

And when Phinehas, son of Eleazar the high priest, and heads of the thousands of Israel heard the words which the children of Reuben, Gad and the half tribe of Manasseh spoke, it pleased them. And Phinehas said unto them: This day we perceive that the Lord is among us, because ye have not committed trespass against the Lord. Now ye have delivered the children of Israel against the wrath of the Lord.

Then Phinehas, and the heads (princes) of Israel returned from the land of Gilead unto the land of Canaan, and brought the children of Israel words from the tribes of Reuben, Gad and the half tribe of Manasseh; and the children of Israel were pleased to learn that which was spoken to them, and they praised God, and did not intend to go up against them in battle.

And it came to pass that when Joshua was one hundred and ten years old, his time had come to go the way of all the earth, being old and stricken in age. And he called for all Israel, their elders, heads of each tribe, and their judges and officers, and said unto them: I am old and stricken in age. And ye have seen all that the Lord your God hath done unto these nations, and how He fought for you. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from the Jordan even unto the Great Sea (Mediterranean Sea) westward. The Lord your God shall expel them from before you, and drive them out of your sight; and ye shall possess their land, as the Lord your God had promised you. Be ye therefore courageous and diligent in keeping all that is written in the book of law of Moses, that ye turn not to the right or to the left; that ye come not among these nations that remain among you; that ye make not mention of the names of their gods, neither swear by them nor serve them, and bow yourselves unto them. But cleave unto the Lord your God, as ye have done unto this day; for the Lord hath driven out from before you great and strong nations, and no man hath been able to stand before you. One man among you shall chase a thousand of your enemies, for the Lord your God shall fight for you, as He hath promised you. Take good heed therefore, and love

the Lord your God and keep His commandments; and if ye do in any wise go back to the ways of the natural man (carnal, sensual, devilish and wicked man), and make marriages with the remnant of these nations, know for a certainty that the Lord your God will no more drive out any of these nations from before you. But they shall be snares and traps unto you, scourges in your sides and thorns in your eyes, until ye perish from this good land which the Lord your God hath given you.

Behold, this day I am going the way of all the earth; and ye know in all your hearts and in all your souls that not one thing hath failed of all the good things the Lord your God spoke concerning you. All are come to pass unto you, and not one thing hath failed. So shall the Lord bring upon you all the evil things, until ye are utterly destroyed from off this land, if ye hearken not to His commandments and serve Him not with all your hearts and souls. And Joshua continued to speak to all the tribes of Israel, their elders, heads, judges and officers at Shechem, saying: Thus saith the Lord God of Israel: Your fathers dwelt on the other side of the flooding Euphrates, in the old times, even Terah, the father of Abraham, and Nahor (Nachor), the father of Terah; and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout the land of Canaan, and gave him Isaac. And unto Isaac I gave Jacob and Esau; and I gave unto Esau Mount Seir to possess it; but Jacob and his children were led down to Egypt, where I multiplied their seed. I plagued the Egyptians, and brought you out of the land of Egypt by the hands of Moses and Aaron; and ye came unto the sea, and the Egyptians pursued after your fathers with chariots and horsemen unto the Red Sea. And when they cried unto the Lord, He put darkness between you and the Egyptians, and brought the sea upon them, and drowned them. Your eyes have seen what I have done to Egypt, and ye experienced mortality in the wilderness a long season. And I brought you into the land of the Amorites, which dwelt on the other side of the Jordan, and they fought with you; and I delivered them into your hands, that ye may possess their land; and I destroyed them from before you. Then Balak the son of Zippor, King of Moab arose to war against Israel, and sent and called Balaam the son of Beor to curse you. But I would not hearken unto Balaam; therefore, he blessed you instead. So you were delivered out of his hand. And ye went over the Jordan, and encamped at Gilgal, and the wall of Jericho was brought down flat, and the city was given to you. Then the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites fought against you, and I delivered them unto your hands. And I have given you a land for which ye did not labor, and cities which ye built not, to dwell in them; and the vineyards and oliveyards which ye planted not, for you to eat. Now therefore fear the Lord, and serve Him in sincerity and truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve the Lord God of Israel. And if it seem evil unto you to serve the Lord, choose ye this day whom ye will serve; whether the gods which your fathers served on the other side of the flood, and the gods of the heathen in

whose land ye dwell, or the true and living God of Israel; as for me and my house, we will serve the Lord. And the people answered, and said: God forbid that we forsake the Lord, to serve other gods; for the Lord our God is He who brought us and our fathers out of the land of Egypt, from the house of bondage; and did great signs and wonders in our sight, and preserved us in every way we went, among all the people through whom we passed. And the Lord drove out our enemies from before us; therefore we will also serve the Lord, for He is our God.

And Joshua said unto the people: Ye cannot serve the Lord by your words alone; for He is an holy God; He is a jealous God. If your actions do not support your faith in Him, He will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then He will turn and do you hurt, and consume you, after that He hath done you good. And the people said unto Joshua: Nay, but we will serve the Lord. And Joshua replied: Ye are witnesses against yourselves that ye have chosen the Lord, to serve and obey Him. And they said, we are witnesses. Then Joshua said unto them: Now therefore put away the strange gods which are among you, and incline your hearts unto the Lord God of Israel. And the people replied: The Lord our God will we serve, and His voice will we obey. So Joshua made a covenant with the people that day, in Shechem. And Joshua wrote these words in the book of the law of God, and took a huge stone, and set it up under an oak, that was by the sanctuary of the Lord. Then Joshua spoke unto all the people, saying: Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which were spoken unto us. It shall serve as a reminder of the covenant which ye made this day to serve the Lord, lest ye deny your God. Afterwards, Joshua let the people depart, every man to his inheritance.

Soon after, Joshua, son of Nun, the servant of God, died at the age of one hundred and ten years in c.1432 B.C.; and they buried him in the border of his inheritance in Timnath-serah, in Mount Ephraim, on the north side of the hill of Gaash. And Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had known the works of the Lord, which He had done for Israel.

And the bones of Joseph, which the children of Israel brought from Egypt, were buried in Shechem; in a parcel of ground which Jacob bought, from the sons of Hamor the father of Shechem, for an hundred pieces of silver; which became the inheritance of the children of Joseph.

Then Eleazar the Aaronic high priest, son of Aaron, also died; and they buried him in a hill which belonged to his son Phinehas, in Mount Ephraim.

After the death of Joshua, the children of Israel asked the Lord who should go up for them to fight against the Canaanites? And the Lord said: Judah shall go up, for I have delivered the land into his hand. Then, Judah said unto Simeon his brother: Come up with us into our lot, that we may fight against the Canaanites; and we likewise will go with you into your lot. So Judah joined forces with Simeon, and they went up; and the Lord delivered the Canaanites and the Perizzites into their hands; and they slew in Bezek ten thousand men. And they fought

against Adoni-bezek, a powerful ruler of the Canaanites and Perizzites, and slew many of them; but Adoni-bezek fled. Later, he was captured, and his thumbs and great toes were cut off, in the same manner as he cut off the thumbs and great toes of seventy pagan kings. Then Adoni-bezek said: Three-score and ten kings, having their thumbs and great toes cut off, gathered their meat under my table, so God hath requited me. And they brought him to Jerusalem, where he died later.

The children of Judah went alone to fight against Jerusalem, and captured the city and set the city on fire. Afterward they went down to fight against the Canaanites who dwelt in the mountain, and in the south, and in the valley. Then they went against the Canaanites that dwelt in Kirjath-arba (Hebron), and slew Sheshai, Ahiman, and Talmai; and moved forward to Kirjath-sepher (Debir), which was given to Caleb, son of Jephunneh, of the tribe of Judah (who at the age of forty followed the Lord fully, when he was sent as one of the twelve spies to the land of Canaan by Moses, from Kadesh-barnea; and at the time that he was given Hebron or Kiriath-arba and surrounding territory, including Debir, as his inheritance, he was eighty-five years old). Here at Kirjath-sepher or Debir, Caleb said to the men of Judah: He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. And Othniel, the son of Kenaz, Caleb's younger brother (who later became the first judge of Israel), captured the city and won the prize. Caleb then gave his daughter, at her request, the upper and lower Gulloth-maim (springs of water) as a wedding present, in addition to the piece of land to the south.

Then the children of the Kenite, Moses' father-in-law, who came down from the city of palm trees, the valley of Jericho, with the children of Judah, into the wilderness of Judah, moved into the southern region of Arad, and dwelt there among the people. And Judah and Simeon slew the Canaanites of Zephath and utterly destroyed them, and they called the city Hormah. As the Lord was with Judah, they also took Gaza, Askelon (Ashkelon) and Ekron, along with their coasts by the Great Sea (Mediterranean); and also drove out the inhabitants of the mountains. But they could not drive out the inhabitants of the valley, because they had chariots of iron.

The Lord was also with the house of Joseph. They sent spies to Beth-El (Luz) to search out the land; and when the spies saw a man come forth out of the city, they said unto him: Show us, we beg thee, the entrance to the city, and we will show thee mercy. And he did show them the entrance to the city. Then the armies of Joseph entered and smote the city with the edge of the sword; but they spared the man and all his household. And the man went into the land of the Hittites, and built a city, and called its name Luz.

And it came to pass that Israel became strong, and they put the Canaanites and other nations to tribute; but did not utterly destroy them, as they were commanded by the Lord to do. The children of Benjamin dwelt with the Jebusites in Jerusalem, and did not drive them out of the land; neither did Manasseh drive out the inhabitants of Beth-shean,

Taanach, Dor, Ibleam, or Megiddo and their surrounding towns, but allowed the Canaanites to dwell in the land. And the children of Ephraim did not drive out the Canaanites that dwelt in Gezer, but they lived among them. Zebulun also allowed the Canaanites to dwell in Kitron, Nahalol; neither did Asher drive out the Canaanites from Accho (Acco), Zidon, Ahlab, Achzib, Helbah, Aphik, or Rehob. So did Naphtali permit the Canaanites to dwell in Beth-shemesh and Beth-anath as their tributaries, instead of driving them out of the land.

Although the tribe of Dan was given, for their inheritance, Zorah, Eshtaol, Ir-shemesh, Shaalabbin (Shaalbim), Ajalon (Aigalon), Jethlah, Elon, Timnathah, Ekron, Eltekeh, Gibbethon, Baalath, Jehud, Bene-berak, Gath-rimmon, Me-jarkon, Rakkon, with the border before Japho, the territory of Dan was too small for them. As a result, the tribe of Dan was forced to move into the mountains by the Amorites; for the Amorites would not suffer them to come down to the valley. And the Amorites dwelt in Mount Heres in Ajalon, and in Shaalabbin; yet the hand of the house of Joseph prevailed, so they became tributaries.

And it came to pass that there was a man of Mount Ephraim, whose name was Micah, who took (stole) eleven hundred shekels of silver from his mother. Then, when he confessed and restored the silver, his mother said: Blessed be thou of the Lord, my son. I had wholly dedicated the silver unto the Lord, in thy behalf, to make a graven image and a molten image. Now therefore I give the silver unto thee. But he took not the silver from his mother, but restored it unto her. She then took two hundred shekels to a silversmith, who made a graven image and a molten statue; and they were brought to the house of gods, which Micah made. And Micah made an ephod and teraphim (domestic idols, usually in the size and shape of a man), and consecrated one of his sons to be the priest for his house of gods. It happened that there was a young man, a Levite, from Beth-lehem-judah who was travelling in search of a place to live and minister. As he journeyed, he came to Mount Ephraim, to the house of Micah. And Micah asked him: Whence comest thou? And the young man replied: I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place to minister and live. So Micah said unto him: Dwell with me, and be unto me a father and a priest; and I will give thee ten shekels of silver a year, and a suit of apparel, and thy victuals (food). Then the Levite decided to dwell with him; and Micah treated him as one of his own sons, and consecrated the Levite as a priest for his house of gods. And Micah said unto himself: Now I know that the Lord will do me good, seeing that I have a Levite to my priest. It was in these days that the Danites were searching for additional territory to dwell in; for all their inheritance had not fallen unto them among the tribes of Israel. So the children of Dan sent out of their tribe five men of valour, from Zorah and Eshtaol to spy out the land and to search it. When these men came to Mount Ephraim, to the house of Micah, they lodged there. When they were at the house of Micah, they recognized the voice of the young man the Levite, whose name was Jonathan, son of Gershom, son of Moses; and they said unto him: Who brought thee hither; and

what makest thou in this place; and what has thou here? And he said unto them: Thus and thus dealeth Micah with me, and hath hired me to be his priest. And they said unto him: Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous. And the Levite said unto them: Go in peace, before the Lord is your way wherein ye go. Then the five men departed and came to Laish (Leshem); and saw that the people there lived securely and carelessly, after the manner of the Zidonians (Sidonians), inactive and quiet; and there was no magistrate that might put them to shame in any thing. And they dwelt away from Zidonians, and had no business with any outsiders. Then the five men returned to their brethren in Zorah and Eshtaol to report, and said: Arise, that we may go up against Laish; for we have seen the land, and behold, it is very good. Are ye inactive and slothful (as the Zidonians) to go and to possess the land? When ye go, ye shall come unto a people secure and land large; for God hath given it into your hands; a place where there is no want of any thing that is in the earth. Thus went from the tribe of Dan, out of Zorah and Eshtaol, six hundred men girded with weapons of war; and they encamped behind Kirjath-jearim, in Judah; and called the place Mahaneh-dan. Then they came to Mount Ephraim, to the house of Micah. Here the five Danites who came previously to search out the land, said unto their brethren: Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? Now therefore think what ye have to do. And they went to the house of the young man Levite, to the house of Micah, and saluted him; and the six hundred Danites girded with weapons of war stood in front of the entrance gate. Then the five men went inside Micah's house, and took the carved image, the ephod, the teraphim, and the molten image. And when the Levite asked them what were they doing, they said unto him: Hold thy peace, lay thine hand upon thy mouth, and go with us; and be to us a father and a priest. Is it better for thee to be a priest unto the house of one man, or to be a priest unto a tribe and family in Israel? The priest's heart was glad; and he took the ephod, the teraphim, the graven image, and joined the men outside the house of Micah. Then they departed, with women, children, cattle and carriage ahead of the men. When they were a good distance away, Micah gathered up his neighbors and overtook the children of Dan, and yelled at them; so the Danites turned their faces, and said unto Micah: What aileth thee that thou cometh with such a company? And he said: Ye have taken my gods which I made, and the priest, and are gone away. What else have I now? And thou saith unto me, what aileth thee? And the children of Dan said unto Micah; Let not thy voice be heard among us, lest angry fellows run up on thee, and thou lose thy life along with thy household. And the children of Dan went their way. When Micah saw that they were too strong for him, he turned and went back to his house. And the children of Dan came to Laish (Leshem or Lusi; about twenty-five miles north of the Sea of Galilee or Sea of Chinnereth), unto a people that were quiet and secure; and they smote them with the edge of the sword, and burnt their city in the valley of Beth-rehob with fire. There

was no one to rescue them, because it was far from Zidon (Sidon), and they had no business with the outsiders. And the Danites called the name of the city Dan, after the name of their tribe. Then the children of Dan set up the graven image; and Jonathan the Levite, son of Gershom, son of Moses the Lawgiver and the deliverer of Israel, became a pagan priest to the tribe of Dan. The sons of Jonathan also became priests to the tribe of Dan; and they set up and worshiped Micah's graven image, all the time the House of the Lord (tabernacle) was in Shiloh.

And it came to pass that Jonathan the Levite, grandson of Moses, dwelt in Mount Ephraim, and took a concubine out of Beth-lehem-judah; and she played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and remained there four whole months. So her husband arose and went after her, to speak friendly unto her, and to bring her back. He took with him his servant and a couple of asses. When the father of the damsel saw him, he rejoiced in meeting him; and Jonathan lodged with them three days, ate, drank and made merry. On the fourth day, Jonathan and his wife arose early in the morning to depart, and the damsel's father said unto his son-in-law: Comfort thine heart with a morsel of bread, and afterward go your way. And they sat down and ate and drank, for the damsel's father had said unto the man: Be content, I pray thee, and tarry all night, and let thine heart be merry. On the fifth day the man and his concubine arose early in the morning to depart; but the damsel's father said: Comfort thine heart, I pray thee. And they tarried until afternoon, and when the man, his servant and the concubine rose up to depart, his father-in-law said unto him: Behold, now the day draweth toward evening, I pray you tarry all night. Behold, the day groweth to an end, lodge here, that thine heart may be merry, and tomorrow get you early on your way, that you mayest go home. But the man would not tarry that night, and rose up and departed and came near Jebus, which is Jerusalem, with his concubine, two asses saddled, and his servant. As the day was far spent, the servant said unto his master; Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge there. So his master answered: We will not turn aside hither into the city of the strangers, that is not of the children of Israel; we will pass over to Gibeah. Come, let us draw near unto Gibeah or Ramah, to spend the night there. At sunset they arrived at Gibeah in the territory of Benjamin; and sat themselves down in the street of the city, for there was no one that took them into his house to lodge. And, behold, there came an old man, returning from his work out in the field, who was also from Mount Ephraim, but dwelt in Gibeah, the city of the Benjamites. When he noticed a wayfaring man in the street of the city, the old man said: Whither goest thou? And whence comest thou? So the Levite answered: We are coming from Beth-lehem-judah, but I am from Mount Ephraim; now I am on my way to the House of the Lord in Mizpeh (Mizpah) and there is no man that receiveth me to lodge. Yet there is both straw and provender for our asses, bread and wine for me, and for thy handmaiden and the young man; there is no want of anything. And the old man said: Peace be with thee. Only lodge not

in the street, and let all thy wants lie upon me; and he brought them into his house, and washed their feet, and gave provender unto the asses, and they ate and drank together. Now as they were making their hearts merry, lo, certain sons of Belial (worthless ones) surrounded the house, and beat at the door; yelling with loud voices: Bring forth the man that came into thine house, that we may know him. And the old man went out and said unto them: Nay, my brethren, nay, I pray you, do not so wickedly this folly, seeing that this man is come into mine house. Behold, there is my daughter, a maiden, and this man's concubine; them will I bring out, that ye may humble them, and do with them that seemeth good unto you, but unto this man do not so vile a thing. But the men would not hearken to him. So the man brought forth his concubine to them; and they took her and knew her, and assaulted her all that night, and at dawn they let her go. Then the woman managed to reach the door of the man's house, and fell down. In the morning her master rose up to leave the house. And as he opened the doors of the house to go out, he beheld his concubine fallen at the door, and her hands were upon the threshold. And the man said unto her: Up. Let us be going. But there was no answer, nor did she move. So the man lifted her up and put her upon the ass. When he arrived at his house, he took a saw and divided her, together with her bones, into twelve pieces, and sent them to all the territories of Israel. And it was so that all who came to know of such an evil deed, said: There has never been such deed done nor seen from the day the children of Israel came up out of the land of Egypt unto this day. Think of it, take advice, and speak your mind.

Then the congregation of the children of Israel, except the tribe of Benjamin, gathered together, united in purpose, in Mizpeh (Mizpah); where the House of the Lord (Beth-El), the tabernacle, was located; about twelve miles north of Jerusalem in the extreme southern part of the mountainous region of Ephraim. And the chiefs of all the tribes presented themselves in the assembly of the people of the Lord; four hundred thousand footmen girded with swords. Then the heads of the eleven tribes asked the Levite, who had slain his concubine and sent them the pieces of her body, to explain the meaning of such a wicked deed. And the Levite answered: I and my concubine came into Gibeah of Benjamin. And the men of Gibeah surrounded the house by night and rose up against me to slay me; and my concubine have they raped and assaulted, that she is dead. And I took my concubine and cut her in pieces, and sent her throughout the land of inheritance of Israel; for they have committed lewdness and folly in Israel. Behold, ye are all children of Israel; give us your advice and counsel. Then all the chiefs arose as one man, and said; We will not any of us go to his tent, nor to his house; but now this shall be the thing that we shall do to Gibeah. We will go against it by lot. Throughout all the tribes of Israel, we will take ten men out of an hundred, an hundred out of a thousand, and a thousand out of ten thousand, and send them to fetch victuals for our men of war, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel. So all the men of Israel united themselves

against Benjamin; and surrounded the city of Gibeah; and sent men throughout Benjamin, saying: What wickedness is this that you have done amongst you? Now therefore deliver us the children of Belial who dwell in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel; and they mustered to gather out of the other cities in Benjamin, twenty-six thousand men of war (besides seven hundred chosen men of Gibeah), and came to Gibeah to battle against the children of Israel. All of the seven hundred men of Gibeah were left-handed; and were trained to sling stones at an hair breadth, and not miss. Then the children of Israel arose and marched to Mizpeh to the House of the Lord, where the Ark of the Covenant was located; and asked counsel of the Lord, saying: Which one among us shall go up first to battle against the children of Benjamin; and they received the answer that Judah shall go up first. The next morning, the children of Judah encamped around Gibeah, and marched forward in battle formation to fight against Benjamin. But the seven hundred chosen men of Benjamin came forth out of Gibeah; and twenty-six thousand from the surrounding cities of Benjamin, and destroyed down to the ground that day twenty-two thousand men of Judah. And the eleven tribes of Israel gathered themselves again in battle formation, at the same location as before; while Phinehas the Aaronic high priest, son of Eleazar, son of Aaron, went into the Most Holy compartment of the tabernacle to inquire of the Lord, if Israel shall go to battle against his brother Benjamin. He received the answer, Go. When the children of Israel came to battle against Benjamin the second day, Benjamin came out of Gibeah and destroyed down to the ground eighteen thousand men of Israel, who drew the sword. Then all the other tribes, except Benjamin, went to the House of the Lord in Mizpeh, and wept, and sat before the Lord and fasted until evening, and offered burnt offerings and peace offerings before the Lord (for the Ark of the Covenant was there in those days). And Phinehas went before the Lord again to inquire if Israel should yet go to battle against his brother Benjamin, or should he cease? And Phinehas received the answer, Go; for the Lord was going to deliver the Benjamites into their hands. And the children of Israel set liers in wait around Gibeah, and went against Benjamin on the third day, in battle formation. And the children of Benjamin chased after Israel, and were drawn away from the city; and they began to smite the people, in the highways that led to the House of the Lord and to Gibeah, and killed about thirty men. So the children of Benjamin thought that Israel was smitten as before; and Israel pretended to be defeated and fled to draw them farther away from the city into the highways. Then the men of Israel rose up in ambush from their hiding places; and marched in battle formation from Baal-tamar, and out of the meadows of Gibeah. And there came against Gibeah ten thousand chosen men out of all Israel; and Benjamin fought a sore battle, but they knew not that evil was near them, for the Lord was with Israel. Benjamin was smitten, and the children of Israel destroyed of the Benjamites that day twenty-five thousand and one hundred men; all those

who drew the sword against Israel. But when the men of Israel retired from the battle, Benjamin began to smite and kill again, thinking Israel had retired because they were smitten; and the Benjamites smote and killed about thirty more persons. Now, there was an appointed sign between the men in ambush and the men of Israel, that they should make a great flame with smoke rising high above the city; and when the sign came to pass, and the flame began to rise up out of the city with a pillar of smoke, the Benjamites knew that they were smitten; and saw that the evil was come upon them. So the remnant of the men of Benjamin turned their back against Israel, and fled in fear and amazement toward the wilderness. But they and others who came out of the surrounding cities of Benjamin were overtaken by Israel and destroyed. On that day there fell eighteen thousand men of valour of Benjamin. A remnant of the Benjamites fled to the rock of Rimmon in the wilderness; five thousand men were slain in the highways; and Israel pursued hard after them to Gidom, and slew two thousand men there. Thus, all which fell that day of Benjamin were twenty-five thousand men of valour that drew the sword against Israel. Only six hundred men were able to reach the rock of Rimmon, and they dwelt in the rock four months. And the children of Israel continued to smite Benjamin, as well as other men of every city they passed through, as the beasts; and set the cities on fire.

Now, the children of Israel had previously sworn in Mizpeh, before the Lord, saying: There shall not any of us give his daughter unto Benjamin to wife. After they had subdued their brother Benjamin, and killed almost the entire tribe of Benjamin, consisting of about forty-six thousand able-bodied men, the children of Israel repented of their actions, and went to the House of the Lord, lifted up their voices and wept sore, and stayed there till the evening; and said: O Lord God of Israel, why is this come to pass that there is one tribe lacking in Israel? The next morning the people rose up early, prepared the altar, and offered burnt offerings and peace offerings. And the children of Israel said: Whosoever among all the tribes of Israel that came not with the congregation unto the House of the Lord in Mizpeh, they shall surely be put to death. And, lo, there came none to the assembly at the House of the Lord from Jabesh-gilead (Yabis-galeed); for the people were numbered. And the congregation sent there twelve thousand most valiant men, and commanded them to go and smite all the inhabitants of Jabesh-gilead with the edge of the sword, including women and children. They were to destroy every male and every woman that had lain with a man. So they went, and found among the inhabitants there four hundred young virgins that had known no man by lying with him; and they were brought to the camp of Israel in Shiloh, north of the House of the Lord, in the territory of Ephraim (toward the east of the highway that goes up from the House of the Lord to Shechem, the south of Lebonah). For it grieved the children of Israel, and their souls were sorely afflicted, so they repented, and the elders of Israel said unto them: How shall we provide wives for the remnant of our brother Benjamin, seeing that we have sworn by the Lord in Mizpeh that we will not give our daughters to Benjamin to wife; and seeing that

women are destroyed out of Benjamin? Then the whole congregation sent a few men to the rock Rimmon, to call peacefully upon the children of Benjamin that dwelt in the rock; and gave them the four hundred women of Jabesh-gilead; yet they needed two hundred more virgins; and the elders of Israel said; There must be an inheritance for those Benjamites who have escaped, that a tribe be not destroyed out of Israel. Although

(Illustration 17)
Map of the Land of Gilead (c.1432 B.C. - c.1122 B.C.)

we may not give them our daughters to wife; for the children of Israel had sworn, saying: Cursed be he that giveth a wife to Benjamin; but, behold, there is the yearly feast of the Lord in Shiloh; and if daughters of Shiloh come out to dance, then the Benjamites can come out of the vineyards and catch every man his wife, out of the daughters of Shiloh,

and take them to the land of Benjamin. And it shall be that when their fathers or brethren come unto us to complain, we shall say unto them: Be favorable unto your brother Benjamin for our sakes; because we reserved not to each man his wife in the war. And if we did not give them wives now, we would become guilty. And the remnant of the Benjamites were commanded to lie in wait in the nearby vineyards in Shiloh; and, behold, when the daughters of Shiloh came out to dance in groups, every man was to catch himself a wife. And the children of Benjamin did so, and caught two hundred wives, out of the daughters of Shiloh, who came to dance. Then they departed to their land of inheritance, and repaired the cities, and dwelt in them. The children of Israel also returned, every man to his tribe and to his family.

It was during this time that an angel of the Lord was sent from Gilgal to Bochin, with a message of the Lord to the children of Israel, saying: I made you to go up out of the land of Egypt, and have brought you unto the land which I had sworn unto your fathers; and I said, I will never break my covenant with you; and ye shall make no league with the inhabitants of this land, but throw down their altars, break down their images, cut down their groves, and burn their graven images with fire; ye shall utterly destroy them, and make no treaties with them; but ye have not obeyed my voice. Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. And when the angel of the Lord spoke these words unto the children of Israel, the people lifted up their voices and wept; and they called the name of the place Bochin, and offered sacrifice unto the Lord.

The children of Israel, however, remained faithful to the Lord their God all the days of the elders that outlived Joshua, who were witness to the great works of the Lord, which He did for Israel. But when this generation of elders passed away, there arose another generation, which knew not the Lord, nor His great works which He had done for Israel. And the children of Israel forsook the Lord God of their fathers, who brought them out of the land of Egypt, and followed other gods of the people who were round about them, and bowed themselves unto them, and served Baal and Ashtoreth (Ishtar); and provoked the Lord to anger, and did evil in the sight of the Lord. And the anger of the Lord was hot against Israel, and He delivered them into the hands of the spoilers that spoiled them; and He sold them into the hands of their enemies round about, so they could no longer stand before their enemies. Whithersoever they went, the hand of the Lord was against them continually, as the Lord had sworn unto them; and they were greatly distressed. Nevertheless the Lord raised up judges, who delivered them out of the hands of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them; they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord.

And when the Lord raised up judges to deliver them out of the hands of their enemies, for it repented the Lord because of their groanings

by reason of them that oppressed and vexed them; that they returned and corrupted themselves more than even before in following other gods and in bowing down unto them; when a judge died they ceased not from their own doings, nor from their stubborn ways. And the anger of the Lord was hot against Israel, and He said: Because this people hath transgressed my covenant which I made with their fathers, and have not hearkened unto my voice; I will not drive out any of the nations which Joshua left when he died; but through them I may prove (test) Israel whether they will keep the way of the Lord, to walk therein as their fathers, or not. Therefore, the Lord left those nations, without driving them out hastily, nor did He deliver them into the hand of Joshua, when he was alive. The Lord left five lords of the Philistines, and all the Canaanites, the Sidonians, the Hivites that dwelt in Mount Lebanon, from Mount Baal-hermon unto the entrance of Hamath to prove (test) Israel by them whether they would hearken unto the commandments of the Lord, and also to teach them war. So the children of Israel dwelt among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, the Jebusites, and the Girgashites. And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods, Baalim, Ashtoreth, and others. Therefore the anger of the Lord was hot against Israel, and He sold them into the hand of Cushan-rishathaim king of Mesopotamia; and the children of Israel served him eight years. When the children of Israel cried unto the Lord, the Lord raised up a deliverer, Othniel the son of Kenaz, Caleb's younger brother. The Spirit of the Lord was with him, and he judged Israel in righteousness and subdued Cushan-rishathaim. The land had rest forty years; and Othniel the first judge of Israel died.

Israel became corrupt again, and did evil in the sight of the Lord; so He strengthened Eglon the king of Moab against Israel, and he gathered unto him the children of Ammon and Amalek, and smote Israel and possessed the city of palm trees, in the valley of Jericho. The children of Israel served Eglon the king of Moab eighteen years; and when they cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite, a left-handed man; and by him the children of Israel sent a present unto Eglon the king of Moab. But Ehud made him a two-edged dagger of a cubit length, and girded it under his raiment upon his right thigh. After he had delivered the present to Eglon who was a very fat man, he sent away the men who bore the present, but he himself returned from the quarries near Gilgal, and came to a summer parlour of Eglon king of Moab, and said: I have a secret errand unto thee, O King. And the king dismissed his servants by saying, Keep silence. Then Ehud arose out of his seat, saying: I have a message from God unto thee; and put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly. The handle of the dagger also went in after the blade; and the fat closed upon the blade so that he could not draw the dagger out of his belly, and the dirt came out. Then Ehud shut the doors and locked them, and left the parlour through the porch. Later, when the servants of Eglon noticed that the doors of the parlour

were locked, they said: Surely he covereth his feet in his summer chamber. And they tarried till they were ashamed. And behold, when he opened not the doors of the parlour, the servants took a key and opened the doors, and saw that their master was dead on the ground. And Ehud escaped beyond the quarries unto Seirath, while the servants of Eglon tarried. When he reached the Mountain of Ephraim, he blew a trumpet, and said unto the children of Israel: Follow after me, for the Lord hath delivered your enemies the Moabites into your hand. And Ehud led them from the mount, across the fords of the Jordan towards Moab; and they slew about ten thousand Moabites, all fat, hardy and lusty, men of valor. Thus Moab was subdued that day under the hand of Israel; and the land had rest eighty years.

Then Shamgar, son of Anath of the tribe of Naphtali, judged Israel less than a year and died; but before he died, he slew six hundred Philistine men with a cattle (ox) goad, and delivered Israel from their oppression. But the children of Israel again did evil in the sight of the Lord after the death of Ehud and Shamgar; and the Lord sold them into the hand of Jabin king of Canaan, who reigned in Hazor. Sisera, who dwelt in Harosheth of the Gentiles, was the captain (commander) of the army of Jabin; and had nine hundred chariots of iron. He oppressed Israel mightily for twenty years. During this time Deborah, a prophetess and wife of Lapidoth, judged Israel. She dwelt under the Palm Tree of Deborah, between Ramah and Beth-El in Mount Ephraim; and the children of Israel came to her for judgement. And when the children of Israel cried unto the Lord, because of the oppression by Sisera, she sent for Barak, son of Abinoam who dwelt in Kedesh-naphtali, and said unto him: Hath not the Lord God of Israel commanded, saying: Go and draw toward Mount Tabor, and take with thee ten thousand men of Naphtali and of Zebulun. And I will draw unto thee, to the River Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her: If thou wilt go with me, I will go; but if thou wilt not go with me, then I will not go. And she said: I will surely go with thee; notwithstanding the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh-naphtali. Then, Barak called Zebulun and Naphtali to Kedesh, and he went up with ten thousand men, along with Deborah. Now, Heber the Kenite, who was a descendent of Hobab the son of the father-in-law of Moses, had separated himself from the Kenites, and pitched his tent in the plain of Zaanaim, near Kedesh; and his people made peace with Jabin the king of Hazor and Sisera the captain of his armies; and they informed Sisera that Barak the son of Abinoam was gone up to Mount Tabor. Then Sisera gathered together his nine hundred chariots of iron and all the people that were with him from Harosheth of the Gentiles unto the River Kishon. And Deborah said unto Barak: Up, for this is the day that the Lord hath delivered Sisera into thine hand. Is not the Lord gone out before thee? So Barak left Mount Tabor with the army of ten thousand men of the tribes of Naphtali and Zebulun. And the Lord discomfited Sisera and

all his chariots and men; and he fled on his feet toward the tent of Jael, the wife of Heber the Kenite; and Barak pursued after the chariots and the men unto Harosheth of the Gentiles, and all the army of Sisera fell upon the edge of the sword, until there was not a man left. And Jael went out of her tent to meet Sisera, and said unto him: Come inside, my master, come inside my tent, fear not; and when he entered into the tent, she covered him with a blanket. Then Sisera said unto Jael the wife of Heber the Kenite: Give me, I pray thee, a little water to drink, for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Then he said to her: Stand in the door of the tent, and when anyone doth come and enquire of thee, saying, Is there any man there? Thou shalt say, no. When Sisera was fast asleep and weary, Heber's wife took a tent nail (pin, or peg) and an hammer in hand, and smote his head and pierced the nail through his temples, and fastened it into the ground. When Barak pursued Sisera unto the tent of Jael, she came out to meet him, and said: Come and I will show thee the man whom you seekest. And when he came into her tent, behold, Sisera lay dead, and the tent pin was pierced through his temples. Thus the prophecy of Deborah was fulfilled that the Lord shall deliver Sisera into the hands of a woman; and Jabin king of Canaan was subdued that day.

Then, Deborah and Barak the son of Abinoam sang praises to the Lord, and Deborah spoke these words to Israel:

> Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves. Hear O ye kings; give ear O ye princes; I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel. Lord, when Thou wentest out of Seir, when Thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the Lord, even as Sinai from before the Lord God of Israel.
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> The highways were unoccupied, and travellers walked through byways in the days of Shamgar the son of Anath, as in the days of Jael today; the inhabitants of the villages ceased in Israel, until I Deborah arose; I arose a mother in Israel. They chose new gods, and there was war in the cities, but was there a shield or spear among forty-thousand in Israel? My heart is toward the rulers of Israel that offered themselves willingly among the people. Bless ye the Lord. Speak, ye who ride on white asses, who sit to render judgement, and who walk by the way; for they are delivered from the noise of archers in places of drawing water; there they shall perform the righteous acts of the Lord, and the righteous acts toward the inhabitants of the villages of Israel; then they shall win the hearts of the people of the Lord, to go down and dwell in the cities. Awake, awake, Deborah, utter a song; arise

Barak and turn thy captivity around, and carry them as captives, those who have oppressed thee.

The Lord made a remnant of the Righteous to have dominion over the nobles among the people; and the Lord chose me to have dominion over the mighty. Out of Ephraim was there a root of them against Amalek, after thee Benjamin, among thy people. Out of Machir came down rulers, and out of Zebulun those that hold the scepter of the muster-officer (the marshal's staff). The princes of Issachar were with Deborah, and also Barak. He was sent on foot into the valley, for the divisions of Reuben there were great thoughts of heart; unstable as water were their thoughts and actions. Zebulun and Naphtali were a people that jeopardize their lives unto the high place of the field of battle; the heavens fought for them, the stars in their courses fought against Sisera. The river of Kishon swept the enemy away, the ancient river, the River Kishon, O my soul, thou hast trodden down strength. The kings came and fought, and the kings of Canaan fought in Taanach by the waters of Megiddo. The horsehoofs of the enemy were broken by means of prancings, the prancings of their mighty ones. Curse ye Meroz said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to help of the Lord against the mighty. Blessed above the women in the tent be Jael the wife of Heber the Kenite; for Sisera asked for water, and she gave him milk, and brought forth curds (yogurt) in a bowl of nobles. She put her left hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera and pierced the nail through his temples to the ground. At her feet he bowed and fell; where he bowed, there he fell down dead. The mother of Sisera looked out of a window and cried through the lattice: Why is his chariot so long in coming? Why tarry the wheels of his chariot? Her wise ladies answered her, yea. Then she asked them: Are they not finding, and dividing spoil, to every man a damsel or two; and to Sisera a spoil of divers colors, a prey of divers colors of needlework on both sides, meet for the necks of those that take the spoil? Then, Deborah made an end to her utterance, saying: So let all Thine enemies perish, O Lord; but let them who love Thee be as the sun when it goeth forth in its might.

Then the land had rest forty years; and the children of Israel again did evil in the sight of the Lord; and the Lord delivered them into the hand of the Midianites for seven years. And because of their oppressions and cruelties, many children of Israel fled to the mountains and dwelt in the caves and strongholds. Whatever Israel had sown in the earth, was taken by Midianites, Amalekites, and also the children of the east;

and they left no sustenance for Israel, neither sheep, nor ox, or ass, all the way to Gaza. The enemy came with their cattle and tents, as grasshoppers for multitude. They and their camels were without number, and they encamped throughout the land and dispossessed the Promised Land of Israel, and destroyed it.

Israel became greatly impoverished, because of the Midianites and the Amalekites; and the children of Israel cried unto the Lord. So the Lord sent a prophet, who said unto them: Thus saith the Lord God of Israel, I brought you forth from Egypt, the house of bondage; and I delivered you out of the hands of the Egyptians and all those who oppressed you; and drove them out from before you, and gave you their land. And I said unto you not to fear the gods of the Amorites in whose land ye dwell; but ye have not obeyed my voice. Then came an angel of the Lord, and sat under an oak tree in Orphah, which belonged to Joash the Abi-ezerite. Gideon, the son of Joash, was threshing wheat by the winepress, to hide it from the Midianites, and the angel of the Lord said unto him: The Lord is with thee, thou mighty man of valour. And Gideon replied: Oh my lord, if the Lord be with us, why then all this has befallen us? And where be all His miracles which our fathers have told us, saying: Did not the Lord bring us up from Egypt? But now the Lord hath forsaken us, and delivered us into the hands of the Midianites. And the Lord looked upon him, and said: Go into this with all thine heart, mind, might and strength, and thou shalt save Israel from the hand of the Midianites; were they not sent by me? And Gideon answered: Oh my Lord, wherewith shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my father's house. And the Lord said unto him: Surely I will be with thee, and thou shalt smite the Midianites as one man. And Gideon said unto the angel of the Lord: If now I have found grace in thy sight, show me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour; the flesh he put in a basket and broth in a pot, and brought them unto the angel of the Lord under the oak tree. And the angel of the Lord said unto Gideon: Take the flesh and the unleavened cake and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight. When Gideon perceived that he was indeed an angel of the Lord, he uttered: Alas, O Lord God! For I have seen an angel of the Lord, face to face. And the Lord said unto him: Peace be unto thee; fear not, thou shalt not die. The same night the Lord said unto him: Take thy father's young bullock, and also the second bullock of seven years old; and build an altar unto the Lord thy God upon the top of this rock (in Orphah); and take the second bullock and offer a burnt sacrifice with the wood of the grove (Asherim) which thou shalt cut down, and throw down the altar of Baal that thy father hath built. So Gideon took ten men servants and did

by night as the Lord had commanded him to do, for he feared his father's household and the men of the city, during the day. Then he built an altar there on the rock, and called it Jehovah-shalom.

And when the men of the city arose early next morning, behold, the altar of Baal was cast down, and the grove by it was cut down; and the second bullock was offered upon the new altar. So the men said one to another: Who hath done this thing? And when they found out that it was Gideon who did this, the men of the city said unto Joash, the father of Gideon: Bring out thy son, that he may die; because he hath cast down the altar of Baal, and hath cut down the grove that was by it. And Joash replied unto all those who stood against him, saying: Will ye plead for Baal? Will ye save him? He that pleads for Baal, let him be put to death, while it is yet morning. If Baal be a god, let him plead for himself, because one hath cast down his altar.

And on that day Joash called his son Jerubbaal, for he hath thrown down the altar of Baal. Then the Midianites, Amalekites, and the children of the east gathered together, and pitched (encamped) in the valley of Jezreel. But the Spirit of the Lord came over Gideon, and he blew a trumpet, and the Abi-ezerites gathered themselves. Then he sent messengers to the tribes of Manasseh, Asher, Zebulun, and Naphtali; and they all, about thirty-two thousand men, gathered together, and came to meet Gideon, who was now called Jerubbaal. The next day all the people rose up early, and encamped beside the well of Harod; and the host of the Midianites and the Amalekites and the children of the east were encamped on their north side, by the Hill of Moreh, in the valley. Here, the Lord said unto Gideon: The people that are with thee are too many for me to give the Midianites and all the hosts into their hand, lest Israel boast and rebel against me, saying: Mine own hand hath saved me. Now therefore go and proclaim in the ears of the people, saying: Whosoever is fearful and afraid, let him return and depart early from Mount Gilead (Gilbon). And there returned about twenty-two thousand men. Then the Lord said unto Gideon: The people are yet too many. Bring them down to drink water, and I will try them for thee there. And it shall be that whom I say shall go with thee, the same shall go with thee, and of whomsoever I say shall not go with thee, the same shall not go. So Gideon brought down the people unto the waters, and the Lord said unto Gideon: Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise everyone who boweth down upon his knees to drink. These shalt be separated from those who lapped putting their hand to their mouth. All the people who lapped of the water with their hand were three hundred men; and the remainder (about nine thousand and seven hundred men) bowed down upon their knees to drink or lapped with their tongue.

And the Lord said unto Gideon: By these three hundred men I will save you, and deliver the Midianites into thine hands; and let all the other men go, every man unto his place. And the same night the Lord said unto Gideon: Arise, get thee down into the host (the Midianites, the Amalekites and the children of the east), for I have delivered them into thine hand. But if thou fear to go down, take Phurah thy servant

with thee, and thou shalt hear what they say, and afterward thine hands shall be strengthened. So Gideon and his servant went down to the valley where the armies of the Midianites, the Amalekites and the children of the east were encamped like grasshoppers for multitude; and their camels were without number, as the sand by the seaside. When Gideon arrived at their encampment, he heard a man relating his dream to his fellowman, saying: Behold, I dreamed a dream, and lo, a cake of barley bread tumbled into the camp of the host, and came unto a tent, and smote it that it fell and overturned it, that the tent lay flat. And the fellow answered: This is nothing else save the sword of Gideon, son of Joash, a man of Israel; for into his hand hath God delivered Midian and all the host. And when Gideon heard the dream, and the interpretation thereof, he worshiped and returned to his own camp, and said: Arise, for the Lord hath delivered into your hands the host of Midian. Then he divided the three hundred men into three companies; and put a trumpet, an empty pitcher, and a lamp within each pitcher, in every man's hand; and said unto them: Look on to me and do likewise; and it shall be that when I leave our camp and blow my trumpet, I and all those that are with me, then blow ye the trumpets also on every side of their camps, and cry: The sword of the Lord, and of Gideon. So Gideon took an hundred men, and went to the outskirts of the campsite of the Midianites and their host, about the time of the beginning of the middle watch; and blew their trumpets and broke their pitchers. The other two companies also blew their trumpets and broke their pitchers. Then the three companies stood in their assigned locations all around the campsite of the enemy, holding the lamps in their left hands, and the trumpets in their right hands to blow withal; and cried, The sword of the Lord, and of Gideon. And the three hundred blew the trumpets, and the Lord caused every man's sword against his fellow throughout all the host of the Midianites; and the host fled unto Beth-shittah in Zererath and to the border of Abel-meholah unto Tabbath. Then the tribes of Naphtali, Asher, Zebulun and Manasseh gathered themselves together and pursued after the host of the Midianites; and Gideon sent messengers throughout all Mount Ephraim, saying; Come down against the Midianites and take them on before the waters unto Beth-barah and the Jordan. The Ephraimites gathered themselves, and conquered the territory between the Jordan and Beth-barah; and captured two Midianite princes, Oreb and Zeeb. Then they slew Oreb upon the rock Oreb, and Zeeb at the winepress of Zeeb; and after pursuing the host of the Midianites, they brought the heads of Oreb and Zeeb to Gideon on the other side of the Jordan. And the men of Ephraim chided (rebuked) Gideon, saying: Why hast thou calledst us not, when thou went to fight with the Midianites; why hast thou ignored us? And Gideon replied: What have I done in comparison with what you did; is not the gleaning of the grapes of Ephraim better than vintage of Abi-ezer? God hath delivered unto your hands the princes of Midian, Oreb and Zeeb; what was I able to do in comparison with you? Then their anger subsided toward him, when they heard these words spoken by Gideon. Then Gideon and his three hundred men crossed over the

Jordan, fatigued yet pursuing the Midianites; and when they came to Succoth, Gideon asked the princes (rulers) of Succoth, saying; Give, I pray thee, loaves of bread unto my men that they may faint not with hunger and fatigue; and I am pursuing after Zebah and Zalmunna (meaning "Butcher" and "Cruel," respectively, in Arabic), kings of Midian. So the princes of Succoth said: Are Zebah and Zalmunna in thine hand that we should give bread unto thine army? And Gideon said: Therefore when the Lord shall deliver Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers; and Gideon and his men moved on to Penuel, and spoke unto the men there likewise. And the men of Penuel answered in the same manner as the men at Succoth. Then Gideon left the place, saying: When I come again in peace, I will break down this tower.

And Gideon and his three hundred men went up by the way of the tent dwellers, east of Nobah and Jogbehah to Karkor; where Zebah and Zalmunna and their armies of fifteen thousand men were encamped, for an hundred and twenty thousand Midianites and their hosts already fell, who drew sword. Here, at Karkor, Zebah and Zalmunna were captured after pursuit, and all the host were discomfited. Then Gideon, son of Joash, returned to Succoth and caught a young man there, who described to him the princes of Succoth and seventy-seven elders. And Gideon came unto the princes and elders of Succoth and said: Behold Zebah and Zalmunna with whom ye did upbraid me saying, Are Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary? And he took the rulers of the city, and repaid them with thorns of the wilderness and briers; and he beat down the tower of Penuel, and slew the men of the city. Then Gideon asked the two kings of Midian, Zebah and Zalmunna: What manner of men were they whom ye slew at Tabor? And they answered, as thou art, so were they; each one resembled the child of a king. And Gideon said, they were my brethren, even the sons of my mother; as the Lord liveth, if you wouldn't have slain them, I would have spared your lives. And Gideon said unto his firstborn son to slay the kings; but the youth drew not his sword; for he feared and was yet a youth. Then Zebah and Zalmunna said, Rise thou and fall upon us; for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks.

Then the men of Israel said unto Gideon, who was also called Jerubbaal, rule over us, both thou and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian. And Gideon replied: I will not rule over you, neither shall my son rule over you; but the Lord shall rule over you. I would, however, desire a request of you, that ye give me every man the gold earrings of his prey (for the Midianites wore gold earrings, as did the Ishmaelites). And the men of Israel answered: We will willingly give them; and they spread a garment, and did cast therein every man the earrings of his prey. The weight of the golden earrings that were collected was one thousand and seven hundred shekels, besides the gold chains that were around the necks of their camels; and

ornaments, collars and purple raiment that was on the kings of Midian. And Gideon had an ephod made of these materials, and put it to display in his city of Orphah; and all Israel went thither a whoring after it, and the thing became a snare unto Gideon and his house. Thus the Midianites and their host were subdued; and the country had quietness and peace for forty years, during the days of Gideon.

Jerubbaal, which is Gideon, had seventy sons of his body begotten, for he had many wives. And his concubine, who dwelt in Shechem, also had borne him a son, named Abimelech. And it came to pass that as soon as Gideon died in a good old age, and was buried in the sepulchre of his father Joash, in Orphah; the children of Israel rebelled again against God, and went a whoring after Baalim, and made Baal-berith their god; and they remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side. Neither did they show any kindness to the house of Jerubbaal, namely Gideon, after all the goodness he had shown unto Israel.

Now Abimelech, son of Jerubbaal, who dwelt among the relatives of his mother in Shechem, spoke unto his mother's brethren and all the family of the house of his mother, saying: Speak, I pray you, in the ears of all the men of Shechem, whether it is better for you that all the seventy sons of Jerubbaal reign over you, or that one reign over you? Remember also that I am your flesh and bone. And his mother's kindred spoke of Abimelech in the ears of all the men of Shechem; and their hearts inclined toward Abimelech, for they said: He is our brother. And they gave him seventy pieces of silver out of the house of Baal-berith; and Abimelech used the money to hire vain and empty men to follow him. Then he took these men to Orphah, and slew his brethren, the sons of his father Jerubbaal, being seventy persons; but Jotham the youngest son of Jerubbaal escaped the massacre, for he hid himself. And all the men of Shechem and the house of Millo (house of Abimelech's mother's father) gathered together by the terebinth tree in the plain of the pillar, and made Abimelech their king.

When Jotham, the youngest son of Jerubbaal (Gideon), heard this, he went and stood on the top of Mount Gerizim, lifted up his voice and cried, saying: Hearken unto me, ye men of Shechem, that God may witness unto you. Once upon a time the trees went forth to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree replied: Should I leave my fatness, that by me they honor God, and man, and go to be promoted over the trees? So the trees said to the fig tree, come thou and reign over us. But the fig tree also declined, saying: Should I forsake my sweetness and good fruit, and go to be promoted over the trees? Then said the trees unto the vine, come thou and reign over us; and the vine replied: Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, come then and reign over us; and the bramble replied: If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon. Now, therefore, if ye have

done truly and sincerely, in that ye have made Abimelech king, and dealt justly with the house of Jerubbaal, then rejoice ye in Abimelech, and let him rejoice in you; but if not, let the fire come out from Abimelech and devour the men of Shechem and the house of Millo; and let the fire come out from the men of Shechem and house of Millo, and devour Abimelech. Then Jotham fled from Mount Gerizim, for he was afraid of Abimelech, his brother; and dwelt in Beer.

It took three years for the iniquities, sins and ways of error to fully ripen in Shechem, for the Lord's judgement. And it came to pass that when Abimelech had reigned three years over Israel, the Lord sent an evil spirit between Abimelech and the men of Shechem; and the hostility between the two increased; and they were driven by the consequence of the sin of slaying seventy persons of the house of Jerubbaal (Gideon). So the men of Shechem set liers in ambush against Abimelech on top of the mountains; and they robbed all that passed through the mountains. Then Gaal the son of Ebed (Obed) came with his brethren to Shechem, and took the men of the city into his confidence; and they all communed in their vineyards, trod the grapes and made merry; ate and drank in the house of their gods, Baalim and Ashtoreth (Ishtar), and cursed Abimelech. Here, Gaal the son of Ebed spoke to the people, saying: Who is Abimelech, and who is Shechem that we should serve him? Is not he the bastard son of Jerubbaal (Gideon), and is not Zebul his headman? Serve we the men of Hamor, father of Shechem the Hivite; why should we serve him? (It was this Shechem who defiled Dinah, daughter of Jacob by Leah; and Simeon and Levi, sons of Jacob, in their anger, slew all the males of his household, in times past.) And would to God this people were under my command; then I would remove Abimelech. Then Gaal sent the word to Abimelech, saying: Increase thine army and come out to fight. And when Zebul the ruler of the city heard the words of Gaal, he became furious, and sent his messengers privily to Abimelech, saying: Behold, Gaal the son of Ebed and his men are come to Shechem, and turning the people of the city against thee. Now, therefore, up by night, thou and all thy men, and lie in wait in the field outside the city. And it shall be, that in the morning, as soon as the sun is up thou and thy men shall rise early, and set upon the city; and when Gaal and his men come out against thee, mayest thou do to them as thou shalt find occasion. So Abimelech and all his men rose up by night, and laid wait against Shechem in four companies. And when Gaal the son of Ebed went near the entrance gate of the city to call on Zebul, behold, Abimelech and all his men rose up from the ambush. So Gaal said to Zebul: Behold, there come the people from the top of the mountains, thou art now surrounded! And Zebul replied: Thou seest the shadows of the mountains as if they were men. So Gaal said: See there come people down by the middle of the land and another company by the oak of the diviners (the plains of Meonenim). Then Zebul said unto him: Where is thy mouth now wherewith thou saidst: Who is Abimelech, and who is Shechem that we should serve him? Is not this the people thou despised? Go out now, I pray, and fight with them! And Gaal and his men fought with Abimelech.

And Abimelech chased Gaal and his men unto the city gates of Shechem; and many were overthrown and wounded. Then Abimelech moved his camp to Arumah; and Zebul thrust out Gaal and his men from Shechem, for they were not allowed to dwell in the city. Next morning Abimelech was informed that Zebul had usurped all the power and authority through craftiness, and had thrust Gaal and his men out of Shechem. So Abimelech gathered his men, and divided them into three companies, and laid wait in the field outside the city; and when Gaal and his men came forth out of the entrance gate, Abimelech and his men rose up in ambush, and slew them. Then they entered the city and fought all day, and besieged Shechem, slew the people and sowed it with salt; but all the men of renown and leaders of the city hid themselves in the tower of Shechem. When Abimelech was informed that all the leaders of the city were gathered together into an hold of the house of god Berith in the Tower of Shechem, Abimelech and his men got themselves up to Mount Zalmon; and Abimelech took an axe in his hand, and cut down a branch from the tree, and commanded all his men to do the same, to gather enough wood to set up a pyre around the Tower of Shechem. And they set it on fire, killing all the men who hid themselves inside the tower, about a thousand men, women, and children.

Then Abimelech and his men moved to Thebez, and encamped there. And when the inhabitants of the city saw them, they all fled to a strong tower within the city; and shut the heavy door of the tower from inside, and got themselves to the top of the tower. And when Abimelech came near the door of the tower and struggled to open it and to burn it with fire, a certain woman cast a piece of the millstone upon Abimelech's head, and broke his skull. Then he called hastily unto the young man his armourbearer, and said unto him: Draw thy sword and slay me, that men say not of me, a woman slew him. And his young man thrust him through, and he died. When men of Israel saw that Abimelech was dead, they departed every man unto his place. Thus God rendered the wickedness of Abimelech, who had the blood of seventy brethren of the house of his father Gideon (Jerubbaal) upon his head; and the curse of Jotham, the youngest son of Gideon who survived the massacre, was fulfilled upon the men of Shechem.

After the death of Abimelech, Tola the son of Puah, the son of Dodo, of the tribe of Issachar, judged and defended Israel twenty-three years, from Shamir in Mount Ephraim. Then he died, and was buried in Shamir. After him arose Jair, a Gileadite of the tribe of Manasseh. He judged Israel twenty-two years; and his thirty sons rode on thirty ass colts in thirty cities (Havoth-jair) in the land of Gilead. Then Jair died and was buried in Camon (Kamon). And the children of Israel did evil again in the sight of the Lord, and served Baalim, Ashtoreth, the gods of Syria, Sidon (Zidon), Moab, Ammon, and the Philistines; and foresook the Lord God of Israel. The anger of the Lord was kindled hot against Israel so they were delivered into the hands of the Philistines and the children of Ammon. And the Philistines and the Ammonites vexed and oppressed Israel for eighteen years in the land of Gilead, on

the other side of the Jordan; moreover, the Ammonites crossed over the Jordan to fight against Judah, Benjamin and Ephraim. Israel became sore distressed, and the children of Israel cried unto the Lord, saying: We have sinned against Thee, both because we have forsaken the True and Living God of Israel, and also served other gods. And the Lord said unto them: Did not I deliver you from the Egyptians, from the Amorites, and from the children of Ammon, and from the Philistines? The Zidonians (Sidonians) also, and the Amalekites and the Maonites; whenever ye cried unto me. And each time, soon after you were delivered, ye have forsaken me, and gone a whoring after other gods. Because my anger is now kindled hot against Israel, I shall deliver you not this time. Go and cry unto the gods which you have chosen; let them deliver you in the time of your tribulation. So the children of Israel cried repentance unto the Lord, saying: We have indeed sinned. Do Thou unto us whatsoever seemeth good unto Thee; deliver us only, we pray Thee, this day. And they put away the strange gods from among them, and served the Lord diligently; and the Lord was grieved at the misery of Israel. Then the children of Ammon gathered together and encamped in the territory of Gilead; and elders and rulers (princes) of Israel gathered themselves at Mizpeh (Mizpah), in northern Gilead, in the territory of Manasseh; and said one to another: The man who leads the fight against the children of Ammon, the same shall be the head of all the land of Gilead (Galeed). Is there such a man amongst you? Now, there lived a man named Gilead (Galeed) in Manasseh; and Gilead begat Jephthah by a harlot, for his wife was barren. Then his wife conceived and bore him sons. And when the sons of Gilead's wife grew up, they obtained the favor of the elders and the people, and thrust out Jephthah, and said unto him: Thou shall not inherit our father's house, for thou art the son of a strange woman. And Jephthah, a mighty man of valour, fled from his brethren and dwelt in the land of Tob (east-southeast of the Sea of Chinnereth, the Sea of Galilee); amongst the vain and empty men who surrounded him day and night, and kept his company. And it came to pass that when the Ammonites made war against Israel, the elders of Israel in Gilead went to the land of Tob to fetch Jephthah, and said unto him: Come and be our commander (captain) that we may fight with the children of Ammon. And Jephthah said unto the elders; Did not ye hate me, and expel me out of my father's house? Why are ye now come unto me, when ye are in distress? And the elders of the land of Gilead said unto Jephthah: For this reason now we have returned to thee, that you mayest go with us and fight with Ammon, and be our head over all the land of Gilead: And Jephthah replied: If ye bring me home again, and the Lord deliver the children of Ammon into my hands, shall I be your head? And the elders of Israel in Gilead said unto Jephthah: The Lord be witness between us, if we do not so according to thy words. So Jephthah went with them, to Mizpeh (Mizpah), and they made him head and commander (captain) over Israel, and Jephthah poured out his heart to the Lord. Then he sent messengers to the king of the Ammonites, saying; What hast thou to do with me that thou art come to fight against me in my own land?

And the king of the Ammonites answered: Nay, because Israel took away my land, when they came from Egypt, from (the torrent valley of) Arnon unto (the torrent valley of) Jabbok, east of the Jordan. Now therefore restore our land peaceably, lest we fight against thee. So Jephthah sent messengers to the king of the Ammonites, saying: Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon; but when Israel came up from Egypt, after walking through the wilderness of the Red Sea (Sinai Peninsula), then Israel sent messengers from Kadesh (Petra) unto the king of Edom and Moab, saying: Let me, I pray thee, pass through thy land; but they would not hearken. So Israel went around the land of Edom, through the wilderness, by the way of Punon, Oboth, Ije-abarim, unto the border of Moab, near the valley of Zered. Then from Dibon (by the King's Highway) Israel sent messengers unto Sihon the Amorite king of Heshbon, saying: Let us pass, we pray thee, through thy land in peace. But Sihon trusted not Israel to pass through his territory, and gathered all his people and fought against Israel at Jahaz. And the Lord God of Israel delivered into the hand of Israel Sihon and all his land and people, from Arnon unto Jabbok, then the Lord delivered the Amorite king Og of Bashan, who came to fight against Israel at Edrei; and all his land and people, from Jabbok unto Mount Herman in the north, a total of sixty cities, into the hand of Israel. Thus, the children of Israel possessed all the land of Gilead on the east of the Jordan; for the Lord God of Israel had dispossessed the Amorites from before His people Israel. Now thou desireth to possess that which was given to Israel as a land of their inheritance? Wilt not thou be content to possess that which Chemosh thy god hath given thee to possess? Whomsoever the Lord our God shall drive out from before us, them will we possess. Art thou any better than Balak the son of Zippor, king of Moab? Did he ever strive or fight against Israel, while Israel dwelt in Heshbon (Hesbon) and her towns, in Aroer and her towns, and in all the cities by the shores of Arnon, for the past three hundred years (from 1473 B.C. until 1173 B.C.)? Why did ye not claim this during this time? Wherefore I have not sinned against thee, but thou doeth wrong to war against me. May the Lord the Judge judge this day between Israel and the children of Ammon. Nevertheless, the king of the Ammonites hearkened not unto the words of Jephthah. Then the Spirit of the Lord came upon Jephthah, and he departed from Mizpeh of Gilead and the territory of Manasseh, into the camp of the Ammonites in Gilead; and he vowed a vow unto the Lord, saying: If Thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatsoever of mine comes forth of the door of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.

So Jephthah fought against the Ammonites, and the Lord delivered them into his hands; and he smote them from Aroer to Minnith, unto the plain of the vineyards, a total of twenty cities, with a very great slaughter. Thus the Ammonites were subdued before Israel. Then Jephthah returned to Mizpeh (Mizpah) unto his house; and, behold, his daughter,

his only child, came out of the door of his house, along with her maiden companions, to greet him with timbrels (tambourines) and dances. And when Jephthah saw his only child come out of the house, he rent his clothes, saying; Alas, my daughter! Thou hast indeed brought me to my knees, and caused this grief; for I have opened my mouth unto the Lord, and cannot go back. I had vowed a vow unto the Lord, saying: If thou wilt for a surety deliver the children of Ammon into mine hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return, I will offer it up for a burnt offering. So the daughter of Jephthah said unto him: My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even the children of Ammon. Let this thing be done for me; and let me alone two months, that I may go up and down upon the mountains, and bewail my virginity with my friends. And Jephthah said, Go. And he sent her away for two months. So she left with her companions and bewailed her virginity upon the mountains and knew no man. At the end of two months she returned unto her father, who did with her according to his vow. And it became a custom in Israel that the daughters of Israel went yearly upon the mountains to lament the daughter of Jephthah the Gileadite, four days a year.

Then, the men of Ephraim gathered themselves together and went northward, and rebuked Jephthah, saying; Wherefore passed thou over to fight against the children of Ammon, and didst not call us to go with thee? We will burn thine house upon thee with fire. So Jephthah said unto them: I and my people were at great strife with the children of Ammon; and when I called upon you, ye delivered me not out of their hands. And when I saw that ye delivered me not, I put my life in my hands, and marched aginst the children of Ammon; and the Lord delivered them into my hands. Wherefore then are ye come up unto me this day, to fight against me? Then Jephthah gathered together all his men of Gilead, and fought with Ephraim and smote them; because they said: Ye Gileadites are fugitives of Ephraim among the Ephraimites and the Manassites. And the Gileadites took away from the Ephraimites the access to the Jordan River, and the Ephraimites were not allowed to cross the Jordan on either side. And it was so, that when a man escaped to cross over the Jordan, the men of Gilead asked him: Art thou an Ephraimite? If he said, Nay; then they asked him to say the word Shibboleth, for the Ephraimites could not frame to pronounce it right, and said Sibboleth. In this manner forty-two thousand Ephraimites were slain and thrown into the River Jordan.

Thus Jephthah judged Israel six years; then he died, and was buried in one of the cities of Gilead. After him Ibzan of Beth-lehem judged Israel. He had thirty sons, and thirty daughters; and he sent away abroad his thirty daughters, and took in thirty daughters-in-law from abroad for his sons. Ibzan judged Israel seven years, then died and was buried at Beth-lehem. After him Elon, a Zebulunite, judged Israel ten years. Then Elon died, and was buried in Aijalon in the territory of Zebulun. The next judge of Israel was Abdon (Bedan) the son of Hillel, a Pirathonite of Ephraim. He had forty sons and thirty grandsons and nephews, that

rode on seventy ass colts with him; and he judged Israel peacefully for eight years. Then Abdon died, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

Then the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hands of the Philistines for forty years. And there lived a certain man of the tribe of Dan in the city of Zorah, in Shephelah, about fourteen miles west of Jerusalem, between the territory of Dan and Judah, whose name was Manoah. His wife remained barren and could not conceive; and an angel of the Lord appeared unto the woman, and said: Behold now, thou art barren and bearest not; but thou shalt conceive and bear a son. Now, therefore beware, I pray thee, and drink not strong drink nor wine, and eat not unclean things (things which are unclean according to the dietary laws of Jehovah). No razor shall come upon his head, for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hands of the Philistines. So the woman came to her husband, and said: A man of God appeared unto me, and his countenance was that of an angel, very terrifying; but I asked him not from where he came, neither did he tell me his name. But he said unto me: Behold thou shalt conceive, and bear a son, and now drink no wine or strong drink, neither eat anything unclean; for the child shall be a Nazarite unto God from the womb to the day of his death. Then Manoah entreated the Lord, and said: O my Lord, let the man of God which you didst send come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened to the voice of Manoah; and the angel of the Lord appeared again unto the woman as she sat in the field. She made haste and ran inside the house, and showed her husband the man, saying: Behold, this is the same man that appeared to me the other day. So Manoah arose, and went after his wife, and approached the man, saying: Art thou the man that spakest unto the woman? And the angel said, I am. And Manoah said: Now let thy words come to pass. How shall we raise the child, and what shall we do to him? The angel of the Lord replied: Of all that I said unto the woman let her beware. She may not eat anything that cometh of the vine, or drink wine or strong drink, nor eat any unclean thing. All that I have commanded let her observe. Then Manoah said unto the angel: I pray thee, let us detain thee, until we have made ready a kid for thee. And the angel of the Lord replied: Though thou detain me, I will not eat of thy bread. If thou wish to offer a burnt offering, thou must offer it unto the Lord. (For Manoah knew not that the man was an angel sent from the presence of the Lord.) Then, Manoah asked him: What is thy name, that when thy sayings come to pass we may do thee honor? The angel replied: Why askest thou thus, seeing it is secret? So Manoah took a kid with a meat (meal) offering, and offered it upon a rock unto the Lord, as the angel of the Lord and the woman reverently looked on. And, behold, as the flame went up toward heaven from off the altar, the angel of the Lord ascended in the flame. When Manoah and his wife saw this, they fell on their faces to the ground; and the angel of the Lord did no more appear unto them. Then Manoah

knew that he was indeed an angel of the Lord; and said unto his wife: We shall surely die, because we have seen God. But his wife said unto him: If the Lord were pleased to kill us, He would not have received a burnt offering and a meat offering at our hands; neither would He have shown us all these things, and appeared the second time.

And it came to pass that the woman did conceive and bare a son, and called his name Samson; the child grew, and the Lord blessed him. The Spirit of God began to move him at times in the camp of Dan, between Zorah and Eshtaol. When Samson was at Timnath (Timnah, Tibnah), he saw one of the daughters of the Philistines, and she pleased him well; so Samson went to his father and mother, and said: I have seen a woman in Timnath of the daughters of the Philistines. Now, therefore, get her for me to wife. Then his father and mother said unto him: Is there not a woman among the daughters of thy brethren, or among all our people that thou goest to take a wife of the uncircumcised? And Samson said unto his father: Get her for me; for she pleaseth me well. But his father and mother knew not that it was a thing of the Lord, that He sought an occasion against the Philistines; for at that time the Philistines had dominion over Israel. Then Samson went down to Timnath with his father and mother, and encamped in the vineyards there. Behold, while he was wandering about the place, a young lion roared against him; and the Spirit of the Lord came mightily upon Samson, and he rent the lion with his bare hand, as if he were a kid. But he told not his father and mother what he had done. Then they went to Timnath and talked with the family of the woman, and they made arrangements for the wedding. After a time Samson and his father and mother returned from the camp of Dan between Zorah and Eshtaol to Timnath, to take the bride; on their way, they encamped at vineyards of Timnath. Here Samson turned aside to see the carcass of the lion which he had killed the last time they were there. Behold, there was a swarm of bees and honey in the carcass of the lion. So he took the honeycomb out of the carcass, and walked back to his father and mother, eating honey; and gave them to eat also, but he told them not that he had taken the honey out of the carcass of the lion. When they reached the house of the woman in Timnath, Samson made there a feast seven days; for it was the custom to do so. Among the guests, Samson was in the company of thirty men of the Philistines, who came from Ashkelon. And Samson said unto these men: I will now put forth a riddle unto you. If ye can guess it within the seven days of the feast, then I will give you thirty sheets (tunics) and thirty new garments; but if ye cannot guess it, then ye give me thirty sheets and thirty new garments. And they said unto him: Put forth the riddle that we may hear it. And Samson said unto them: Out of the eater came forth meat, and out of the strong came forth sweetness. Three days went by and they could not guess it; and each day Samson's wife wept before him, saying: Thou dost but hate me, and lovest me not; thou hast put forth a riddle unto my people (the Philistines) and hast not confided in me. So Samson said unto her; Behold, I have not told my father and mother, and shall I tell it thee? And she wept before him seven days, while the feast lasted. On the seventh day the men from Ashkelon said unto Samson's wife: Entice thy husband that he may declare unto us

the riddle, lest we burn thee and thy father's house with fire. Have ye called us to your wedding to rob us of our possessions? Is it not so? And it came to pass that on the seventh day, when the thirty men left for Ashkelon, Samson told his wife the riddle, because she lay sore upon him. Then she told the riddle to her people in the city; and the men of Timnath told Samson: What is sweeter than honey? And what is stronger than a lion? And he replied: If ye had not plowed with my heifer, ye would not have found out my riddle. Then the Spirit of the Lord came upon him, and Samson went down to Ashkelon and slew the thirty men, and took their spoil, and gave change of garments unto the men in Timnath who expounded the riddle. And Samson left the house of his wife, and returned to his father's house, in the camp of Dan. While he was gone, the wife of Samson was given to a Philistine companion, his friend. A short time after, during the wheat harvest, Samson decided to visit his wife in Timnath, and took with him a kid. But when he reached there, the father of his wife said unto Samson: I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion. Is not her younger sister fairer than she? Take her, I pray thee, instead of her. Then Samson thought in his heart, now I shall be more blameless than the Philistines, though I do them a displeasure; and he went and caught three hundred foxes, and tied a piece of burning wood (firebrand) between the two tails and set it on fire. Then he drove the foxes into the grain fields of the Philistines; and burnt up the piles of sheaves and standing grain, vineyards and olive orchards. So the Philistines gathered themselves together and asked who had done this? And when they knew that Samson, the son-in-law of the Timnite, had done this thing, because his father-in-law had given his wife to his Philistine companion; they burnt the Timnite and his younger daughter. And Samson said unto them: Though ye have done this, yet will I be avenged of you, and after that I will cease; and he smote them hip and thigh, with a great slaughter, then fled from the Philistines and dwelt in the top of the rock Etam. So the Philistines went up and pitched in Judah and spread themselves in Lehi; and when the men of Judah asked why had they come against them, they answered: To bind Samson are we come up, to do unto him as he hath done unto us. Then three thousand men of Judah went to the top of the rock Etam, and said unto Samson: Knowest thou not that the Philistines are rulers over us? What is this that thou hast done unto us? And Samson replied: As they did unto me, so have I done unto them. So the men of Judah answered, saying: We are come down to bind thee, that we may deliver thee into the hands of the Philistines. And Samson said unto them: Swear unto me, that ye will not fall upon me yourselves. And they replied: No. But we will bind thee fast, and deliver thee into their hands; surely we will not kill thee. Then they bound him with two new cords, and brought him up from the rock. And when they brought him to Lehi, the Philistines shouted against him, and the Spirit of the Lord came mightily upon him, and the cords that bound his arms became as flax that was burnt with fire; and the bands were loosened from off his hands. Nearby he found a recent carcass of an ass, and he put forth his hand and took the jawbone.

With it he slew a thousand men. And Samson said: With the jawbone of an ass heaps upon heaps; with the jaw of an ass have I slain a thousand men. Then he cast away the jawbone out of his hand, and called the place Ramath (Rahmath)-lehi. Soon after, he became very thirsty, and there was no water around. So he called on the Lord and said: Thou hast given this great deliverance into the hands of Thy servant; and now shall I die with thirst and fall into the hands of the uncircumcised? So the Lord led Samson to the carcass of the ass, and he found trapped water in the hollow (cavity) of the jaw. And when he had quenched his thirst, his spirit came again, and was revived. Wherefore he called the place En-hakkore. Thus, Samson judged Israel twenty years in the days of the Philistines.

And it came to pass that Samson went to Gaza, and there he saw an harlot and went in unto her. When it was told the Gazites that Samson was come hither, they compassed him in and laid in wait all night by the gate of the city; and remained quiet all night, saying: In the morning, when there is daylight, we shall kill him. But Samson arose at midnight and took apart the doors of the city gate, two posts, bars and all, and they were carried on shoulders to the top of an hill in Hebron. After some time, he loved a woman who dwelt in the (torrent) valley of Sorek, whose name was Delilah. And the lords (rulers) of the Philistines came up to her and said: Entice him into revealing the secret of his great strength. Find out wherein lies his great strength, and by what means we may prevail against him, that we may bind him to afflict him. Each one of us will give thee eleven hundred pieces of silver. And Delilah asked Samson: Tell me, I pray thee, wherein lieth thy great strength, and how thou mightest be bound to be afflicted. And Samson replied: If they bind me with seven green withs (cords) that were never dried, then I shall become weak, as any other man. So the Lords of the Philistines brought to her seven green withs which had not been dried, and she bound him with them and said: The Philistines be upon thee, Samson. And he broke the withs as the pulling rope is broken, when it toucheth the fire, while the men laid in wait in the chamber of her dwelling place. And Delilah said unto Samson: Behold, thou hast mocked me, and told me lies; now tell me, I pray thee, wherein lieth thy strength. So he said: If thou weavest the seven locks of my head with the web of the loom, then my strength shall fail. And while Samson was asleep, she took the hair of his head and fastened it to the pin of the beam, and weaved with the web, saying: The Philistines be upon thee, Samson. And he immediately awoke from his sleep, and went away with the pin of the beam and the web. But she kept on pressing him daily with her words, that he might reveal his secret; and said unto him: How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me three times and hast not told me wherein lieth thy great strength. So when Samson could no longer bear the vexation to his soul by her daily probe, he told her all his heart, saying; There hath not come a razor upon mine head, for I have been a Nazarite unto God from my mother's

womb. If I be shaven, then my strength will leave me, and I shall become weak, like any other man. And when Delilah saw that he had told her the truth, she sent and called for the lords of the Philistines, saying: Come up this once, for he hath showed me all his heart. Then the lords of the Philistines came up to her, and brought money in their hands. And she made him sleep upon her knees; and called for a barber and persuaded him to shave off the seven locks of his head; and she began to afflict him, while his strength left him. And when she said, the Philistines be upon thee, Samson, he awoke out of his sleep, and said unto himself, I will leave as other times before, and shake myself; but he knew not that the Lord had departed from him. Then the Philistines took him and put out his eyes and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house, nevertheless the hair of his head began to grow again. Then the lords of the Philistines gathered together to offer a great sacrifice unto Dagon their god, to rejoice, for they said: our god hath delivered Samson our enemy into our hands. And when the people saw Samson, they praised their god, saying: Our god hath delivered into our hands our enemy and the destroyer of our country, who slew many of us. Afterwards, when their hearts were merry, they said: Call Samson out of the prison house, that he may make us sport; and they brought him out and set him between two of the pillars, upon which the roof of the structure was built. The building was full of men, women and children; and all the lords of the Philistines were there. Upon the roof of the building were about three thousand spectators. Then Samson said unto the lad that held him by the hand: Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. And Samson called upon the name of the Lord, and said: O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, one with his right hand and the other with his left, and said, Let me die with the Philistines; and bowed himself with all his might, holding and pushing the pillars away from him. Lo, the house fell upon the lords and all the people that were therein. More people were killed with him on that day than those whom he slew in his lifetime. Then his brethren and all the house of his father came down, and took him, and buried him in the burying place of Manoah his father, between Zorah and Eshtaol. Thus ended the twenty-year reign of Samson as a judge of Israel.

From the time Israel crossed the Jordan River, into the land of Canaan, under the leadership (judgeship) of Joshua, until the time of Samson, various judges judged the children of Israel in their own territories; and defended them against their enemies. These judges or rulers judged Israel in temporal matters; and the Aaronic high priest judged in spiritual matters. The council of the judges, however, was under the power and authority of the Aaronic high priest, who presided over them. During the three hundred and fifty-one years (from the time of Israel's entry into the Promised Land in 1473 B.C., until the end of the judgeship of Samson of Dan, in 1122 B.C.), thirteen chief judges judged Israel in various

territories. These were Othniel, Ehud, Shamgar, Deborah, Gideon, Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, and Samson. During the same period, six Aaronic high priests, Eleazar, Phinehas, Abishua, Bukki, Uzzi, and Eli (of the line of Ithamar, son of Aaron) presided over these judges at various times. Israel served the Lord all the days of Joshua, until his death in 1432 B.C., and beyond; about forty years after the entry into the land of Canaan. Then Israel was oppressed by the Syrians under Cushan-rishathaim, eight years; the Moabites, under Eglon, eighteen years; the Canaanites, under Jabin of Jazor, twenty years; by the Midianites seven years; the Ammonites eighteen years; and by the Philistines forty years; a total of one hundred and eleven years Israel was oppressed. And at various intervals Israel had rest, and the land had no national disturbances for a total of two hundred years, during this period of three hundred and fifty-one years.

In those days there was no king in Israel; every man did that which was right in his own eyes. And it happened that during the beginning of the times of the judges, after the death of Joshua, there came a famine in the land; and a certain man of Beth-lehem-judah named Elimelech (my God is King) went to sojourn in the country of Moab, with his wife Naomi and two sons Mahlon and Chilion. They were Ephrathites, of Ephrath, which is Beth-lehem in Judah. And it came to pass that Elimelech, Naomi's husband, died there; and she was left with her two sons. And they took wives of the women of Moab; the name of one was Orphah (Ariphah), and of the other was Ruth. After they dwelt there about ten years, Mahlon and Chilion also died; and Naomi was left with the wives of her sons. Then she heard in the land of Moab, how the Lord had visited His people in giving them bread, on the other side of the Jordan; and Naomi said unto her daughters-in-law: Go, return each of you to your mother's house; may the Lord deal kindly with you, as you have dealt with the dead, and with me. The Lord grant that ye may find rest in Moab. Then she kissed them; and they lifted up their voices and wept, and said unto Naomi: Surely we will return with thee unto thy people. And Naomi said: Listen again, my daughters. Why will ye go with me? Are there yet any more sons in my womb, that they may be your husbands? Listen again, my daughters. Go your way; for I am too old to have an husband. If I should say so, I have hope, and even if I should have an husband this very night, and also bear sons; would ye tarry for them till they are grown? Would ye wait for them? Nay, my daughter, it grieveth me much for your sakes that the hand of the Lord is gone out against me. And they lifted up their voices and wept again; and Orphah kissed her mother-in-law, and left; but Ruth held on to her. And Naomi said unto her: Thy sister-in-law is gone back unto her people and unto her gods; return thou also after thy sister-in-law. But Ruth replied: Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, there will I die, and be buried. The Lord do so to me, and more, if ought but death part thee and me. When Naomi saw that she

was steadfast in going with her, she stopped speaking. Then Naomi and Ruth left Moab, and came to Beth-lehem, in the land of Judah. When they arrived there in the beginning of the barley harvest, all the city gathered around them, and said: Is this Naomi? And she said: Call me not Naomi, seeing the Lord hath gone out against me, and the Almighty hath afflicted me (for "Naomi" meant "my pleasantness"); call me Mara (or Marah, meaning bitter) for the Almighty hath dealt very bitterly with me.

And Naomi had a kinsman of Elimelech, her husband's brother, named Boaz, a mighty man of wealth, who dwelt in Beth-lehem. And it came to pass that Ruth the Moabite said unto Naomi: Let me now go to the field of anyone, in whose sight I may find grace, and glean ears of corn. And she said unto her; Go, my daughter. So Ruth went out to seek a field to glean, along with other reapers; and her chance fell on a part of the field belonging to Boaz. Behold, Boaz came home from Beth-lehem, and said unto the reapers: The Lord be with you, and they answered: The Lord bless thee. Then Boaz inquired of his head servant over the reapers, as to who this damsel was. And the servant answered: She is the Moabitish damsel that came back with Naomi out of the country of Moab. She came and said: I pray thee, let me glean and gather after the reapers among the sheaves; and hath continued even from the morning until now. Then Boaz walked unto Ruth, and said: Hearest thou not, my daughter? Go not to glean in another field, neither go from hence; but abide here fast (close) by my maidens (reapers). Let thine eyes be upon the field and the reapers. Have I not charged the young men that they shall not touch thee? And when thou art athirst, go unto the vessels, and drink that which the young men have drawn from the well for their master. Then Ruth fell on her face, and bowed herself to the ground, and said unto him: Why have I found grace in thine eyes, that thou should take notice of me, seeing that I am a stranger? And Boaz replied: It hath fully been shown me all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and mother, and the land of thy birth, and art come unto a people which thou knowest not up to this time. May the Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. Then she said unto Boaz: Let me find favor in thy sight, my lord; for thou hast comforted me and hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. And Boaz said unto her: At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. So she went and sat beside the reapers, and ate her parched corn; which sufficed her, then she rose up and went about her work to glean; and Boaz commanded his young men, saying; Let her glean even among the sheaves; neither reproach nor rebuke her, but let some fall on purpose, handfuls here and there, that she may glean them. And she gleaned the field of barley, till the evening; then, she thrashed out that which she had gleaned; and it was about an ephah (about .62 bushel) of barley. Then she carried it into the city, and kept a portion for herself and gave Naomi

her portion which she had reserved for her. Then Naomi asked her daughter-in-law: Where hast thou gleaned today? And where wroughtest thou? Blessed be he that did take notice of thee. So Ruth told her that the name of the man with whom she wrought today was Boaz. And Naomi said: Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead; the man is near of kin unto us, one of our next kinsmen, a brother of Elimelech, having the right to redeem. And Ruth the Moabitess said: He also said unto me: Thou shalt keep fast (close) by my young men, until the end of the harvest season. Then Naomi said unto Ruth: It is good, my daughter, that thou goest out with his maidens and not in the fields of others. So Ruth kept close to the maidens of Boaz unto the end of the barley harvest and the wheat harvest; and dwelt with her mother-in-law.

Then one day Naomi said unto Ruth: My daughter, shall I not seek rest for thee, that it may be well with thee? Now, is not Boaz of our kindred, with whose maidens thou wast? Behold, tonight he winnoweth barley (separates, by fanning, the chaff from the grain), in the threshing floor. Wash and anoint thyself therefore, and put thy raiment upon thee, and get thee down to the threshing floor; but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be that when he lieth down to go to sleep, thou shalt mark the spot where he lieth, and go in and uncover his feet, and lay thee down by his feet; and he will tell thee what thou shalt do. Then Ruth replied: All that thou sayest unto me I will do; and then she went down to the threshing floor; and did according to all that her mother-in-law bade her. When Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of grain; and Ruth came softly, and took the shoes off his feet, and laid herself down by his feet. At midnight the man awoke and was afraid, for he found a woman lay at his feet. And he said unto her: Who art thou? And she answered: I am Ruth thine handmaid; spread therefore thy garment over thine handmaid, for thou art a near kinsman. And Boaz said: Blessed be thou of the Lord, my daughter, for thou hast shown more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, poor or rich. And now, my daughter, fear not; I will do unto thee all that which is expedient, for all the city of my people doth know that thou art a virtuous woman. Now it is true that I am thy near kinsman; but there is yet another kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the duty of a kinsman, well, let him do; but if he will not do the duty of a kinsman to thee, then I will do the duty of a kinsman, as the Lord liveth. Lie down until the morning. And she laid at his feet until the morning, then she rose up and left before anyone could know that a woman had come into the threshing floor. But before she left, Boaz said unto her: Let it not be known that a woman came unto the floor. Bring the veil (a square piece of cloth worn as an outer robe) that thou hast upon thee, and hold it; and when she held it, he measured six seah measures (about two ephahs, or 1.24 bushels) of barley; and laid it on her, saying; Go not empty unto thy mother-in-law.

And she went into the city, to her mother-in-law, and told her all that the man had said and done to her, and she said: These six measures of barley gave he me, saying, Go not empty unto thy mother-in-law. Then Naomi said: Sit still my daughter, until thou know how the matter will fall; for the man will not rest, until he has finished the business this day. And Boaz went up to the city gate, and waited for the kinsman, his older brother. Behold, his brother came by the gate, and Boaz said unto him: Ho, such a one (Mr. So and So)! Come here, and sit down; and he came and sat down. And he brought ten of the elders of the city, and said: Sit ye down here. And they sat down. And Boaz said unto his older brother: Naomi, that is come again out of the country of Moab, selleth a parcel of land belonging to our brother Elimelech. And I thought to inform thee. Buy it before the inhabitants, and the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me and let me know, that I may redeem it; for there is none to redeem it beside thee, and I am after thee. Then Boaz said: The day thou buyest the field of the hand of Naomi, thou must also buy Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And Boaz's older brother said unto him: I cannot redeem it, lest I mar my own inheritance. Redeem thou my right to thyself, for I cannot redeem it. Now this was the manner of the law in Israel concerning redeeming and concerning doing business (exchanging), to confirm all things, and to make them binding and official: If brethren dwelt together, and one of them die, and have no child, the wife of the deceased shall not marry outside the family unto a stranger; rather, her husband's brother shall take her to him to wife, and perform the duty of an husband's brother unto her. And the firstborn which she beareth shall succeed in the name of his brother who is deceased; that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say: My husband's brother refuseth to raise up unto his brother a name in Israel; and he refuseth to perform the duty of my husband's brother. Then the elders of his city shall call him in the presence of the people, and if he persists in not taking her, then shall his brother's wife come unto him in the presence of the assembly, and loose his shoe from off his foot, and spit in his face, saying; So shall it be done unto that man that will not build up his deceased brother's house, and his name will be called in Israel, "The one that hath his shoe loosed." And the law concerning business transactions required that when an agreement is reached, a man plucked off his shoe, and gave it to his neighbor, as a witness and testimony in Israel. Thus, the older brother of Boaz said unto him: For I am unable to redeem unto myself, redeem thou my right to thyself; and he plucked off his shoe, as a witness. And Boaz said unto the elders and the people at the gate: Ye are witness this day that I have purchased (redeemed) all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth, the Moabitess, the wife of Mahlon, have I purchased to be my wife; to do the part of her husband's brother, and to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from

among his brethren, for there is none other near kinsman. At the gate of this place ye are witness this day. And all the people that were in the gate and the elders said: We are witness. And the elders blessed Boaz and Ruth, saying: May the Lord make the woman that is come into thine house like Rachel and Leah, the two that built the house of Israel; and do you worthily in Ephrathah, and be famous in Beth-lehem. Let thine house be like the house of Pharez (Perez), whom Tamar had borne unto Judah, of the seed which the Lord shall give thee of this young woman. Behold, this is the genealogy of Boaz: When Joseph was seventeen in 1751 B.C., his brethren sold him to the Midianite-Ishmaelite caravan of merchantmen, who, in turn, sold him to Potiphar in Egypt, an official of the Pharaoh and captain of the guard. At that time Judah, son of Jacob, left his brethren, to visit a certain Adullamite whose name was Hirah. And there, Judah saw a daughter of a certain Canaanite named Shuah; and he took her to wife; and she conceived and gave birth to three sons, Er, Onan, and Shelah. The youngest, Shelah, was born at Achzib (Chezib) in the hill country of Shephelah, to the southwest of Adullam. And it came to pass that Judah chose for Er his firstborn a wife, whose name was Tamar. But Er was wicked in the sight of the Lord, and he was slain. So Judah said unto Er's younger brother Onan to marry his deceased brother's wife, according to the custom of the people, and raise up seed to his brother. And Onan knew that if he performed the duty of her husband's brother, then it shall be that the firstborn which she beareth shall succeed the name of his brother, who is dead; so when he went in unto Tamar, his brother's wife, he wasted his semen on the ground, lest it should give offspring to his brother. And the thing Onan did displeased the Lord, wherefore he was slain also. Then Judah said to Tamar his daughter-in-law: Remain a widow at thy father's house, till my son Shelah be grown. Yet, even after Shelah had grown up, Judah, thinking that his youngest son might also die, did not give him in marriage to Tamar; and Tamar dwelt in her father's house. In the meantime, Judah's wife, the daughter of Shuah the Canaanite, died; and Judah was comforted, and planned to go to Timnath (Timnah, Tibnah) to his sheepshearers, with his friend, Hirah the Adullamite. By now, Shelah was grown up; but Tamar was not given to him by Judah, according to his promise; for Judah was afraid that his youngest son might also die, as Er and Onan, his brothers, who were also married to her. And when it was told Tamar that her father-in-law was about to go to Timnath to shear his sheep; she put off her widow's garment, covered her face with a veil, and disguised (wrapped) herself as an harlot, and sat in an open place at the entrance of Enaim (Enam), by the way of Timnath. When Judah saw her, she appeared to be an harlot, because her face was concealed; and he said unto her: Go to, I pray thee, let me come in unto thee, and she replied: What wilt thou give me, that thou mayest come in unto me? And Judah said: I will send thee a kid from the flock; and she said, Wilt thou give me a pledge, till thou send it? And he said: What pledge shall I give thee? And she said: Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave them

to her, and came in unto her; and she conceived; then went away, took off her disguise, and put on the garments of her widowhood. When Judah sent a kid by the hand of his friend the Adullamite, to redeem his pledge from the woman's hand, he found her not. Then he asked the men of that place, saying; Where is the harlot, that was openly by the wayside? And they said; There was no harlot in this place. So the Adullamite returned to Judah, saying; I cannot find her; and also the men of the place said that there was no harlot in this place. And Judah said: Let her take the pledge to herself, lest we be ashamed in the sight of the people; seeing that I sent this kid, and thou hast not found her. And it came to pass that about three months later, it was told Judah that Tamar his daughter-in-law hath played the harlot; and behold, she is with a child by whoredom. And Judah said: Bring her forth, and let her be burnt. When she was sent to her father-in-law, she said: By the man to whom these things belong am I with child. Discern, I pray thee, whose are these, the signet, and bracelets, and staff. And Judah acknowledged them, and said: Tamar hath been more righteous than I; because I gave her not to Shelah my son. And Judah knew her again no more. And it came to pass, in the time of her trevail that, behold, twins were in her womb; and when the time of delivery had arrived, Tamar gave birth to twins; and as the one put out his hand, the midwife bound upon his hand a scarlet thread, saying: This came out first. But as he drew back his hand, behold, his brother came out; and the midwife said; How hast thou broken forth? This breach be upon thee; therefore his name was Pharez (Perez); then came his brother that had the scarlet thread upon his hand, and he was called Zarah. The two sons of Pharez, Hezron and Hamul, went to Egypt with Jacob in 1728 B.C., when Jacob was one hundred and thirty years old; where Pharez, Hezron and Hamul became heads of individual families in Judah. At the age of sixty Hezron took the daughter of Machir, father of Gilead, to wife; and became father to Segub; his sons Jerahmeel, Ram (Arni, Aram) and Chelubai were born earlier. Hezron died at Caleb in Ephrathah, near Beth-lehem; and after this, his widow Abiah (Abijah) gave birth to his last child, Asshur, the father of Tekoa. Ram also lived in Egypt among the children of Israel; and he begat Amminadab; and Amminadab's son Nahshon was chieftain of Judah during Israel's wanderings in the wilderness; and his daughter Elisheba became Aaron's wife. And Nahshon assisted Moses with the first census taken of all the able-bodied men, twenty years or older, near Mount Sinai. He presented Judah's contribution toward the building of the tabernacle, during its inauguration ceremony on Abib 1, 1512 B.C.; and headed Judah's army of 74,600, that led Israel's line of march. And Nahshon begat Salmon (Salma); who married Rahab (Rachab) of Jericho, who played the harlot there. And Salmon and Rahab begat three sons, Elimelech, brother of Boaz, and Boaz; and Boaz was a worshiper of the Lord God of Israel; and a man of power and authority in the tribe of Judah. And Boaz married Ruth, the Moabitess; and she bore him a son, Obed. And Ruth took the boy to Naomi, and said: Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may

be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age; for thy daughter-in-law, who loveth thee, is better to thee than seven sons. And Naomi took the child, and laid him in her bosom, and became a nurse to him. And the women in the neighborhood gave him the name Obed, saying: There is a son born to Naomi! And Obed begat Jesse; and Jesse fathered eight sons, Eliab (Elihu), Abinadab, Shimmah (Shamma, Shimea, Shimei), Nethaneel, Raddai, Ozem (Azam), David (Daūd), and an unnamed son; and two daughters, Zeruiah and Abigail.

Now, there was a certain man named Elkenah of Ramah (Ramathaim-zophim), of Mount Ephraim; son of Jeroham, son of Elihu, son of Tohu, son of Zoph (Zuph), a Kohathite Levite, and an Ephrathite. And Elkenah had two wives, namely, Hannah and Peninnah. Peninnah had children, but Hannah had none. And this man went with his family yearly to worship and sacrifice unto the Lord of Hosts in Shiloh; where the two sons of Eli the high priest (of the line of Ithamar, son of Aaron), Hophni and Phinehas, ministered as priests in the House of the Lord, for the tabernacle was in Shiloh at this time. And Elkenah gave portions of his offerings to Peninnah his wife and to all her sons and daughters; but to Hannah he gave a generous portion, for he loved her, but the Lord had shut up her womb. And her adversary, Peninnah, also provoked her sorely, to make her fret, because the Lord had shut up her womb. And as Elkenah did this year by year, they all went to the House of the Lord in Shiloh, and there Hannah wept and would not eat. Then said her husband unto her: Hannah, why weepest thou, and eatest thou not; and why is thine heart grieved? Am not I better to thee than ten sons? And after they all finished eating and drinking, she left in bitterness of soul, and prayed unto the Lord and wept sorely; and she vowed a vow, saying: O Lord of Hosts, if Thou wilt indeed look on the affliction of Thine handmaid, and remember me, and not forget Thine handmaid, but give unto her a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head, for I shall consecrate him unto Thee, and the child shall be a Nazarite, all the days of his life. Now Hannah continued praying silently before the Lord, only her lips moved, but her voice was not heard. And Eli the high priest, who sat upon a seat by a post of the tabernacle of the Lord, noticed her mouth, and said unto her: How long wilt thou be drunken? Put away thy wine from thee. And Hannah answered, saying; No, my Lord, I am a woman of sorrowful spirit; I have drunk neither wine nor strong drink; but have poured out my soul before the Lord. Think not thy handmaid to be a daughter of Belial (good-for-nothing; worthlessness); for in the abundance of grief and vexation have I spoken this day before the Lord. Then Eli said unto her: Go in peace; and may the God of Israel grant thee thy petition, that thou hast asked of Him. And Hannah went her way, saying: Let Thy handmaid find grace in Thy sight; and she did eat, and her countenance was no more sad. Next day they all rose up early in the morning, and worshiped before the Lord; then returned to their home in Ramah. And Elkenah went in unto his wife Hannah; and the Lord

remembered her, and she conceived and bore a son, and called his name Samuel, saying; Because I have asked him of the Lord. When the time of yearly sacrifice unto the Lord came again, Elkenah and all his household went to Shiloh, but Hannah went not; for she said unto her husband: I will not go up until the child be weaned; and then I will bring him, that he may appear before the Lord, and there abide forever. And Elkenah her husband said unto her: Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish His word. So the woman stayed in Ramah and gave her son suck until he was weaned. When the child was weaned, she took him up with her, along with three bullocks, and one ephah (about .62 bushel) of flour, and a bottle of wine; and brought him unto the House of the Lord in Shiloh; and they slew a bullock, and Hannah brought the child to Eli, and said: O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord: For this child I prayed, and the Lord hath granted my petition, which I had asked of Him. Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord (as a Nazarite). And the child, Samuel, worshiped the Lord there; and Hannah uttered (offered) the following prayer to the Lord in front of the tabernacle in Shiloh:

> My heart rejoiceth in the Lord; mine horn is exalted in the Lord; my mouth is enlarged over mine adversaries; because I rejoice in Thy salvation. There is none holier than the Lord; for there is none beside Thee; neither is there any rock like our God. Talk no more so exceedingly proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by Him actions are weighed. The bows of the mighty men are broken, and they that stumbled are girded with strength. They that were full have hired out themselves for bread; and they that were hungry, are filled; so that the barren may have seven children and she that hath many is waxed feeble. The Lord killeth and maketh alive; He bringeth down to the grave and bringeth up again. The Lord maketh poor and maketh rich; He bringeth low and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, and sets them among the princes, and causes them to inherit the throne of their glory; for the pillars of the earth are the Lord's and He hath set the world upon them. He will keep the feet of His saints; and the wicked shall be silent in darkness; for by his own strength shall no man prevail. The adversaries of the Lord shall be broken to pieces, out of heaven shall He thunder upon them. The Lord shall judge the ends of the earth; and shall give strength unto his king, and exalt the horn of His anointed.

And Elkenah and all his household returned to Ramah (Ramathaim-zophim); and the child Samuel remained with Eli the high priest in Shiloh.

Now the sons of Eli were sons of Belial (good-for-nothing, bullies), and they knew not the Lord. And it was the priest's custom with the

people, that when a person offered sacrifice unto the Lord, the priest's servant came with a flesh-hook of three prongs in his hand, and he struck it into the kettle, caldron, or pot in which the sacrificial flesh was being boiled; and all that the flesh-hook brought up became the portion belonging to the priests. (It was called the heave offering, or the sacred portion, terumah, which was that part of the sacrificial offering which was lifted up or heaved off as the portion belonging to the Aaronic priests.) But even before the priest burnt the fat upon the altar, his servant would come, and speak unto the person that sacrificed, saying; Give raw flesh to the high priest to roast; for he will not have your boiled (or cooked) flesh, but raw (which was against the commandments of the Lord). And if any man said unto the servant of the priest: Let them first burn the fat (upon the altar), then take as much as thy soul desireth, then he would say: Nay, but thou shalt give it me now; and if not, I will take it by force. Wherefore the sin of the young men was very great before the Lord; for people abhorred (detested) the offerings unto the Lord. Samuel also ministered in the tabernacle of the Lord, being a child girded with a linen ephod. And each year his mother made him a little coat, and brought it to him, when she came up with her husband to offer the yearly sacrifice; and each year Eli blessed Elkenah and his wife Hannah, saying unto the husband: The Lord give thee seed of this woman, who hath given her seed unto the Lord; the petition which she asked of the Lord, the same hath she lent to the Lord; and they departed unto their home. And the Lord blessed Hannah again, that she conceived, and bore three more sons, and two daughters. In the meantime, the child Samuel grew before the tabernacle of the Lord in Shiloh, under the care of Eli the high priest.

Now Eli was very old, and knew all that his sons did unto the daughters of Israel, and to those who came to offer sacrifices at the altar of the Lord; and how they laid with the women that assembled at the door of the tabernacle, inside of which the Ark of the Covenant was kept. And Eli said unto them: Why do ye such things? For I hear your evil dealings by all this people. Nay, my sons, it is no good report that I hear. Ye make the Lord's people transgress and sin. If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall intreat for him? Yet they hearkened not unto the voice of their father, for their hearts were hardened, that they would be slain by the Lord. And the child Samuel grew on, and was in favor both with the Lord, and also with the people. And it came to pass, that there came a man of God unto Eli, and said, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? And did I choose him out of all the tribes of Israel to be my priest; to offer upon my altar, to burn incense, to wear an ephod before me? And did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifices and offerings, which I have commanded in my habitation; and honorest thy sons above me; to make yourselves fat with the choicest of all the offerings of Israel my people? Wherefore the Lord God of Israel saith: I did say indeed that thy house, and the house of thy father should walk before me forever; but now the Lord saith, Be far from it, for those

who obey my commandments and glorify me, I will glorify; and those that rebel against me and despise me shall be lightly esteemed. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house (that is there shall no man attain old age in the house of Eli); and a man of thine, whom I shall not cut off from mine altar, shall consume thine eyes, and grieve thine heart; and all the increase of thine house shall die in the flower (prime) of their age. And it shall be a sign unto thee that both of thy sons, Hophni and Phinehas, shall die in one day. And I will raise me a faithful priest, that shall do according to that which is in my heart and mind; and I will build him a sure house, according to his faithfulness; and he shall walk before mine anointed forever. (Inasmuch as there are those among you who deny my name, others shall be raised in their stead.) And it shall come to pass, that everyone that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, saying: Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

And it came to pass, that Samuel ministered as a priest under Eli the high priest, at the House of the Lord (tabernacle) in Shiloh; and the word of the Lord was precious in those days; there was no open vision. And when Eli became bed-ridden, because of old age, his eyes began to wax dim, that he could not see. Soon after, one day when Samuel laid down to sleep, the lamp of God (the candlestick) in the holy compartment of the tabernacle went out; and the Lord called Samuel, and he answered: Here am I, and ran unto Eli saying, Here am I; for thou calledst me. And Eli said: I called not, so lie down. And Samuel went and lay down. Then he heard his name again, and Samuel went to Eli and said, Here am I, for thou didst call me. And he answered, I called not, my son, go lie down again. Now Samuel did not yet know the Lord, neither was the word of the Lord revealed to him. And the Lord called Samuel again the third time; and he arose and went to Eli, and said: Here am I, for thou didst call me. And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel: Go lie down; and it shall be that if He yet call thee again, thou shalt say, Speak, Lord, for thy servant heareth. So Samuel went back to the Holy place and laid himself down; and the Lord appeared unto him in a vision; and He came and stood and called, Samuel, Samuel, as other times. Then Samuel answered: Speak, Lord, for thy servant heareth. And the Lord said unto Samuel: Behold, I will do a thing in Israel, at which both the ears of every one that heareth shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house. When I begin, I will also make an end; for I have told him that I will judge the house of Aaron for ever; and the iniquities of his house, he knoweth, because his sons made themselves vile, and he restrained them not. Therefore I have sworn unto the house of Eli, that the iniquity of his house shall not be purged with sacrifice nor offering for ever.

And Samuel the Nazarite remained laid in the Holy compartment of the tabernacle all night and in the morning, he got up to open the

doors of the House of the Lord; but he was afraid to show his vision to Eli. Then called Eli, saying, Samuel, my son; and Samuel answered: Here am I; and Eli asked: What is the thing that the Lord hath said unto thee? I pray thee hide it not from me. God do so to thee, and more also, if thou hide any thing from me of all the things that He said unto thee. So Samuel told him every whit, and hid nothing from him. And Eli said: It is the Lord. Let Him do what seemeth Him good.

And Samuel continued to grow, and the Lord was with him; and did let none of his words fall to the ground. And all Israel from Dan to Beersheba knew that Samuel was called of God to be a prophet of the Lord. And the Lord appeared again unto Samuel in Shiloh; and revealed Himself by the word of the Lord. And these words through Samuel came to all Israel. Now Israel was at this time at war with the Philistines; while the Israelites were encamped near Eben-ezer (about two and a half miles southeast of Aphek in Ephraim; some eleven miles east of modern Tel-Aviv), and the Philistines were encamped in Aphek. Then the Philistines put themselves in battle formation, and joined battle; and defeated the Israelites and slew in the field about four thousand men. And when the men of Israel returned to their camp, the elders of Israel said: Why hath the Lord smitten us today before the Philistines? Let us fetch the Ark of the Covenant out of Shiloh, that when it cometh among us, it may save us out of the hands of our enemies. So they sent people to Shiloh to fetch the Ark of the Covenant of the Lord, which was kept in the Most Holy compartment of the tabernacle, separated by the curtain with the cherubim embroidered upon it. And the Ark was brought to the camp near Eben-ezer, along with the two sons of Eli the high priest, Hophni and Phinehas. When the men of Israel saw the Ark of the Covenant arrive at the camp, all shouted in unison, with a great shout, that the earth rang; and when the Philistines heard the noise of the shout, they said: What meaneth the noise of this great shout in the camp of the Hebrews; and they understood that the Ark of the God of Israel was come into the camp. And the Philistines became afraid, saying: God is come into the camp of Israel. Woe unto us! For there hath not been such a thing ever before. Woe unto us! Who shall deliver us out of the hand of these mighty Gods? These are the Gods that smote the Egyptians with all the plagues. Be strong, and behave like men, O ye Philistines, that ye may not become servants unto the Hebrews, as they have been to you. Behave yourselves like men, and fight. Then the Philistines fought and smote Israel; that day there fell some thirty thousand foot-men, and the remainder fled, every man to his tent; and the Ark of the Covenant was taken by the Philistines; and the two sons of Eli, Hophni and Phinehas, were slain.

Then a Benjamite ran out of the army of Israel, and came to Shiloh the same day; with his clothes rent and dirt upon his head. The man saw Eli the high priest sitting in a chair by the wayside, waiting for the Ark of God to return; for his eyes were beginning to wax dim, that he could not see too well, and his heart trembled for the Ark. And when the Benjamite told the men of Shiloh that the Ark of God was captured

by the Philistines, they all cried out. And when Eli heard the noise of the crying, he said: What meaneth the noise of this tumult? And the man hastily came to Eli, and said: I am he that came out of the army of Israel. I fled out of the army today seeing Israel is fled before the Philistines; and there hath been also a great slaughter; and thy two sons Hophni and Phinehas are dead, and the Ark of God is taken. And when Eli heard the mention of the Ark, he fell from off the seat backward and broke his neck, and died. And Eli's daughter-in-law, Phinehas' wife, was pregnant, near the days of her delivery; and when she heard the evil tiding that the Ark of God was taken by the Philistines, and her husband and father-in-law were dead, her labor pains came upon her; and she bowed down and travailed. And she named the child Ichabod, saying, the glory is departed from Israel, because the Ark of God was taken, and her father-in-law and husband were dead. Until the time of her death, the woman servant that stood by her consoled her, saying: Fear not, for thou hast borne a son. But she answered not, neither did she regard it, all the remaining days of her life.

Eli was ninety-eight years old by now, and judged Israel forty years in spiritual matters, and presided over the council of the (secular) judges in Israel. Eli's house held the office of Aaronic high priest during the next four generations after the deaths of Eli and his sons Hophni and Phinehas; until Abiathar (son of Ahimelech, son of Ahiah [Ahijah], son of Ahitub, son of Phinehas, son of Eli. Abiathar was the last of the Aaronic high priests of the line of Ithamar, son of Aaron. In Solomon's time the office was returned to Zadok of the line of Eleazar, son of Aaron. Thus, the curse of the Lord upon the house of Eli was fulfilled; and the glory had indeed departed from Israel, because the Ark was taken by the Philistines).

The Philistines took the Ark of the covenant from the camp of Israel near Eben-ezer, and carried it into Ashdod, and set it by their god Dagon, in the house (shrine) of Dagon. Lo, the next day, the people in Ashdod beheld that Dagon was fallen upon the ground before the Ark of the Covenant. So the Philistines lifted Dagon up from the ground, and set him in his place. Next morning, Dagon was fallen again to the ground before the Ark, and his head and both palms of his hands were cut off, and were found at the threshold of the shrine; only the stump upon which Dagon was placed remained. Thenceforward, neither the priests of Dagon nor his worshipers entered the house (shrine) of Dagon in Ashdod. Soon after, the Lord smote the Philistines with boils and tumors (emerods) throughout Ashdod and its coasts (borders).

And the Philistines saw that the epidemic was great, and they said amongst themselves: The Ark of the God of Israel shall not abide with us, for the hand of the Hebrew God is sore upon us and upon Dagon our god. So they gathered together all the five lords of the Philistines, and said unto them: What shall we do with the Ark of the God of Israel? And the lords of the Philistines answered: Let the Ark of the God of Israel be carried unto Gath (the birth place of Goliath and other giant warriors; the Anakims dwelt there at one time, and the inhabitants were called

the Gittites). And as they carried the Ark near about the city, the Lord smote the men of Gath, both great and small, with boils and tumors (emerods) in their secret parts. Therefore they sent the Ark of God to Ekron (Akron). And as the Ark arrived at Ekron, the Ekronites cried out, saying: They have brought about the Ark of the God of Israel to us, to slay us and our people. So they sent for and gathered together all the lords of the Philistines, and said unto them: Send away the Ark of the God of Israel, and let it return to its people, that it may slay us not and our people; for there was a deadly destruction throughout all the city of Ekron, and the hand of God was very heavy there; and the cry of the people went up to heaven.

The Ark of the Covenant was in the land of the Philistines seven months. Then the lords of the Philistines called for their priests and diviners, saying; What shall we do to the Ark of the Lord? Tell us how and to where shall we send it. And they replied: If ye send away the Ark of the God of Israel, return it not empty, but with a trespass offering of five golden emerods and five golden mice, according to the number of the lords of the Philistines. For one curse was upon all and the lords of the Philistines, ye shall make the golden images of your emerods that plagued the men, and golden images of the mice that mar the land; and ye shall give glory unto the God of Israel; that peradventure He may lighten His hand from off you, your gods and your land. Wherefore harden ye not your hearts, as the Egyptians and the Pharaoh, lest ye perish with plagues and drownings; now therefore, build a new cart, and take two nursing cows with their calves, on whom no yoke hath come, and tie the kine (cows) to the cart, and bring back their calves from them to their home; then take the Ark of the Lord, and lay it upon the cart, and put the images of gold for the trespass offering in a coffer (chest, trunk) by the side thereof, and let the kine carry the cart where they may. And it shall be that if the kine carrieth the cart by the way of its own coast (border) to Beth-shemesh, then the Lord God of Israel hath done this great evil which hath come upon us all; but if not, then we shall know that it was not the hand of the God of Israel upon us, but it was a chance that happened to us. And the men did so; they took two nursing cows with their calves, upon whom no yoke had come, and tied them to the new cart, and placed the Ark of the Lord upon the cart, and set the coffer with the trespass offering by its side; then took the calves away from their mothers, to their home in Ekron. Behold, the kine carried the Ark of the Covenant straight, along the highway, toward Beth-shemesh, lowing as they went, and turned aside neither to the right nor to the left; and the lords of the Philistines followed them unto the border of Beth-shemesh. At this time the Beth-shemites were reaping their wheat harvest in the valley; and when they saw the Ark, they rejoiced a great deal.

The cart came to the field of Joshua, a Beth-shemite, and stood there, by a huge rock (great stone of Abel); and the Levites took down the Ark of the Lord and the coffer with the jewels of gold, and put them on the rock. Then, the Beth-shemites cut up (clave) the wood of the cart, and offered the kine for a burnt offering unto the Lord. And when the five lords of the Philistines had witnessed it, they returned to Ekron

the same day. The men of Beth-shemesh then looked into the Ark of the Lord; and beheld the five golden emerods and five golden mice which were in the coffer which the Philistines returned for a trespass offering unto the Lord; one for Ashdod, one for Gaza, one for Ashkelon, one for Gath, and one for Ekron.

Now the Lord's wrath was kindled against the men of Beth-shemesh, for they had looked into the Ark, and defiled it; and He smote fifty thousand and seventy men. And the people lamented for the great slaughter, and said: Who is able to stand before this Holy God? And to whom shall we send the Ark? And they sent messengers to the inhabitants of Kirjath-jearim, saying: The Philistines have brought the Ark of the Lord; come ye down and fetch it up to you. And the men of Kirjath-jearim came and fetched the Ark, and brought it into the house of Abinadab in the hill; and sanctified Eleazar his son to keep the Ark of the Lord. The Ark remained in Kirjath-jearim twenty years, and all the house of Israel lamented after the Lord.

And it came to pass that Samuel spoke unto the children of Israel, saying: If ye do return unto the Lord your God with all your heart and soul, and put away the strange gods of the heathen from among you, and obey the commandments of the Lord, He will deliver you out of the hands of the Philistines. Then, the house of Israel did put away Baalim and Ashtoreth, and served the Lord only. And Samuel said: Gather all Israel at Mizpeh, and I will pray in their behalf unto the Lord God of Israel. So all the house of Israel gathered at Mizpeh, where the Ark was now kept; and the water was drawn and poured out before the Ark, to hallow and sanctify it, and the whole congregation fasted that day, and repented, saying: We have sinned against the Lord our God; may He forgive our sins, and take us back into his fold.

At this time Samuel was residing at Ramah; and here he had built an altar unto the Lord, and judged Israel from there. Every year he went in circuit from Ramah to Beth-El, to Gilgal, and Mizpeh, and judged Israel from these locations. And when the Philistines heard that the children of Israel were gathered at Mizpeh, the lords of the Philistines went up against Israel; and the children of Israel became sore afraid, and cried unto Samuel, saying: Cease not to cry unto the Lord our God in our behalf, that He may save us out of the hands of the Philistines.

So Samuel took a suckling lamb, and offered it for a burnt offering wholly unto the Lord; and Samuel cried unto the Lord for Israel, and the Lord heard him. And as Samuel was offering up the burnt offering, and the Philistines drew near to battle against Israel, the Lord of Hosts thundered with a great thunder upon the Philistines and caused confusion, that they were discomfited and smitten before Israel. And the men of Israel pursued the Philistines out of Mizpeh, and smote many until they came under Beth-car. Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of the place Eben-ezer, saying: Hitherto hath the Lord helped us.

So the Philistines were subdued that day, and they came no more into the borders of Israel; and the hand of the Lord remained against

the Philistines, all the days of Samuel. And the cities which were taken by the Philistines were restored to Israel, from Ekron (Akron) unto Gath; and there was peace between Israel and the Amorites.

And it came to pass that when Samuel was old, he made his sons, Joel the firstborn and Abiah, the judges over Israel in Beer-sheba: But his sons walked not in his way and turned aside after lucre, and took bribes and perverted judgement. Then all the elders of Israel gathered themselves and came to Samuel in Ramah, and said: Behold, thou art old, and thy sons walk not in thy ways; now, therefore, make us a king to judge us like all nations. But the thing displeased Samuel, and he prayed unto the Lord. And the Lord said unto Samuel: Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but have rejected Me, that I should not reign over them. According to all the works which they have done since the day I brought them up out of the land of Egypt unto this day, they have forsaken Me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice, although yet protest solemnly unto them, and show them the manner of the king that shall reign over them.

So, Samuel told the people all the words of the Lord, saying: This will be the manner of the king that shall reign over you: He will take your sons and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots; and he will appoint him captains over thousands, hundreds, fifties and tens; and will set them to cultivate his ground and reap his harvest; and to make the instruments of war and instruments of his chariots. And he will take your daughters to be perfumers, ointment-makers and confectionaries, and to be cooks and bakers. And he will take your fields, your vineyards and oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards and give to his officers and servants. And he will take your menservants and maidservants, and your goodliest young men, and your asses, and put them to work. He will take the tenth of your sheep; and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen; and the Lord will not hearken to your voice.

Nevertheless the people refused to obey the voice of Samuel, and said: Nay, but we will have a king over us; that we may also be like all the other nations; and that our king may judge us, and go out before us and fight our battles. And Samuel heard all the words of the people, and rehearsed them in the ears of the Lord. And the Lord said unto Samuel: Hearken unto their voice, and make them a king. Then Samuel returned to the men of Israel and said: Go ye every man unto his city.

Now there was a man of Benjamin whose name was Kish, the son of Abiel, the son of Zeror (Zarrar), the son of Bechorath, the son of Aphiah, a Benjamite and a mighty man of power; and he had a son, whose name was Saul, a choice and goodly young man; and there was not among the children of Israel a goodlier person than he; from his shoulders and upward he was higher than any of the people. And it came to pass that the asses of Kish, Saul's father, were lost, so he said to Saul his son: Arise, and

take now one of the servants with thee, and go seek the asses. And they passed through Mount Ephraim and the land of Shalisha, but they found them not; then they passed through the land of Shalim, and there they were not; and they passed through the land of the Benjamites, but there also they found them not. And when they came near the land of Zuph, Saul said to his servant: Come, and let us return home, lest my father leave worrying about the asses, and take thought of us. But his servant replied: Behold, there in this city lives a man of God, and he is an honorable man; all that he saith cometh surely to pass. Now let us go thither, peradventure he can shew us our way that we should go. Then said Saul to his servant: Behold, if we go thither, what should we bring the man, for the bread is spent and there is not a present to bring to the man of God? And the servant answered Saul, saying: Behold, I have in my hand the fourth part of a shekel of silver; this I will give to the man of God, to tell us our way. (In ancient Israel, when a man went to inquire of God, he usually said: Come, let us go to the seer, for he that is now called a prophet was called a seer.) Then Saul said to his servant: Well said. Come, let us go thither. So they went to the city where the man of God was.

And as they went up the hill to the city, they found young maidens going out to draw water, and they said unto them: Is there a seer here? And the maidens answered: He is. Behold he is just ahead of you; make haste now, for he came today to the city, for today there is a sacrifice of the people in the high place (sanctuary); as soon as ye be come into the city, ye shall straightway find him before he go up to the high place to eat; for the people will not eat until he come; because he doth bless the sacrifice, and afterwards they eat that be bidden. Now therefore get you up, for about this time ye shall find him. So Saul and his servant went up into the city; and when they came inside the city, behold, Samuel came out towards them to meet them, and to take them unto the high place.

Now the Lord had told Samuel in his ear a day before Saul came, saying: Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be ruler over my people Israel; that he may save them out of the hands of the Philistines; for I have looked upon my people, because their cry is come unto me. And when Samuel saw Saul, the Holy Ghost revealed it to him that the man of whom the Lord hath spoken, that shall reign over Israel, is the selfsame man. Then Saul drew near unto Samuel inside the gate of the city, and said: Tell me, I pray thee, where the seer's house is. And Samuel answered Saul, saying: I am the seer. Go up before me unto the high place, for ye shall eat with me today, and tomorrow ye may return, after I will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them, for they are found. And, now, on whom is all the desire of Israel? Is not on thee and on all thy father's house? And Saul answered: Am not I a Benjamite, of the smallest of the tribes of Israel? And my family the least of all the families of the tribe of Benjamin? Wherefore then speakest thou this way to me?

Then Samuel took Saul and his servant into the parlor (dining area), and made them sit in the chiefest place among those who were bidden, about thirty persons. And Samuel said unto the cook: Bring the portion which I gave thee and said unto thee to set it aside. And the cook brought in the shoulder and all that was upon it, and set it before Saul. And Samuel said unto the cook: Behold, that which is left set it before thee, and eat, for unto this time hath it been kept for thee since I said, I have invited the people. Thus Saul did eat with Samuel that day. And when they were come down from the high place into the city, Samuel communed with Saul upon the rooftop of his house, and Saul spent the night at Samuel's house. At dawn Samuel called Saul to the top of the house, and said: Up, that I may send thee away; and Samuel walked with Saul till they reached the end of the city. Then Samuel said unto Saul: Bid the servant pass on before us, but stand thou still a while, that I may show thee the Word of God. Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said: Is it not because the Lord hath anointed thee to be ruler over His inheritance? Now, when thou art departed from me today, thou shalt find two men by Rachel's sepulchre in the Border of Benjamin at Zelgah; and they will say unto thee that the asses which thou wentest to seek are found; and, lo, thy father hath left the care of the asses, and sorroweth for thee, saying: What shall I do for my son? Then, shalt thou go on forward from thence and come to the plain of Tabor; and there shall meet thee three men going up to the House of the Lord at Beth-El; one carrying three kids, and the other carrying three loaves of bread, and the third carrying a bottle of wine. They will salute thee, and give thee two loaves of bread, which thou shalt receive of their hands. After that thou shalt come to the hill of God, where the garrison of the Philistines is kept. And it shall come to pass that when thou art come thither to the city, thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, a pipe, and a harp before them; and they shall prophesy. And the spirit of the Lord will come upon thee, and thou shalt prophesy with them and turn into another man. When these signs are come unto thee, do thou as occasion serve thee, for God is with thee. And thou shalt go down before me to Gilgal, and I will come down to offer burnt offerings and peace offerings there; seven days shalt thou tarry with me to be consecrated till I finish showing thee that which thou shalt do.

And it was so, that when Saul had turned his back to take leave of Samuel, God gave him another heart, and he was spiritually reborn, and all those signs came to pass that day. When Saul and his servant reached near the hill, behold, a company of prophets met him, and the Spirit of God came upon him, and he prophesied among them. And when all those who knew him saw that he prophesied among the prophets, the people said to one another: What is this that is come upon the son of Kish? Is Saul also among the prophets? Then Saul returned to the high place with the other prophets.

After Saul and his servant had returned home, Saul's uncle said: Whither went ye? And he said: To seek the asses that were lost, and

when we saw that they were nowhere, we came to Samuel. And Saul's uncle said: Tell me, I pray thee, what Samuel said unto you. And Saul replied: He told us plainly that the asses were found. But the matter of the kingdom, which Samuel spake, he told him not. Then Samuel called the children of Israel to Mizpeh, where the Ark of the Lord was; and said unto them: Thus saith the Lord God of Israel, I brought up Israel out of Egypt and delivered you out of the hands of the Egyptians, and all others who oppressed you; and ye have this day rejected your God, who saved you out of all your adversities and tribulations, and said, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands.

And when Samuel had caused all the tribes of Israel to have gathered together, the tribe of Benjamin was called to come near by their families; and the family of Matri was taken, then Saul the son of Kish was taken; but when they sought him he could not be found. Therefore they inquired of the Lord if the man should yet come hither; and they received the answer, behold, he hath hid himself among the stuff. So they ran and fetched him; and when he stood among the people, he was higher than any other people, from his shoulders and upward. And Samuel said to all the people: See ye him whom the Lord hath chosen, that there is none like him among all the people? And the entire congregation shouted, God save the king! Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. Then all the people were sent away, every man to his house; and Saul returned to his home in Gibeah, and there went with him a band of men whose hearts were touched by the Holy Spirit of God. But the children of Belial said: How should this man save us? And they despised him, and brought him no present; but Saul held his peace.

Then the men of Nahash the Ammonite came up and encamped against Jabesh-gilead; and the men of Jabesh said unto Nahash, make a covenant with us, and we will serve thee. And Nahash the Ammonite answered, saying: On this condition will I make a covenant with you, that I may thrust out all your right eyes and lay it for a reproach upon all Israel. So the elders of Jabesh said unto him: Give us seven days' respite, that we may send messengers unto the borders (coasts) of Israel; and then, if there be no man to save us, we will come out to thee. The messengers were sent to Gibeah of Saul, and when the tidings were told in the ears of the people, all the people lifted up their voices and wept. And, behold, Saul came after the herd out of the field, and asked, What aileth the people that they weep? And they told him the tidings of the men of Jabesh. The Spirit of God came upon Saul when he heard those tidings, and his anger waxed hot against them. And he took a yoke of oxen, and cut them into pieces, and sent them throughout all the borders of Israel by the hands of messengers, saying: Whosoever cometh not forth after Saul and Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one accord; and when Saul numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand; and the heads

of these said to the messengers that were sent by the elders of Jabesh-gilead, saying: Thus shall ye say unto the men of Jabesh — tomorrow by the time the sun be hot ye shall have help. And the messengers showed the message to the men of Jabesh, and they were glad. And they said unto Nahash: Tomorrow we will come out unto you, and ye may do unto us that which seemeth good.

In the meantime Saul divided his men into three companies; and they reached the midst of the host in the morning watch, and slew the Ammonites until the heat of the day; and that which remained were scattered, so that two of them were not left together. Then the people said unto Samuel, who is he that said: Shall Saul reign over us? Bring the men that we may put them to death. And Saul said: There shall not a man be put to death this day; for today the Lord hath wrought salvation in Israel. So Samuel said unto the people: Let us go to Gilgal and renew the kingdom there. And all the people went to Gilgal, and there they made Saul king before the Lord, and offered sacrifices of peace offerings; and all men of Israel rejoiced greatly, as Saul became their first king.

And Samuel spoke to the gathered Israel, saying: Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you; and now, behold, the king walketh before you. I am old and gray-headed, but my sons I leave with you. I have walked before you from my childhood unto this day. Behold, here I am; witness against me before the Lord and his anointed: whose ox have I taken? or whose ass have I stolen? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe, to blind mine eyes therewith? and I will restore it you. And they said, thou hast not defrauded us, nor oppressed us, neither hast thou taken anything of any man's hand. Then Samuel said unto them, The Lord is witness against you this day and his anointed also, that ye have not found anything in my hand (meaning "my hands are clean"). And they answered, He is witness.

Then Samuel said unto the people: It is the Lord that advanced Moses and Aaron, and brought your fathers up out of the land of Egypt. Now therefore stand still, that I may bring to remembrance before the Lord, of all the righteous acts, which he did for you and your fathers. Behold, after Jacob was come into Egypt, your fathers cried unto the Lord, then the Lord sent Moses and Aaron, that brought forth your fathers out of Egypt, and made them dwell in this place. And when they forgot the Lord their God, he sold them into the hand of Sisera, captain of the hosts of Hazor, and into the hands of the Philistines, and into the hand of the king of Moab, and they fought against them. Then they cried unto the Lord, and said: We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtoreth; but now deliver us out of the hand of our enemies, and we will serve thee. And the Lord sent Jerubbaal (Gideon), Jephthah, and Bedan (Abdon), and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelt in safety. And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me: Nay, but a king shall reign over us,

when the Lord your God was your king. Now therefore behold the king whom ye have chosen and desired! Behold, the Lord hath set a king over you. If ye will fear the Lord, and serve him, and obey his voice, and rebel not against his commandments, then both ye and the king that reigneth over you shall continue under the grace and mercy of the Lord. But if ye will not obey the voice of the Lord, then shall the hand of the Lord be against you, as it was against your fathers.

Now therefore, stand and see this great thing which the Lord will do before your eyes. Is it not wheat harvest today? I will call unto the Lord, and he shall send thunder and rain; that ye may see and know that your wickedness is great in the sight of the Lord, in asking for a king to rule over you. So Samuel called upon the name of the Lord, and the Lord sent thunder and rain that day; and all the people greatly feared the Lord and Samuel. And the congregation cried out to Samuel, saying: Pray for thy servants unto the Lord thy God, that we die not; for we have added unto all our sins this evil to have a king over us. And Samuel replied unto the people: Fear not. Ye have done this wickedness, yet turn not aside from following the Lord, but serve the Lord with all your heart and soul. Turn ye not aside, for then you will go after vain things of the world, which cannot profit you nor deliver you, and bring upon your souls snares which shall keep you in bondage and captivity. The Lord will not forsake his people for his great name's sake, because it hath pleased the Lord to make you his people. Moreover as for myself, God forbid that I should sin against the Lord in ceasing to pray in your behalf, or not to teach you the good and the right way. Only fear the Lord, and serve him in truth with all your heart and soul; for consider how great things he hath done for you. But if ye mock him in your hearts and do wickedly, ye and your king shall be consumed.

When Saul reigned two years over Israel, he chose three thousand men of war; two thousand of these men remained with Saul in Michmash and in mount Beth-El, and a thousand were sent with Jonathan, his son, to Gibeah of Benjamin. And Jonathan smote the garrison of the Philistines in Geba. Saul blew the trumpet throughout the land, saying: Let the Hebrews hear that Saul had smitten a garrison of the Philistines, and all Israel was had in abomination with the Philistines. Then all the men of war in Israel were to be gathered in Gilgal.

And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand upon the seashore in multitude; and they pitched in Michmash, eastward from Beth-aven. When the men of Israel saw that they were in strait, for they were overtaken by fear, they hid themselves on all sides; in caves, in thickets, in rocks, in high places, and in pits; some of the Hebrews went over the Jordan to the land of Gad and Gilead. But Saul and his men remained in Gilgal, trembling with fear. And Saul said: Bring hither a burnt offering and peace offerings to me. As soon as he made an end of offering a burnt offering, behold, Samuel came, and Saul went out to meet him, that he might salute him. And Samuel said unto Saul: What hast thou done? And Saul replied, saying: Because

I saw that the people were scattered from me, and thou camest not within the days appointed, and the Philistines gathered themselves together at Michmash; therefore, said I, the Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord, so I forced myself and offered a burnt offering.

And Samuel replied, thou hast done foolishly, and kept not the commandment of the Lord thy God. For the Lord would have established thy kingdom upon Israel forever, but now thy kingdom shall not continue; the Lord hath sought him a man after his own heart, and hath commanded him to be captain over his people, who keepest not the commandment of the Lord. And Samuel arose, and left Gilgal and went to Gibeah of Benjamin. Then Saul numbered the men that were with him, about six hundred, and went to Gibeah of Benjamin; and his son Jonathan and his men also stayed in Gibeah. But the Philistines remained encamped at Michmash, and sent spoilers out in three companies — one company turned unto the way that leadeth to Orphah, towards the land of Shual; the other company went toward Beth-horon; and the third company went unto the border that overlooketh the valley of Zeboim, toward the wilderness.

Now there was no smith found throughout the land of Gibeah of Benjamin and the surrounding lands; for the Philistines said, Lest the Hebrews make them swords or spears. But the Israelites went down to the Philistines, who were smiths, to sharpen every man his ploughshare and his coulter (cutter on the plough to cut the turf), his axe and his mattock (a grubbing hoe); and they did have a file for the mattocks, coulters, forks and axes, and to sharpen the goads. And, behold, on the day of battle, there was neither sword nor spear found in the hand of any men that were with Saul and Jonathan, except in the hands of Saul and his son Jonathan. And a garrison of the Philistines passed between the passage of Michmash to the other side.

Then Jonathan son of Saul said unto the young man that bore his armour, saying: Come, and let us go over to the Philistines' garrison that is on the other side; but he told not his father; and Saul tarried in the uttermost part of Gibeah under a pomegranate tree in Migron with his men, about six hundred in number; and Ahiah, the son of Ahitub, Ichabod's brother, son of Phinehas, son of Eli, the Lord's (Aaronic) priest in Shiloh, wearing an ephod, also waited there, and none knew that Jonathan was gone.

And the passage between the two sharp rocks, namely Bozez and Seneh, the forefront of the one was situated northward against Michmash and of the other southward against Gibeah, Jonathan sought to go over unto the Philistines' garrison; and he said to his young man that bare his armour: Come, and let us go over unto the garrison of these uncircumcised; perchance the Lord will work for us, for there is no restraint to what the Lord can perform, to save Israel by many or by few. And his armour-bearer said unto him, Do all that is in thine heart. Turn thee to it, behold, I am with thee according to thine heart. Then said Jonathan: Behold, we will pass over unto these men, and show ourselves unto them; if they say unto us, Tarry until we come to you,

then we will stand still in our place, and will not go up unto them; but if they say, Come up unto us, then we will go up, for then it shall be a sign unto us that the Lord hath delivered them into our hands.

And both of them showed themselves unto the garrison of the Philistines; and the Philistines said amongst themselves, lo, the Hebrews come forth out of the holes where they had hid themselves! And the men of the garrison said unto Jonathan and his armourbearer: Come up to us, and we will show you a thing. And Jonathan spake unto his armourbearer, Come up after me, for the Lord hath delivered them into the hands of Israel. And he and his armourbearer climbed upon their hands and feet, and the men of the Philistines fell before Jonathan, and his armourbearer slew after them; they slaughtered about twenty men, in as it were an half acre of land, which a yoke of oxen might plow. And there was trembling in the host, in the field, and among all people; the garrison and spoilers also trembled, and the earth quaked, so it was a great trembling.

When the watchmen of Saul in Gibeah looked, and beheld the multitude in chaos, beating down one another, Saul said unto his men to number, to see who is gone from us. And, behold, when they had numbered, Jonathan and his armour bearer were not there. And Saul said unto Ahiah the priest: Bring hither the Ark of God. And while Saul was thus speaking with the priest, the noise amongst the host of the Philistines increased. Then Saul said unto the priest to withdraw himself, and all his men assembled themselves, and came to battle against the Philistines; moreover, the Hebrews that lived amongst the Philistines, and hid themselves in caves, rocks, pits, high places, and round about, came forth also to battle against the Philistines. And the men of Israel that hid themselves in mount Ephraim, when they heard that the Philistines fled, even they followed hard after them to battle. So the Lord saved Israel that day, and the battle passed over unto Beth-aven.

The men of Israel were distressed that day, for Saul had adjured the people, saying: Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food; and when they came to the woods, the place was filled with honeycombs, and honey dropped on the ground, but no man put his hand to his mouth, for people feared the oath. But Jonathan heard not his father's word concerning the oath, wherefore he put forth the end of his spear into the honeycomb, and ate the honey; and he was refreshed from being tired and hungry. Then charged one of the men unto Jonathan, saying: Thy father straitly bound the people with oath, saying, Cursed be the man that eateth any food this day. And Jonathan replied: My father hath troubled the land; see, I pray you, how I have been refreshed, because I tasted a little of this honey. How much more if haply the people had eaten freely today of the spoil of their enemies which they had found? Had there not been now a much greater slaughter among the Philistines?

And the people were faint with hunger and thirst, but they smote the Philistines from Michmash to Aijalon. At the end of the day, the men of Israel flew upon the spoil, and took sheep, oxen, and calves, and

slew them on the ground, and they ate them with their blood. And Saul rebuked them, saying: Behold, the people have sinned against the Lord, and ye have transgressed, for they have eaten the blood. And Saul said unto his men, Roll a huge stone unto me, then disperse yourselves among the people, and say unto them: Bring me hither every man his ox and his sheep, and slay them here; and eat according to the law; and sin not against the Lord in eating the blood. And it came to pass that all his men brought their spoils and slew them there, and ate according to the law. And of the huge stone Saul built there an altar, the same was the first altar he built unto the Lord.

And Saul said unto his men, Let us go down after the Philistines by night and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then the high priest said unto Saul, Let us draw near hither unto God. And Saul sought counsel of God, Shall I go down after the Philistines? Wilt thou deliver them into the hands of Israel? But he received no answer; now he knew that sin hath been committed in Israel, for someone must have broken the fast, and kept not the vow of not tasting food until evening. So Saul called all the chiefs of his army and told them to find out who has brought this curse upon Israel, saying: For, as the Lord liveth, who saveth Israel, though it be Jonathan my son, he shall surely die. But there was not a man who uttered a word against his son, who had tasted a little of the honey for he heard not when his father charged the people with the oath. Then said Saul unto his men, Be ye on one side, and I and Jonathan my son shall be on the other. And the people said unto Saul, Do what seemeth good unto thee. Then Saul prayed unto the Lord God of Israel, beseeching him to give a perfect lot, and bring forth right; and Saul and Jonathan were taken, and the people escaped judgement; and Saul said unto the chiefs of the people, to cast lots between him and his son Jonathan; and Jonathan was taken. Then Saul said to Jonathan, Tell me what thou hast done; and Jonathan told him and said, I did but taste a little honey with the end of the rod that was in mine hand, and lo, I must die. And Saul answered, God do so and more also; for thou shalt surely die, Jonathan.

And the people said unto Saul: Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid; as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. Thus Jonathan was rescued by the common consent of the people, that he died not. After this, Saul and his men chased the Philistines away, but the war with them continued all the days of Saul; and whenever Saul saw any strong and valiant man, he took him unto himself, and the army of Israel grew in number and became powerful. And Saul and his men fought against all the enemies of Israel, on every side — against Moab, against the children of Ammon and Edom, against Zobah and the Philistines; and he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of those that spoiled them.

Now Saul was the son of Kish the Benjamite, who was the son of Abiel, son of Zeror, son of Bechorath, son of Aphiah; and he had three

sons, Jonathan, Melchi-shua, and Ish-baal (Ishui); and two daughters, Merab the older and Michal the younger. The name of Saul's wife was Ahinoam, the daughter of Ahimaaz; and the name of the captain of his army was Abner, the son of Ner (Saul's uncle), son of Abiel. And it came to pass that on a certain day Samuel visited Saul and said, The Lord has sent me to anoint thee to be king over his people Israel; now therefore hearken to the voice of the words of the Lord. For thus saith the Lord of Hosts: I remember that which Amalek did unto Israel in Rephidim, and I said unto my servant Moses, In my due time I shall utterly destroy Amalek from under heaven. Go now therefore and smite Amalek, and utterly destroy all that they have, and spare not one thing; slay every man, woman, and child, and spare not one ox, sheep, camel or ass, nor any of their beasts or fowl; that all which hath been written in the law be fulfilled.

So Saul gathered up his men, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And they all went to a city of Amalek, and laid waste in the valley; and Saul said unto the Kenites (Midianites) who dwelt there: Go, depart, get ye down from the Amalekites, lest I destroy you with them; for ye shewed kindness to all the children of Israel when they came up out of Egypt. And the Kenites departed from among the Amalekites. Then Saul and his men smote the Amalekites from Havilah unto Shur, which is over against Egypt, as one goes toward Assyria; and took Agag the king of the Amalekites alive, and the best of the sheep, the oxen, the fatlings, and the lambs, and all that was good; and would not utterly destroy them; but they destroyed all the people with the edge of the sword.

Then came the word of the Lord unto Samuel, saying; It repenteth me that I have set up Saul to be king over Israel; for he is turned back from following me, and followeth the counsel of his own heart; for he hath not performed the commandment, but hath spared the things which were to be utterly destroyed; therefore he hath brought reproach upon Israel, and the seed of Amalek shall yet live to vex him in generations from now. The next morning Samuel rose early, and went to meet Saul in Gilgal. When Saul saw him, he said unto him, Blessed be thou of the Lord; I have performed the commandment of the Lord. And Samuel replied; What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites, for my men spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul: Behold, I will tell thee what the Lord hath said to me last night. Rememberest thou when thou wast small in thine own sight, was thou not made the head of the tribes of Israel, and wast anointed the king over Israel? And the Lord sent thee to utterly destroy the Amalekites, for their iniquities were now fully ripe, and to fulfil every whit which hath been written in the law. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? And Saul replied, saying: Yea, but I have obeyed the voice of the Lord, and have gone the way which I was told, and behold, I have brought Agag the king of

Amalek, and have utterly destroyed the Amalekites; but my men didst take of the spoil, sheep, oxen, the chief of the things, which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

And Samuel said unto Saul: Hath the Lord as much delight in burnt offerings and sacrifices, as in the obedience of his commandments? Behold, to obey is better than to sacrifice, and to hearken better than an offering upon the altar. Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. And as thou hast rejected the word of the Lord, he hath also rejected thee from being a king in Isreal. Then Saul said unto Samuel: I have sinned, for I have transgressed the commandment of the Lord and thy words; because I feared the people more than God, and obeyed their voice. Now, therefore, I pray thee, pardon my sins, and turn again with me, that I may worship the Lord. And Samuel said unto Saul, I will not return with thee; for thou hast rejected the word of the Lord and hath brought reproach upon Israel, the Lord hath rejected thee from being king. And as Samuel turned about to go his way, Saul grabbed hold of the skirt of his mantle, and it was rent (torn); and Samuel said unto him, The Lord hath rent the kingdom of Israel from this day, and hath given it to a neighbor of thine, who is better than thee. And the Strength of Israel (meaning the Lord) neither lieth nor repenteth, for his judgements are just and sure. Then Saul cried again, saying: I have sinned; yet honor me now, I pray thee, before the elders of my men, and before Israel, and turn again with me, that I may worship the Lord thy God. And Samuel forgave Saul, and together they worshiped the Lord.

Then an evil spirit of passion came over Samuel, when he thought about the evils his own sons, Joel and Abiah, had committed in Beer-sheba by taking bribes and perverting judgement, and all the evil the Amalekites had done in the past, and how they shall vex Israel in the future. And he said, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately, saying: Surely the bitterness of death is past. And Samuel said unto him: As thy sword hath made women childless, so shall thy mother be childless among women; and Samuel hewed Agag in pieces before the Lord in Gilgal. Then Samuel went to Ramah, and Saul to his home in Gibeah of Saul. And Samuel came no more to see Saul, for he was left alone to kick against the pricks, and the presence of the Lord was withdrawn from him; nevertheless Samuel mourned for Saul, and the Lord's soul was vexed that he made Saul king over Israel.

And it came to pass that the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn (a vessel made of horn) with oil, and go to Jesse the Beth-lehemite; for I have provided me a king among his sons. And Samuel said, How can I go? If Saul hears it, he will kill me in his jealousy and anger. (In this also Samuel did err for he was more afraid of man, than the Lord.) So the Lord said, Take, then, an heifer with thee, and say, I am come to sacrifice unto the Lord; and call Jesse to the sacrifice, and by the power of the Holy Spirit shalt thou anoint unto me one of

his sons. And Samuel did that which the Lord commanded him, and came to Beth-lehem. And the elders of the town trembled at his presence, saying: Comest thou peacably? And he replied, Peaceably; I am come to sacrifice unto the Lord; sanctify yourselves, and join me in sacrifice; and he called Jesse and his sons to the sacrifice.

When Samuel saw Eliab, the firstborn of Jesse, he said in his heart, Surely the Lord's anointed is before me; but the Holy Spirit of the Lord told him not to look at his height nor his stature, for the Lord looketh not upon the outward appearance of man, but on the purity of his heart. Then Jesse called his second son Abinadab, and made him pass before Samuel, and he was refused also; and Jesse made Shammah to pass before Samuel, and all the seven sons of Jesse passed by Samuel, and the Holy Spirit refused them all. And Samuel said unto Jesse, Are here all thy children? And he answered, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him, for we will not sit down at meat, till he come hither. Now when Samuel saw David, the youngest of the eight boys of Jesse, a ruddy lad of goodly countenance, he was moved upon by the power of the Holy Ghost, which said, Arise, anoint him; for this is he. Then Samuel took the horn of oil, and anointed David (Davūd) in the midst of his brothers; and the Spirit of God came upon him from that day forward, but some of his brethren were taken over by the spirit of jealousy and envy, more so the eldest whose name was Eliab. Afterwards, Samuel rose up and departed to Ramah.

In the meantime,the Philistines gathered together their armies, and came to battle against Israel at Shochoh of Judah, and pitched between Shochoh and Azekah in Ephes-dammim. And Saul and his men were gathered together and pitched by the valley of Elah (Ellah); and when they saw the Philistines, they set in battle formation against them. The Philistines stood on a mountain on the other side, and a valley separated the two. And there came from the camp of the Philistines a giant named Goliath (Jeliath) of Gath, whose height was six cubits and a span (about nine feet and six inches); he was girded with a coat of mail and an helmet of brass upon his head, weighing five thousand shekels (about 125 lbs.); and armour of brass for the leg below the knee, a target of brass between his shoulders, and a sword on his side, and a spear in his hand was like a weaver's beam, and its iron head weighed six hundred shekels (about fifteen lbs.); and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said, Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose yourselves a man from among you, and let him come down to fight with me; and if he be able to kill me, then we shall be your servants; but if I prevail against him, then ye shall be our servants, and serve us. For I defy the armies of Israel this day; give me a man, that we may fight. And when Saul and Israel heard these words of the giant, they were sore afraid.

Now, the three eldest sons of Jesse, namely, Eliab, Abinadab, and Shammah, went and followed Saul to the battle; and David the youngest returned to feed his father's sheep at Beth-lehem. And the giant of the

Philistines drew near morning and evening, and presented himself forty days. And it came to pass that Jesse said unto his son David, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp of thy brethren; and carry these ten cheeses unto the captain of their thousand, and bring report as to how thy brethren fare. At this time all Israel was encamped in the valley of Elah, prepared to give battle to the Philistines.

The next morning David rose up early, took all the things his father gave him to carry, left the sheep with a keeper, and journeyed toward the valley. When he reached near the trench, the host was going forth to fight, with a battle cry. And David left his donkey cart with the keeper of the carriage, and ran into the army of Israel, and saluted his brethren. And as he talked with them, behold, the giant of Gath, named Goliath, came out of the camp of the Philistines, and repeated the same words. The men of Israel fled from the giant; and David asked the men who stood by him, saying: What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God? And the men of Israel said, This giant cometh to defy Israel; and it shall be that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel; so shall it be done to the man who killeth him.

And when Eliab his eldest brother heard him speak with men, he was wroth with David, saying, Why camest thou hither? And with whom hast thou left those sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down to see the battle. And David said, What have I done now? Is there not a cause? Then he turned toward another man of Israel and asked the same question about the giant, and he received the same answer. Now David wanted to fight the Philistine; and the men of Israel reported this to Saul, and he sent for him. And Saul said unto David, Thou art not able to go against this Philistine to fight, for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock, and I went after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him; thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God; the Lord that delivered me out of the paw of the lion, and out of the paw of the bear, will deliver me out of the hand of this Philistine. And Saul said unto David, Go and the Lord be with thee. Then Saul armed David with his armour, and he put an helmet of brass upon his head, and armed him with a coat of mail; and David girded his sword upon his armour; but he couldn't move, for it was too awkward and it did not fit him; so he put them off, and said unto Saul, I cannot go with these, for I have tried them not. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in his shepherd's bag, and carried his sling in his hand; and drew near to the Philistine. And when Saul saw David go forth against the

Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. And Saul said, Inquire thou whose son the young man is. Now, the Philistine also drew near unto David, and the man that bare the shield went before him. And when the Philistine looked about and saw but a youth, ruddy and of a fair countenance, carrying a staff in his hand, he was wroth with the utmost insult, saying: Am I a dog, that thou comest to me with staves? And the Philistine cursed David with his gods. And the Philistine said to David: Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David unto the Philistine, Thou comest to me with a sword, and with a spear, and with a shield, and armed with a coat of mail; but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied; This day the Lord shall deliver thee into mine hand, and I will smite thee, and take thine head from thee; and I will give the carcass of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel; and all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's and he will give you into our hands.

And as the Philistine drew nigh to meet him, David threw away his staff, and ran toward the army of Israel, and put his hand in his bag, and took out from thence a stone and put it in his sling; and aimed straight at the Philistine, who stood out behind the shield bearer, and smote the Philistine in his forehead, that the stone sunk into his forehead, and he fell upon his face to the earth, and his shieldbearer fled. So David prevailed against the Philistine with a sling and a stone; but there was no sword in the hand of David; therefore he ran and stood upon the body of the Philistine, and took out the Philistine's sword out of the sheath and cut off his head. And when the Philistines saw that their champion was dead, they all fled. And as David returned from the slaughter of the Philistines, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

Then the children of Israel gave out a war cry and pursued the Philistines unto the gates of Ekron; and the wounded of the Philistines were found by the way of Shaaraim, even unto Gath and Ekron. After the tents of the Philistines were spoiled and taken for the booty, the children of Israel returned to their camp, and David took the head of the Philistine, and brought it to Jerusalem, and he kept the armour of the giant in his tent.

Now the Spirit of the Lord had departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee; Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Provide me now a man

that can play well, and bring him to me. Then answered one of the servants, saying, Behold, I have seen a son of Jesse the Beth-lehemite, that is a cunning player, a mighty valiant man, and a man of war, prudent in matters, and a comely person, and the Lord is with him. Wherefore Saul sent messengers unto Jesse, saying, Send me David thy son, that tends the sheep. And Jesse took an ass laden with bread, a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him, and he loved him dearly; and he became his armour bearer. And Saul sent messengers to Jesse, saying, Let David, I pray, stand before me; for he hath found favor in my sight. And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hands; so Saul was refreshed, and well; and the evil spirit departed from him.

And David came to stay with Saul; and Jonathan the son of Saul and David became dear friends, and it is written that Jonathan's soul was knit with the soul of David; and Jonathan and David made a covenant to be friends forever; and Jonathan stripped himself of the robe that was upon him, and gave it to David, even his garments, his sword, his bow, and his girdle; insomuch that David appeared as if he were Jonathan. From henceforth Saul took him unto himself, and would let him go no more to his father's house. And David went whithersoever Saul sent him, and behaved himself wisely; and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

Then it came to pass that David's fame was spread throughout the land, for he had beheaded the giant of the Philistines. And women came out of all cities of Israel, singing and dancing, with tabarets, and instruments of music, to meet King Saul; and speaking one unto another in the sight of Saul, saying: Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth and the words of the women displeased him, and he said, They have ascribed unto David ten thousands, and to me but thousands; and what can he have more but the kingdom. And Saul eyed David from that day forward. The next day the evil spirit from God again came upon Saul, and he prophecied in the midst of his house; and David played the harp, as before; and Saul had a javelin in his hand, and he threw the javelin, saying: I will smite David even to the wall with it. And David avoided his presence twice. And Saul was afraid of David, because the Lord was with him, and was departed from Saul.

Thereafter Saul removed him from his company, and made him his captain over a thousand; and David went out and came in before the people, and behaved wisely in all his ways, and the Lord was with him. When Saul saw that he behaved himself very wisely, he was afraid of him even more; but all Israel loved him, because he went out and came in before them. And it came to pass that Saul said to David, Behold my elder daughter Merab, her I give to thee to wife, for thou hast slain the Philistine; only be thou valiant for me, and fight the Lord's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him. And David said unto Saul, Who am I? And what

is my life, or my father's family in Israel, that I should be son-in-law to the king? But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife. And Michal Saul's daughter loved David, and they told Saul, and the thing pleased him; and Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt now this day be my son-in-law by one of my two daughters; but David gave him no answer.

Then Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee, now therefore be the king's son-in-law, and his servants spake these words in his ears; and David answered, Seemeth it to you a small thing to be a king's son-in-law, seeing that I am a poor man, and lightly esteemed? And the servants carried the message to Saul; and Saul said, Thus shall ye say to David — The king desireth not any dowry, but an hundred foreskins of Philistines, to be avenged of the king's enemies; but in his heart Saul desired to have David fall by the hand of the Philistines. And when his servants told David these words, it pleased him well to be Saul's son-in-law, and the days passed in excitement. Wherefore David and his thousand men arose and went, and slew two hundred men of the Philistines; and David brought their foreskins, and they gave full tale to the king, that he might be the king's son-in-law; and Saul gave him Michal his daughter to wife.

And Saul saw and knew that the Lord was with David, and that Michal his daughter loved him; this made him even more afraid of David, and Saul became David's enemy continually. Then the princes of the Philistines went forth against David, but he behaved more wisely toward them than all the servants of Saul, so that his name was held in much esteem among them. And it came to pass that Saul spake to Jonathan his son, and to his servants, that they should kill David, for he is esteemed by the enemy of Israel. And Jonathan brought the matter into the ears of David, saying: Saul, my father seeketh to kill thee, now, therefore, I pray thee, until the morning hide thyself in a secret place, and that which I see, I will tell thee. Then Jonathan came to Saul his father, and spake good of David, saying, Let not the king sin against his servant David, because he has not sinned against thee, but his works toward thee have been very good. For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel; thou sawest it, and didst rejoice; wherefore, wilt thou sin by shedding innocent blood, to slay David without a cause?

Saul hearkened to the voice of Jonathan; and sware, As the Lord liveth, he shall not be slain. And Jonathan returned to David and told him all these things; and brought him back to Saul, to be in his presence as before. Then came a war with the Philistines; and David went out and smote them, and they fled. And the evil spirit from the Lord began to trouble Saul again, as he sat in his house with his javelin in his hand, and David played the harp. Suddenly Saul sought to smite David even unto the wall with the javelin; but he slipped out of Saul's presence, as he threw the javelin into the wall, and David fled to his own house. Then

Saul sent messengers unto David's house, to watch him, and to slay him in the morning; and Michal told David, saying, If thou save not thy life tonight; tomorrow thou shalt be slain. So Michal let David down through a window, and he escaped; then she took a statuette and laid it in the bed and put a pillow of goat's hair for his bolster, and covered it with a cloth. And when Saul sent messengers to take David, she said, He is sick. Then Saul sent his messengers again, saying Bring him in his bed, that I may slay him. And when the messengers were come in, behold, there was a statuette in the bed, with a pillow of goat's hair for his bolster. And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go, why should I kill thee?

So David escaped and came to see Samuel in Ramah, and told him all that Saul had done, and together they went to the retreat of Naioth (Nawoyth) and dwelt in the company of the prophets. It was told Saul that David is at Naioth in Ramah, and Saul sent messengers to take David. When they saw the company of prophets prophesying, and Samuel in the midst of them, the Spirit of God came upon the messengers of Saul, and they also began to prophecy. And when it was told Saul, he sent other messengers, and they prophecied likewise. And Saul sent messengers again the third time, and they prophecied also. Then he himself went to Ramah, and came to the great wall in Sechu, and asked the people there, Where are Samuel and David? And one said, Behold they be at Naioth in Ramah. And Saul went thither, and the Spirit of God came upon him and he went on prophecying, until he came to Naioth; and he stripped off his clothes also, and prophecied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore it is said, Is Saul also among the prophets?

And David fled from Naioth in Ramah, and came to Jonathan, and said unto him, What have I done? What is mine iniquity, and what is my sin before thy father, that he seeketh my life? And Jonathan replied, God forbid, thou shalt not die; behold, my father will do nothing great or small, but he will surely show me, why should my father hide this thing from me? It is not so. And David said, Yea, but thy father certainly knoweth that our souls are knit together, and we do love each other, for this reason he saith in his heart, Let not Jonathan know my intent, lest he be grieved; but truly as the Lord liveth, and thy soul liveth, there is but a step between me and death. Then said Jonathan to David, whatsoever thy soul desireth, the same will I do it for thee. And David said unto Jonathan, Behold, tomorrow is the new moon, and I should not fail to sit with the king at meat; but let me go, that I may hide myself in the field till the evening of the third day. And if thy father at all notice my absence, then say, David earnestly asked leave of me that he might run to Beth-lehem his city; for there is a yearly sacrifice for all his kinsfolk. If he says, It is well, thy servant shall have peace, but if he be wroth, then be sure that evil is determined by him. Therefore, thou mayest deal kindly with thy servant, for thou hast brought thy servant into a covenant with thee in the sight of God, notwithstanding, if there

be in me iniquity, slay me thyself, for why shouldest I be taken to thy father to be slain. And Jonathan said, Far be it from thee; for if I knew certainly that evil were determined by my father against thee, then would not I tell thee? Then said David to Jonathan, Who shall tell me? Or what if thy father treats thee roughly for my sake?

And Jonathan took David into the field, and said, O Lord God of Israel, Be thou my witness, that when I have sounded my father anytime tomorrow, or the third day, and behold, if there be good toward David, then I shall come not hither to show thee, and the Lord do so and much more to Jonathan; but if it please my father to do thee evil, then I will come hither and show it thee, and send thee away, that thou mayest go in peace; and the Lord be with thee, as he hath been with my father. And thou shalt not only while I yet live show me the kindness of the Lord, that I die not; but also thou shalt not cut off thy kindness from my house for ever; no, not even when the Lord hath cut off all the enemies of David from the face of the earth. So Jonathan made a covenant with the house of David, saying, Let the Lord even require it at the hand of David's enemies. And Jonathan caused David to swear again, for he said that he loved him as he loved his own soul. Then Jonathan said to David, tomorrow is the new moon, and thou shalt be missed, because thy seat will be empty; and when thou hast stayed three days, go quickly to the stone Ezel and hide thyself as before. And it shall be that I will shoot three arrows on the side thereof, as though I shot at a mark; and behold, if I send a lad to fetch the arrows, saying, The arrows are on the side of the stone, then come thou out, for there is peace for thee, and no hurt, as the Lord liveth; but if I say unto the lad, Behold, the arrows are beyond the stone, Go thy way, for the Lord hath sent thee away. Again, as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me forever.

So David hid himself in the field; and when the new moon was come, the king sat himself down upon a seat by the wall, as in times past; Abner sat by Saul's side, and David's place was empty. Nevertheless Saul spake not any thing that day, thinking, surely something hath befallen him, he is not clean, surely he is not clean. The next day, on the second day of the month, David's seat was empty again; and Saul asked Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor today? And Jonathan answered Saul, saying: David earnestly asked leave of me to go to Beth-lehem. And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there; now that I have found favor in thine eyes, let me get away, I pray thee, and see my brethren; therefore he cometh not to the king's table. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered his father, Wherefore shall he be

slain? What hath he done? And Saul cast a javelin at him to smite him, whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from his seat in fierce anger, and did eat no food this day; and he was grieved for David, because his father had made him ashamed.

In the morning, which was the third day, he arose early and prepared to go to the field at the appointed time; and he went to the field with a little lad; and said unto the lad, Run and fetch the arrows which I shoot; and as the lad ran, he shot an arrow beyond the stone Ezel. And when the lad came to the stone, Jonathan cried after the lad, saying, Is not the arrow beyond the stone; make speed, haste, stay not; and the lad brought the arrow to his master, but knew not anything, only Jonathan and David knew the matter; and Jonathan gave his artillery unto his lad, and said, Go carry them to the city.

And as soon as the lad was gone, David arose out of his hiding place toward the south, and fell on his face to the ground, and bowed himself three times, and they kissed one another, and cried on each others shoulders, until David exceeded. Then Jonathan said unto David, Go in peace; for as much we have sworn both of us in the name of the Lord between me and thee, and between my seed and thy seed forever. So Jonathan returned to the city, and David went to Nob (about one mile north-northeast of the temple in Jerusalem, near Mount of Olives; in this city dwelt the priests of Aaron with their families). And David came to Ahimelech the high priest, brother of Ahiah; but Ahimelech was afraid at meeting David, and said unto him, Why art thou alone, and no man with thee? And David answered, The king hath commanded me on a business of a private nature. Now Ahimelech, great grandson of Eli, was changing the shewbread which was kept in the Holy Compartment of the tabernacle, with the fresh bread in the day; and David said, Now what hast thou under thine hand? Give me five loaves of bread, and what there is present. And the priest replied, There is no common bread under my hand, but there is hallowed bread, if the young men have kept themselves at least from women. And David answered the priest, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day. So the priest gave him the hallowed bread, for there was no bread there but the shewbread that was taken from before the Lord, to replace it with the hot bread in the day.

And David said unto Ahimelech the priest, Is there not here under thine hand spear or sword? For I have neither brought my sword nor my weapons, because the king's business required haste. And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod; if thou wilt take that, take it, for there is none other weapon here; and David said, yea, there is none like that sword, give it me. And as he was about to leave, a certain man of the servants of Saul, the chiefest of the herdsmen that belonged to Saul, who was set over the servants of Saul, saw David take the victuals and the sword of Goliath; this made him

more afraid of Saul. Then David arose, and fled to Achish the King of Gath, for fear of Saul came upon him. And the servants of Achish said unto him, Is not this David the king of the land? Did they not sing one to another of him in dances, saying, Saul hath slain his thousands and David his ten thousands? Then David took these words to his heart, and became sore afraid of Achish the king of Gath. And he changed his behavior before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his saliva (spittle) fall upon the beard of the king. Then said Achish unto his servants, Lo, ye see the man is mad; wherefore then have ye brought him to me? Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? Shall this fellow come into my house, whose passions and fears delude his judgement, who is driven by his lusts, appetites and fears?

Therefore David escaped unto the cave Adullam; and when his brethren and all his father's house heard it, they went down thither to see him. And those that were in distress, or in debt, or discontented, gathered themselves unto him near the cave, and he became a captain over them; about four hundred men were there with him. After this, he went to Mizpeh of Moab, and said unto the king of Moab, Let my father and mother, I pray thee, come forth hither and remain with you, till I know what God will do for me; and he brought them before the king of Moab, and they dwelt with him all the while David was in the hold. And Gad the prophet said unto David, Abide not in the hold; depart, and get thee into the land of Judah; and David departed into the forest of Hareth (Herat).

Now when Saul heard that David had been sighted, he said unto his servants that stood about him, Hear now, ye Benjamites — will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; that all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me; or sheweth unto me that my son hath stirred up my servants against me, to lie in wait, as at this day? Then said Doeg the Edomite unto Saul, I saw the son of Jesse coming to Nob, to Ahimelech the grandson of Ahitub; and he inquired of the Lord for him, and gave him victuals, and the sword of Goliath the Philistine. Then the king sent to call Ahimelech the priest and all his father's house, and all the priests that dwelt in Nob. And Saul said, Hear now, thou son (meaning grandson) of Ahitub; and he answered, Here I am, my lord. And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse; in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day? Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honorable in thine house? Did I then begin to inquire of God of him? Be it far from me; let not the king impute any such thing unto his servant, nor to all the house of my father; for thy servant knew

nothing of all this, less or more. And the king said, Thou shalt surely die, Ahimelech, thou and all thy father's house. And Saul said unto the footmen that stood about him, Turn, and slay the priests of the Lord; because their hand also is with David; because they knew when he fled, and they kept this from me. But the servants of the king would not put forth their hand to fall upon the priests of the Lord.

Then the king said unto Doeg, turn thou and fall upon the priests; and Doeg the Edomite turned, and he fell upon the priests, and slew on that day eighty-five persons that wore a linen ephod; then he and his men went to Nob, the site of the priests, and smote with the edge of their swords all men, women, and children that remained in the city. But one of the sons of Ahimelech the high priest escaped, and joined the men of David; and Abiathar told David that Saul had slain the Lord's priests. And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul; therefore, now I have occasioned the death of all the persons of thy father's house; abide thou with me, and fear not; for he that seeketh my life seeketh also thine; but with me thou shalt be in safeguard.

And it came to pass that David was told, Behold, the Philistines fight against Keilah (or Qilah, which was a fortified town on a hill about nine miles northwest of Hebron), and they rob the threshing floors. So David inquired of the Lord, saying, Shall I go and smite these Philistines? And he received the answer, Go, and smite the Philistines and save Keilah. But David's men said unto him, Behold, we be afraid here in Judah, how much more then if we come against the armies of the Philistines at Keilah? Then David inquired of the Lord again, and he received the answer, Arise, go down to Keilah, for I will deliver the Philistines into thine hand. Then they went to Keilah and fought with the Philistines and smote them, and brought away their cattle; and the inhabitants of Keilah were saved from being robbed. And Abiathar, the son of Ahimelech the priest fled to David at Keilah, with an ephod in his hand; and David was ordained a priest of the Order of Aaron, that he may offer sacrifice and burn incense unto the Lord God of Israel.

Now when it was told Saul that David was come to Keilah, he said, God hath delivered him into my hand; for he is shut in, by entering into a town that hath gates and bars; and Saul called all his men to gather for war, and to go to Keilah and beseige David and his men. And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod. Then David put on the ephod and said, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake; will the men of Keilah deliver me up into his hand? Will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And he received the answer, He will come down; then David asked, Will the men of Keilah deliver me and my men into the hand of Saul? And he received the answer, They will deliver thee up.

Then David and his men, about six hundred, arose and departed out of Keilah and fled whithersoever they could; and when it was told

Saul that David was escaped from Keilah, he forbare to go forth after him. And David fled to the wilderness of Ziph, and dwelt in a mountain and the thicket of the forest. And when Jonathan the son of Saul knew the whereabouts of David, he went thither into the forest to strengthen him, and said, Fear not; for the hand of Saul my father shall not find thee, and thou shalt be king over Israel, and I shall be next unto thee, and this knoweth also Saul my father. And they two made a covenant that they shall be friends unto death, and that David will not cut off Jonathan's seed nor destroy the name of his father's house; then Jonathan returned to his house.

And it came to pass that the men of Ziph went to Saul in Gibeah, saying, Doth not David hide himself with us in strongholds in the forest, in the hill of Hachilah, which is on the south of Jeshimon? Now therefore, O king, come down according to all the desire of thy soul; and our part shall be to deliver him into the king's hand. And he said unto them, Blessed be ye of the Lord, for ye have compassion on me; go, I pray you, prepare yourselves, and keep watch of his places of hiding day and night, for it is told me that he dealeth very subtly. Go therefore and take report of all the lurking places where he hideth himself, and come ye hither again, when ye are certain, and I will go with you; and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah. And the men arose and returned to Ziph; but David and his men were moved into the wilderness of Maon, in the plain, south of Jeshimon.

And when it was told Saul that David was in a mountain in the wilderness of Maon, Saul and his men pursued after him. When they arrived at the mountain, David and his men were on the other side of it; and Saul's men compassed the mountain, so they could not get away. But there came a messenger unto Saul, saying, Hurry, and depart, for the Philistines have invaded the land; wherefore, Saul left in a hurry to pursue after the Philistines; therefore they called the name of the mountain Sela-hammahlekoth, meaning the rock of divisions. Then David and his men went and dwelt in strongholds at En-gedi (Ain-jidi; about twenty-four miles southeast of Jerusalem on the shores of the Dead Sea).

After this, Saul returned from pursuing after the Philistines, and it was told him that David and his men are in the wilderness of En-gedi. Then Saul took three thousand chosen men out of all Israel, and sought David and his men upon the rocks of the wild goats. And they came to the sheepfolds along the way, where there was a cave; and Saul went inside to sleep; and David and his men saw Saul from the sides of his cave, and they said unto David, Behold the day of which the Lord said unto thee, I will deliver thine enemy into thine hand, that thou mayest do to him as it seemeth thee good! Then David arose, and privily went into the cave and cut off the hem of Saul's robe, while he laid asleep. Afterwards David's heart smote him, for he had cut off the hem of Saul's garment; and he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand

against him, seeing that he is the anointed of the Lord. So David stayed his servants with these words, that they might not rise up against Saul and slay him. Then Saul arose and went out of the cave; and David also arose and went out of his cave and cried after Saul, saying, My lord the king; and when Saul looked behind, David bowed himself, and stooped his face to the ground.

And David said to Saul, Wherefore hearken thou unto men's words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how the Lord had delivered thee today into mine hand in the cave; and some bade me to kill thee, but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed. Moreover my father, see, yea, see the skirt of thy robe in my hand, for I had cut off the skirt of thy robe, and killed thee not when thou wast delivered into my hand. Know thou and see that there is no evil nor transgression in mine hand; and I have not sinned against thee, yet thou huntest my soul to take it; the Lord judge between me and thee, and avenge me of thee; but mine hand shall not be upon thee. As saith the proverb of the ancients, wickedness proceedeth from the wicked, but mine hand shall not be upon thee; now after whom the king of Israel came out? After whom dost thou pursue? After a dead dog, after a flea? Therefore, let the Lord be judge between me and thee, and deliver me out of thine hand.

And when David made an end of speaking these words unto Saul, Saul said, Is this thy voice my son David? And Saul lifted up his voice and wept; and he said unto David, Thou art more righteous than I, for thou hast rewarded me good, and I have rewarded thee evil; and this day thou hast proved thyself with thy kindness, that thou hast dealt well with me; forasmuch as when the Lord had delivered me into thine hand, thou killedst me not. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Swear now unto me by the Lord, that thou wilt not cut off my seed after me; and that thou wilt not destroy my name out of my father's house; and David sware unto Saul; and Saul returned to his home in Gibeah, and David and his men went to a stronghold at En-gedi.

Then Samuel died, and all Israel was gathered together; and they lamented and buried him in his house at Ramah. After this, David and his men moved to the wilderness of Paran; and there was a man of Maon whose possessions were in Carmel of Judah, and he was a man of great wealth, having three thousand sheep, and a thousand goats, and he was shearing his sheep in Carmel. Now the name of the man was Nabal, and his wife's name was Abigail; and she was a woman of good understanding, and of a beautiful countenance, but the man was rude and evil in his doings, and was of the house of Caleb. And when David heard in the wilderness that Nabal was shearing his sheep in Carmel, he sent out ten young men, saying, Get ye up to Carmel, and go to Nabal, and greet him in my name, and say unto him that liveth in prosperity, Peace be both unto thine house, and unto all that thou hast. I have heard that thou hast shearers; now when my men protected thy flocks of sheep

and goats and thy shepherds, none was hurt or missing all the while they were in Carmel (for David and his men protected people and their possessions from the marauding bands). Ask thy young men, and they shall tell thee. Wherefore let the young men find favor in thine eyes, for it is the season of feasting and rejoicing; give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

Now as David was chosen of the Lord, for the protection and safety of the children of Israel, he was by nature given unto the lusts and passions of man; and did see the nakedness of Jonathan's mother (Saul's wife) and sinned; also for the wife of Nabal he did crave in his heart. And David's young men came to Nabal and spake all that they were bidden. And Nabal answered, and said, Who is David? And who is the son of Jesse? There be many servants nowadays that break away every man from his master; shall I take my bread and water, and meat which I have prepared for my shearers, and give unto men, whom I know not whence they be? So David's young men returned and told David all the words of Nabal. And David said unto his men, Gird ye on every man his sword; and every man, and David also, girded on his sword, about four hundred men; and about two hundred stayed with the stuff.

But one of the young servants of Nabal told Abigail, Nabal's wife, saying, Behold David sent messengers out of the wilderness to salute our master, and he swooped upon them, and sent them away empty handed; behold, the men were good unto us and they protected us from the bands of robbers; they were very good unto us, a wall unto us both by day and night, while we kept the sheep, and were conversant with them in the fields. Now therefore know and do what thou wilt, for evil is determined against our master and all his household; because he is such a son of Belial that a man cannot speak to him. And Abigail made haste, and took two hundred loaves, two bottles of wine, five sheep ready dressed, five measures of parched corn, an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses; and she said unto his servants, Go on before me, and behold, I come after you; but she told not her husband Nabal. And she rode on the ass, and came to the hidden part of the hill, as David and his men came against her.

Now David had said unto his men, Surely in vain have I protected all that this fellow hath in the wilderness, insomuch that not a shepherd was hurt nor was a goat or a sheep missing; and he hath returned me evil for good; so and more also do God unto the enemies of David, if I leave unto Nabal by the morning light any that pisseth against the wall. And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground; and fell at his feet, and said, Upon me, my lord, upon me let this iniquity be; and let thine handmaid, I pray thee, speak in thine audience, and hear the word of thine handmaid. Let not my lord, I pray thee, regard this man of Belial, even Nabal (meaning selfish miser); for as his name is, so is he; Nabal is his name, and folly is with him; but I thine handmaid saw not the young of the lord, whom thou didst send. Now therefore, my lord, as the Lord liveth, seeing that the Lord hath withheld thee from

shedding blood, and from avenging thyself with thine own hand. Now let thine enemies that seek to do evil unto my lord, be avenged as Nabal; but this blessing which thine handmaid hath brought unto my lord, let it be given unto the young men that follow my lord. I pray thee, forgive the trespass of thine handmaid; for the Lord will certainly make my lord a sure house, because my lord fighteth the battles of the Lord; and evil hath not been found in thee all thy days. Yet a man is risen to pursue thee, and to seek thy soul; but the soul of my lord shall be bound in the bundle of life with the Lord thy God, and the souls of thine enemies shall he sling out, as out of the middle of the sling. And it shall come to pass, when the Lord shall have done unto my lord according to all the good that he hath spoken concerning thee, then thou shalt be appointed ruler over Israel; that this shall be no grief unto thee, nor an offence of heart, that my lord hast escaped shedding of innocent blood, by avenging himself; and that when the Lord hath dealt well with my lord, then remember thine handmaiden.

And David said unto Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me here; and blessed be thy advice, and blessed be thou that hast kept me from shedding blood, and from avenging myself with mine own hand. In the very deed, the Lord God of Israel hath kept me back from hurting thee, for thou hast come to meet me hither; otherwise, surely there would have not been left one soul unto Nabal by the morning light, that pisseth against the wall. So David received of her hand all that she had brought on asses, and said, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

And Abigail came to Nabal, and, behold, he held a feast in his house, like a feast of a king; and Nabal's heart was merry within him, for he was very drunken; wherefore she told him nothing until the morning light. But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and became as a stone; and about ten days later he was smitten of the Lord, and died. When David heard that Nabal was dead, he said, Blessed be the Lord, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from shedding blood; for the Lord hath returned the wickedness of Nabal upon his own head. Then David sent his servants to Abigail in Carmel, and they spake to her, saying, David sent us to thee, to take thee to him to wife. And she arose and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my Lord. And Abigail hasted, and arose, and rode upon an ass, and five damsels, her attendants, went after her; and she came with the messengers of David, and became his wife; David also took Ahinoam of Jezreel to wife; now Saul's daughter Michal loved him, but as soon as they were married, she despised him and hated him; and the next day Michal let David down through the window of her room, and he escaped; therefore Saul gave her to Phaltiel the son of Laish of Gallim.

Then returned the Ziphites unto Saul at Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is on the south of

Jeshimon? And Saul again arose and went down to the wilderness of Ziph, taking with him three thousand chosen men of Israel. And Saul and his men pitched in the hill of Hachilah. When it was told David concerning Saul, he sent out spies to see if in the very deed he hath come. Then David asked Ahimelech the Hittite and Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul's camp? And Abishai said, I will go down with thee. And David arose, and they came to the place where Saul had pitched; and David and Abishai beheld by night, that Saul lay sleeping within the barricade, and his spear struck in the ground by his bolster (head rest); and Abner and his people were pitched round about him. Then said Abishai to David, God hath delivered thine enemy into thine hand this day; now therefore let me smite him, I pray thee, with the spear even to the earth at one blow, and I will not smite him the second time.

And David said unto Abishai, Destroy him not; for who can stretch forth his hand against the Lord's anointed, and be guiltless? As the Lord liveth, the Lord shall smite him, or his day shall come to die, or he shall descend into battle and perish; the Lord forbid that I should stretch forth mine hand against the Lord's anointed; but, I pray thee, take thou now the spear of Saul and the pitcher of water by Saul's bolster, and let us depart. So Abishai went and took the spear and the pitcher, while Saul and the entire company slept; and no guard saw him and heard him, for they all fell asleep, because a deep sleep from the Lord came upon them. Then David went over to the other side and stood on top of an hill afar off; and cried to the people and Abner the son of Ner, saying: Answerest thou not, Abner? And Abner answered, saying, Who art thou that criest unto the captain of the host of the king? And David said unto Abner, Art not thou a valiant man? And who is like unto thee in all Israel? Wherefore then hast thou not guarded the life of thy lord the king? For there came one of the people to destroy the king thy lord. This carelessness of thine is not good; as the Lord liveth, ye are worthy to die, because ye guarded not the life of your king, the Lord's anointed. Behold, here is the king's spear and his pitcher of water, that was by his bolster.

When Saul heard David's voice, he said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king; but wherefore doth my lord thus pursue after his servant? For what have I done? Or what evil is in mine hand? Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord hath stirred thee up against me, let him accept an offering; but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go serve other gods. Now therefore, let not my blood fall to the earth before the face of the Lord; for the king of Israel is come out to seek a flea, as one doth hunt a partridge in the mountains. Then Saul replied, I have sinned; return my son David, for I will no more do thee harm because my soul was precious in thine eyes this day; behold, I have played the fool, and have erred exceedingly. And David said, Behold the king's spear! Let one of the men come over and fetch it; the Lord render to every man according to his works; for

the Lord delivered thee into mine hand today, but I would not stretch forth mine hand against the Lord's anointed; and behold, as thy life was spared this day, so my life be spared by the Lord, and let him deliver me out of all tribulation. And Saul said to David, Blessed be thou my son David; thou shalt do both great things and yet shalt prevail. So David went his way, and Saul returned to Gibeah.

And David said in his heart, no telling what Saul might and might not do; there is nothing better for me to do than to speedily escape into the land of the Philistines; then Saul shall despair of me, to seek me any more in any border of Israel. So David arose, and passed over, with the six hundred men that were with him, unto Achish, the son of Maoch, king of Gath. And David dwelt with Achish at Gath with his two wives, Ahinoam the Jezreelitess and Abigail the Carmelitess, Nabal's wife. And when it was told Saul that David was fled to Gath, he sought no more to go after him. And it came to pass that David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there, for why should thy servant and his men dwell in the royal city with thee? Then Achish gave him Ziklag that day.

Now David and his men dwelt in the country of the Philistines a year and four months; and David and his men invaded the Geshurites, the Gezrites, and the Amalekites; for these nations were of old that dwelt in the land as one goeth to Shur, even unto the land of Egypt. David and his men smote throughout the land, and took away their sheep, asses, camels, and other possessions, and returned to Achish; and many of these ancient people left their land to migrate to other lands, including Western Asia, the land of Sri Lanka (Ceylon), and other parts of ancient India. And there was not a man or woman left alive to bring tidings to Gath; for David said, Lest they should tell on us, saying, so did David while he dwelt with the Philistines. And Achish asked David, Whither have ye made the raid today? And David said, Against the south of Judah and against the south of the Jerahmeelites, and against the south of the Kenites. And Achish believed David, saying, Thou hast made thy people Israel utterly to abhor thee, therefore thou shalt be my servant forever.

And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, know thou assuredly, that thou shalt go out with me to battle against Israel, thou and thy men. And David answered, Surely thou shalt know what thy servants can do. So Achish said, If thou art true and faithful, I will make thee captain of my bodyguard forever.

Now after the death of Samuel, Saul had banished the soothsayers, sorcerers, wizards, and those that had familiar spirits from the land; yet they secretly practiced the craft in hidden and secret places. And it came to pass that the Philistines gathered themselves and pitched in Shunem, and Saul and all Israel gathered and pitched in Gilboa; and when Saul saw the host of the Philistines, he was sore afraid, and his heart trembled greatly. So Saul inquired of the Lord, and he answered

him not by dreams or vision, neither by Urim and Thummim, nor by his ministering angels or prophets, for Saul was left to kick against the pricks; and the presence of the Lord was withdrawn from him. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold there is a woman that hath a familiar spirit at En-dor. Then Saul disguised himself, and put on other raiment, and went to the woman with two of his servants. And they came to the woman by night, and said, I pray thee, divine unto me by the familiar spirit, and bring him up, whom I shall name unto thee. And the woman said unto him, Behold thou knowest what Saul hath done, how he hath cut off those that have familiar spirits and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel in her crystal, she cried with a loud voice, saying, Why hast thou deceived me? For thou art Saul. And the king said unto her, Be not afraid; for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he asked her, What form is he of, meaning Samuel. And she said, An old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground and bowed himself.

And while he thus remained in this position, Samuel came in his vision, and said unto Saul, Why hast thou disturbed me, and asked for me to come hither? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called upon thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and thou hast become his enemy in thine heart? And the Lord hath done unto thee, as he spake by me; for the Lord rent the kingdom out of thine hand, and has given it to thy neighbor, David, who is not perfect before the Lord, but is more righteous than thou art. For thou obeyedst not the commandment of God, but obeyest the dictates of thine own heart, feareth man more than God, and offereth not acceptable sacrifice unto the Lord, the Lord hath turned his face from thee. Moreover, the Lord will deliver all Israel with thee into the hand of the Philistines; and behold, tomorrow shalt thou and thy sons be with me; and the Lord shall also deliver Israel into the hand of the Philistines. Then Saul collapsed straightway to the ground, and a terrible fear came upon him, because of the words of Samuel which he heard in his vision; and there was no strength left in him, for he had eaten no food all that day, nor all that night.

When the woman that had a familiar spirit saw that Saul was sore troubled, she said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and hearkened unto thy words which thou spakest unto me; now, therefore, I pray thee, hearken thou

unto the voice of thy handmaid, and let me set a morsel of bread before thee, and eat that thou mayest have strength, and thou goest on thy way. But he refused, and said, I will not eat. But his servants and the woman compelled him, so he arose from the ground, and sat upon the bed. And the woman had a fat calf in the house; she killed it for the meat, and kneaded flour to bake unleavened bread; then she brought the food which she had prepared, and set it before Saul, and before his servants, and they did eat; then they rose up, returned to their camp in Gilboa.

Now it came to pass that the Philistines gathered together all their armies at Aphek; and the Israelites were pitched by the spring in Jezreel. And the lords of the Philistines passed on by hundreds, and by thousands; and David and his men also passed on in the rearward with the armies of Achish. Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel? that hath been with me these days, or these years; and I have found no fault in him since he fell to me unto this day. And the princes of the Philistines were wroth with him, and they said unto Achish, Make this fellow return, that he may go again to the place which you have appointed him, even to Ziklag; and let him not come to battle with us, lest in the midst of the battle, he turn against us and serve his master, our adversary; for how else should he reconcile himself with his master? Should it not be with the heads of our men? Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands? Then Achish called David, and said unto him, Surely, as the Lord liveth, thou hast been upright; and thy going out and coming in with me in the host is good in my sight; for I have not found evil in thee since the day of thy coming to me unto this day; nevertheless the lords favor thee not. Wherefore now return, and go in peace, that thou mayest not displease the lords of the Philistines.

And David said unto Achish, But what have I done? And what hast thou found in thy servant, so long as I have been with thee unto this day, that I may not go to fight against the enemies of my lord the king? And Achish answered and said to David, I know that thou art good in my sight, as even an angel of God; nevertheless the princes of the Philistines have commanded that thou shalt not go to battle with us; wherefore now rise up early in the morning with thy master's servants that are come with thee, and depart ye early at daybreak. So David and his men rose up early and departed to Ziklag, and the Philistines went to Jezreel.

On the third day David and his men returned to Ziklag; behold, the Amalekites had invaded the south and smitten Ziklag, and burned it with fire; and had taken the women and children captive, but they slew them not. And when David and his men saw that it was burned with fire, and not a soul was to be found anywhere, they lifted up their voices and wept, until they could no longer weep. And David was distressed, because Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite were no more; and David was also distressed, for the people spake of stoning him, for he was the cause of their grief,

for their wives, sons, and daughters were no more. Then David encouraged himself and took refuge in the Lord, and said unto Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod, that I may inquire of the Lord. And Abiathar brought the ephod to David; and he inquired of the Lord, saying, Shall I pursue after the troop that has done this thing? Shall I overtake them? And he received the answer, Pursue, for thou shall surely overtake them, and without fail recover all. So David went, he and the six hundred men that were with him, and came to brook Besor; and here two hundred men were left behind, for they were so faint that they could not go over the brook, but four hundred did cross the brook.

Across the brook they found an Egyptian in the field, and they brought him to David, and gave him food and drink, a piece of cake of figs, two clusters of raisins, and made him drink water, for he was nearly dead, and had eaten no bread, nor drunk any water, three days and three nights. And David asked him, To whom belongest thou? And whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago, I fell sick. We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb, and we burned Ziklag with fire. And David said to him, Canst thou bring me down to this company? And the Egyptian said, swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to his company. And he did bring them to the place where they were pitched; behold, they were spread abroad upon all the horizon, eating and drinking and dancing, because of all the great spoil which they had gathered from their raids upon Judah and the lands of the Philistines. And David and his men smote them from twilight unto the evening of the next day, and there escaped none, save four hundred young men, that rode upon camels, and fled. And all that was carried away by the Amalekites was recovered, their wives, children, flocks and herds; and they also took all the spoil of the other people which the Amalekites had gathered there; and David took all the flocks and herds, which they had driven from Judah, and other places of the Philistines saying, This is David's spoil.

Then arrived David and his men at the brook Besor, and crossed it with all the spoil; and the two hundred men that were left behind because they were faint, came forth to meet David and his men; and when David came near unto them, he saluted them; but all the men of Belial, the wicked men said, Because they went not with us, we will not give them out of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart. But David said, Nay my brethren, ye shall not do so with that which the Lord hath given us, and preserved us, and delivered the company that came against us, into our hand; for who will hearken unto you in this matter? Therefore as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; both shall divide equally; from that day forward, it became a statute and an ordinance for his men, and later for all Israel.

And when David and his men came to Ziklag, he sent of the spoils to the elders of Judah, saying, Behold a present for you of the spoil of the enemies of the Lord; and he also sent parts of the spoil to his friends in Beth-El, south Ramoth, Jattir, Aroer, Siphmoth, Eshtemoa, Rachal, cities of the Jerahmeelites, cities of the Midianites (Kenites), Hormah, Khorasan (Chor-asan), Athach, and Hebron; and to other places where David and his men usually visited. Now it came to pass that the Philistines came to battle against the armies of Saul; and the men of Israel fled, and fell down slain in mount Gilboa. And the Philistines chased Saul and his sons, and slew Jonathan, Abinadab, and Melchi-shua, the sons of Saul; and the battle went sore against Saul, and he was hit by the archers. Then Saul said to his armourbearer, Draw thy sword and thrust me through, lest these uncircumcised come and thrust me through and abuse me; but his armourbearer would not, for he was sore afraid to carry the blood of the king upon his head; therefore Saul took a sword and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword and died with him. So Saul, his three sons, and his armourbearer died the same day; and Israel was left without a king. And when the men of Israel that were on the other side of the valley, and beyond Jordan, saw that the men of Israel fled, and Saul and his sons were dead, they forsook their cities, and fled also whithersoever they could find refuge; and the Philistines came and dwelt in them. The next day when the Philistines went about the battlefield to strip the slain, they found Saul and his three sons fallen in mount Gilboa; and they cut off Saul's head, and stripped off his armour. And when they had stripped him, they took his head and his armour and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people; and they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done, all the valiant men arose, and journeyed all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and returned to Jabesh; and buried their bones under an oak tree, and fasted seven days.

Now, David and his men dwelt two days in Ziklag, after their return from the slaughter of the Amalekites; and on the third day, a man came out from the camp of Saul with his clothes rent, and sand upon his head, and he fell to the ground and did obeisance. And David asked him, From whence comest thou? And he said, Out of the camp of Israel am I escaped. And David said unto him, How went the matter? I pray thee, tell me. And he answered, the people are fled from the battle, and many also are fallen and dead, Saul and Jonathan and his other sons are dead also. And David said unto the young man, How knowest thou that Saul and Jonathan, his son be dead? And the young man said, As I happened by chance upon Mount Gilboa, behold, Saul leaned upon his spear and fell upon it; and lo, the chariots and horsemen followed hard after him; and when he looked behind him, and saw me, he called unto me, and said,

Who art thou? And I answered, I am an Amalekite. Then he said unto me, Stand, I pray thee, upon me, and slay me, for anguish is come upon me, because my life is yet whole in me; so I stood upon him, and slew him, for I was sure that he could not live, after that he was fallen; then I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

Then David and all the men that were with him rent their clothes, and mourned, wept, and fasted until that evening; for Saul and his sons were dead, and the house of Israel was fallen by the sword. After this, David asked the young man, Whence art thou? And he answered, I am an Amalekite. And David said unto him, How wast not afraid to stretch forth thine hand against the Lord's anointed? And David commanded one of his men to fall upon the young man; and he smote him that he died; then David said, Thy blood be upon thy head, for thy mouth hath testified against thee, saying, I have slain the Lord's anointed. And David lamented with sore lamentation over Saul and his son Jonathan. And the selfsame day he began to teach his men to use the bow, as it is written in the book of wars, saying: The beauty of Israel is slain upon the high places, how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew nor rain upon you or upon your fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives; and in their death they were not divided; they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places; I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women; how are the mighty fallen, and weapons of war perished!

And it came to pass after this, that David inquired of the Lord if he should go into the cities of Judah; and he received the answer, Go up into Hebron. So David went up thither, with his two wives Ahinoam the Jezreelitess and Abigail, the wife of Nabal the Carmelite, and his men that were with him; and they all dwelt in and around Hebron. Here the elders of Judah came to David, saying, The men of Jabesh-gilead are they that buried Saul. And the elders anointed David king over the house of Judah (in 1077 B.C.), when he was thirty years old.

Then David sent messengers unto the elders of Jabesh-gilead, saying; Blessed be ye of the Lord, that ye have shown this kindness unto your lord, even unto Saul, and have buried him; now the Lord show kindness and truth unto you, and I also will requite you this kindness, because

ye have done this thing; therefore now let your hands be strengthened, and be ye valiant, for your master Saul is dead, and also the house of Judah have anointed me king over them.

In the meantime, Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul; and brought him over to Mahanaim (a city east of the Jordan), and made him king over Gilead, the Ashurites, Jezreel, Ephraim, and over all Israel. Ish-bosheth was forty years old when he began to reign over Israel, and reigned two years; but the house of Judah followed David. In Hebron David ruled seven and a half years, before moving his capitol to the captured Jebusite stronghold, Jerusalem. (There he built the city of David on Mount Zion and continued to rule over all Israel thirty-three years.)

And Abner the son of Ner, and the servants of Ish-bosheth went down from Mahanaim to Gibeon across the Jordan; and Joab the son of Zeruiah, with his brothers Abishai and Asahel, and the servants of David went up from Hebron to meet them. And they met together by the pool of Gibeon, one party sat down on one side of the pool and the other sat on the opposite side of the pool; and Abner said to Joab, Let the young men now arise and play before us! And Joab replied, Let them arise. And they arose and went over to battle, in companies of twelve of Benjamin, which pertained to Ish-bosheth against the twelve of David's servants, which pertained to Joab; and they caught every one his fellow by the head, and thrust his sword in his fellow's side, so they fell on all sides; and there was a very sore battle that day; wherefore the place was called Helkath-hazzurim, which is in Gibeon. Abner and the men of Israel were beaten; and Asahel, Joab's brother, light of foot as a wild roe, pursued after Abner, turning not to the left nor to the right he followed Abner. Then Abner stopped and looked behind, saying, Art thou Asahel? And he answered, I am. And Abner said to him, Turn aside on either side, and lay hold on one of the young men, and take thyself his armour. But Asahel would not turn aside from following him; then Abner repeated unto Asahel again, saying, Turn thee aside from following me, lest I smite thee to the ground. How should I then hold up my face to Joab thy brother? But Asahel refused to turn aside; wherefore Abner with the hinder end of his spear smote him under the fifth rib, that the spear came out behind him; and he dropped dead then and there; and many came to look at Asahel where he had fallen down, standing still in amazement.

Joab and Abishai also pursued after Abner, and by sundown they reached the hill of Ammah, which lieth before Giah, by the way of the wilderness of Gibeon. In the meantime the men of Benjamin gathered themselves together after Abner, and became one troop, and stood on a hill nearby. Then Abner called out to Joab, saying; Shall the sword devour forever? Knowest thou not that it will be bitterness and agony at the end? How long shall it be then, ere thou bid the people return

from chasing after their brethren? And Joab answered, As God liveth, unless thou hadst spoken, surely in the morning the people would have gone up, one against another, after his brother. So Joab blew a trumpet, and all his people stood still, and after went Israel no more, neither did they fight anymore. And Abner and his men walked all that night, through the plain and passed over Jordan, and went through Bithron to Mahanaim.

When Joab gathered together all his men, there lacked of David's servants nineteen men and Asahel; but the servants of David had smitten three hundred and sixty of Abner's men of Israel. And after they buried Asahel in the sepulchre of his father in Bethlehem, Joab and his men travelled all that night, and reached Hebron at the break of day.

And a long war continued between the house of David and the house of Saul; but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker. And it came to pass that while Abner made himself strong in the house of Saul, one day he went into Saul's concubine Rizpah, the daughter of Aiah; and Ish-bosheth said to Abner, wherefore hast thou gone in unto my father's concubine? This made Abner very wroth, and he said to Ish-bosheth, Am I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me today with a fault concerning this woman? So do God to Abner, and more also; except, as the Lord hath sworn to David, even so I do to him — to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba. And Ish-bosheth could speak not a word again to Abner, for he now feared him.

After this, Abner sent messengers to David on his behalf, saying, Whose land is this? Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee. And David replied, Well, I will make a league with thee; but one thing I require of thee, that thou shalt not see my face, except thou first bring Michal, Saul's daughter, when thou comest to see my face. Then David sent messengers to Ish-bosheth Saul's son, saying, Deliver me my wife Michal, which I espoused for an hundred foreskins of the Philistines. And Ish-bosheth sent his men, and took her from her husband Phaltiel son of Laish; and her husband went behind her weeping to Bahurim (a village near the Mount of Olives, northeast of Jerusalem). Here, Abner said unto him, Go return; and he returned home. Then Abner had communication with the elders of Israel, saying: Ye sought for David in times past to be king over you; now then do it, for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hands of all their enemies. And he also spake in the ears of Benjamin and all that were good to Israel in Hebron.

Abner came to Hebron with twenty of his men; and here, David made a feast for him and his men; and Abner said unto David, I will arise and go, and gather all Israel unto my lord the king; that they may make

a league with thee, and that thou mayest reign over all that thine heart desireth; and David sent Abner away in peace and goodwill. Then, behold, came the servants of David and Joab from pursuing a troop, and brought in a great spoil with them; and when they were told that Abner the son of Ner came to the king, and the king hath sent him away in peace, Joab came to the king, saying, What hast thou done? Behold, Abner came unto thee, and thou hast sent him away, that he is quite gone? Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and coming in, and to know all that thou doest. Then Joab came out from David, and sent messengers after Abner, and they brought him back to Hebron from the Well of Sirah (Sarah); but David knew it not. And when Abner was brought to Joab, he and his brother Abishai took him aside in the gate to speak privily and smote him under the fifth rib, that he died, for the blood of their brother Asahel.

And afterward, when David heard it, he said, I and my kingdom are guiltless before the Lord forever from the blood of Abner the son of Ner; let it rest on the head of Joab and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread. Then David said to Joab and all the people that were with him, Rend your clothes and gird you with sackcloth, and mourn before Abner; and king David himself followed the coffin and its stand, which was carried upon the shoulders of the mourners; and they buried Abner in Hebron. And the king lifted up his voice and wept at the grave of Abner, also all the people wept, and said: Died Abner as a fool dieth? Thy hands were not bound, nor thy feet put into fetters; as man falleth before wicked men, so fellest thou; and all people wept again over him.

And when those around him came to cause David to eat food while it was yet day, he sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down. All the people took notice of it, and it pleased them; for whatsoever the king did pleased all his followers; for all David's people and Israel understood that day that it was not the king who had Abner slain. And David said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel? And I am this day weak, though anointed king; and these men the sons of Zeruiah (namely Joab, Abishai and Asahel); the Lord shall reward the doer of evil according to his wickedness.

When Saul's son Ish-bosheth heard that Abner was dead in Hebron, his hands became feeble, and he lay on his bed in his bedchamber. Saul's other son Jonathan also left behind a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, his nurse took him up and fled, and as she fled in haste, he fell and became lame; his name was Mephi-bosheth. And it came to pass that Ish-bosheth's two captains of the bands, Baanah and Rechab, sons of Rimmon a Beerothite (for Beeroth also was reckoned to Benjamin), came in the heat of the day to the house of Ish-bosheth who was taking

his noon nap; they came unto the house as though they would have fetched wheat, and they smote him under the fifth rib, and slew him; then beheaded him, and took his head and escaped through the plains. And Baanah and his brother Rechab brought the head to David in Hebron, saying to the king, Behold the head of Ish-bosheth the son of Saul thine enemy which sought thy life; and the Lord hath avenged my lord the king this day of Saul, and his seed. And David replied unto the sons of Rimmon the Beerothite, saying: As the Lord liveth, who hath redeemed my soul out of all adversity; when one told me, saying, Behold Saul is dead, thinking to have brought good tidings, I took hold of him and slew him in Ziklag; who thought I would have given him a reward for his tidings; how much more, when wicked men have slain a righteous person in his own house upon his bed? Shall I not therefore now require his blood of your hand, and take you away from the earth? And David commanded his young men, that they slew them, and cut off their hands and their feet, and hanged them over the pool in Hebron; but they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

After this, came all the tribes of Israel to David in Hebron, and spake, saying: Behold we are thy bone and thy flesh; and also, in times past, even when Saul was king, thou wast he that leddest out and broughtest in Israel; and the Lord thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be a ruler over them. Therefore, cause all the elders of Israel to come to the king in Hebron; and David made a league with them before the Lord; and they anointed David king over Israel. David was thirty years old when he began to reign in Hebron as king over the house of Judah; and he reigned there seven years and six months. (As the king of Israel, David was to reign in Jerusalem thirty-three years.)

Now, at this time the inhabitants of Jerusalem, or Jebus, were the Jebusites; and when David and all Israel departed toward Jerusalem, the Jebusites said, Thou shall not come hither, except thou take away the blind and the lame; for they expected not David to come thither. And David said unto his men, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. So Joab the son of Zeruiah went up first, and was made chief. Nevertheless David took the castle (stronghold) of Zion, the same became the city of David. And David built up the city round about Millo, and Joab was made to oversee the repair of the city. Thus David waxed greater and greater, for the Lord of hosts was with him. And Hiram king of Tyre sent messengers to David, with cedar wood, carpenters, and masons; and they built him an house; and David perceived that the Lord had now established him king over Israel, and had exalted his kingdom for his people Israel's sake. In Jerusalem David took unto himself more concubines and wives; and there were yet sons and daughters born unto him. A genealogical reckoning of David and his descendants is shown on the next page:

Judah (Yehūda) son of Jacob (Yaqūb)
Pharez (Perez)
Hezron
Arni (Ram)
Amminadab
Nahshon
Salmon
Boaz (Ruth's husband)
Obed (Obaid)
Jesse

(2 daughters)
(by Nahash)

Zeruiah (3 sons)
Abigail (1 son)
Amasa
Abishai
Joab
Asahel

(8 sons; daughters not listed)
(by mother of David)

Eliab (Elihu father of Abihail, wife of Rehoboam, son of Solomon)
Abinadab
Shammah (Shimeah, Shimei)
Nethanel
Raddai
Azam (Ozem)
Unnamed
David (Davoud)

(21 sons)
(Daughters of this line are not shown)

Born in Hebron (between 1076 and 1069 B.C.)

- by Michal (Saul's daughter) -- none
- by Ahinoam (the Jezreelitess) -- Amnon
- by Abigail (wife of Nabal the Carmelite) -- Chileab (Daniel)
- by Maacah (Malcah; the daughter of Talmai king of Geshur)
  - Absalom (brother of Tamar his sister; Absalom's daughter Malcah was wife of Rehoboam, son of Solomon)
- by Haggith -- Adonijah
- by Abital -- Shephatiah
- by Eglah -- Ithream

Born in Jerusalem (between 1069 and 1037 B.C.)

- by Bath-sheba (Bath-shua); wife of Uriah the Hittite
  - unnamed (died)
  - Shammua (Shimmea)
  - Shobab
  - Nathan
  - **Solomon** (Jedidiah, Al-Hakim, or Shlomoh)
- by lesser wives and concubines --
  - Ibhar
  - Elishama (Elishua)
  - Nogah
  - Elpalet
  - Nepheg
  - Yaphia
  - Elishama
  - Be-eliada (Eliada)
  - Eliphalet
  - Jerimoth (father of Mahaleth, wife of Rehoboam, son of Solomon)

Menilek Ibn Al-Hakim
(son by queen of Sheba who migrated to Abyssinia)

Rehoboam
(son by Naamah the Ammonitess)

And these are the bands of men of war of Israel that came to David in Hebron, to turn the kingdom of Saul to him, according to the word of the Lord:

The children of Judah that bare shield and spear were six thousand and eight hundred, ready and armed for war; the children of Simeon, mighty men of valour, seven thousand and one hundred; the children of Ephraim, mighty men of valour famous throughout the house of their fathers, twenty thousand and eight hundred; half tribe of Manasseh, eighteen thousand; the children of Issachar were represented by two hundred men who had the understanding of the times, to know what Israel ought to do in worldly matters, and all their bretnren were at their command. The children of Zebulun, experts in war and who went forth to battle with instruments of war, were fifty thousand; these were determined soldiers that could keep rank, and were not of double heart. The tribe of Naphtali came with thirty-seven thousand men with shield and spear, and one thousand captains over them; and the Danites, the experts in war strategies and judgment, were twenty-eight thousand six hundred; the tribe of Asher, fighters and warriors, were forty thousand; the children of Benjamin, the kindred of Saul, three thousand, for at this time the greatest part of them were still with the house of Saul; and Jehoiada, a counselor of David, was the leader of the Aaronites, with him were three thousand and seven hundred descendants of Aaron, and Zadok, one of the two Aaronic High Priests, and twenty-two priest-rulers; and of the sons of Levi or Al-Levi, four thousand and six hundred descendants of Moses were come to Hebron to hand over the reins of the kingdom of Israel to David, according to the word of the Lord.

And from across the Jordan, where dwelt the Reubenites, the Gadites, and the half tribe of Manasseh, came with all manner of instruments of war, an hundred and twenty thousand men. Thus over 340,800 men came to Hebron for the coronation ceremonies of David; and all came with perfect heart, to make him king over all Israel; both the men of Spirit and virtue and of war and passion came with one heart to proclaim David their king. And they were with him in Hebron three days, eating, drinking, and making merry, for a great feast was prepared for them by their brethren. Moreover, bread, meat, meal, cakes of figs, bunches of raisins, wine, oil, oxen, and sheep in abundance were brought from surrounding cities and villages on asses, camels, mules and oxen. A reckoning (rounded off to the nearest one hundred) of the children of Israel who came to Hebron is shown below:

children of Judah	6,800
children of Simeon	7,100
children of Ephraim	20,800
half tribe of Manasseh	18,000
children of Issachar	200
children of Zebulun	50,000

children of Naphtali	38,000
children of Dan	28,600
children of Asher	40,000
children of Benjamin	3,000
tribes of Reuben, Gad, and half-tribe of Manasseh from across the Jordan	120,000
descendants of Aaron	3,700
descendants of Moses (the children of Levi)	4,600
Total guests that came to David's coronation and remained in Hebron three days	340,800

And when the Philistines heard that David was anointed king over all Israel, they spread themselves in the valley of Rephaim, and sent men after David; when David heard of it, he laid himself in a stronghold, and enquired of the Lord, Shall I go up to the Philistines? Wilt thou deliver them into mine hands? And he received the answer, Go up, for the Lord will doubtless deliver the Philistines into thine hands. So David and his men went to a place where the enemy was, and they smote the Philistines there; and David said, The Lord hath broken forth upon mine enemies before me, as the bursting forth of waters, and he called the name of the place Baal-perazim; and there they left images, and carried the rest away. And it came to pass, that the Philistines came up again and spread themselves in the valley of Rephaim; and David enquired of the Lord again if he should go up to the Philistines; and he received the answer, Thou shalt not go up, but surround them from behind, and come upon them over against the mulberry trees; and let it be that, when thou hearest the sound of a going in the tops of the mulberry trees, thou shalt get ready; for then shall the Lord go out before thee, to smite the host of the Philistines. And David did so as he was commanded, and the Lord smote the Philistines from Geba (Gibeon) until Gazer.

And it came to pass that David consulted with the rulers of thousands and hundreds, and every leader, and said unto the congregation of Israel: If it seem good unto you, and if it be the will of the Lord our God, let us send unto our brethren every where, that are left in all the land of Israel; and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us; and let us bring again the Ark of our God to us, for we inquired not at it in the days of Saul. And all the congregation said that they would do so, for the thing was right in the eyes of all the people.

So David gathered together all the chosen men of Israel, from Shihor of Egypt even unto the entrance of Hemath, to bring the Ark of God from Kirjath-jearim, or Baalah of Judah; to bring the Ark of God of the Lord of Hosts which dwelleth between the cherubim. Thirty thousand men of Israel came with David to Kirjath-jearim; and a new cart was built to carry to Ark of God from the house of Abinadab which was in Gibeah. And Uzzah and Ahio, the sons of Abinadab, drove the cart, Ahio being in the front and Uzzah in the rear. And as they carried the Ark

David and all Israel played with harps and psalteries, timbrels, cymbals, trumpets, and diverse instruments of music in joy and ecstasy of beholding the Ark of God, the symbol of the presence of God in the midst of Israel. And when they came to the threshing floor of Chidon, the cart came to a sudden halt, and Uzzah put forth his hand to hold the Ark unworthily, without reverence; and the Lord's anger was kindled against Uzzah, so he smote him, and he died before the Ark. This displeased David, because the Lord had made a breach upon Uzzah, and he called the name of the place Perez-uzzah (Pharze-uzzah). And David was afraid that day, for he knew not if it was a bad omen or a chance that caused the breach; therefore, he brought not the Ark to the city of David, but sent to the house of Obed-edom the Gittite, of the tribe of Levi (from Gath-rimmon the Levite city in Dan (in Ephraim's territory) which was assigned to the Kohathites.

And it was told king David, that the Lord hath blessed the house of Obed-edom and all his kinsfolk, because of the Ark; this made David glad, and they went and brought the Ark of God from Gath-rimmon into the city of David; and it was so that when they that bare the Ark had gone six paces, oxens and fatlings were sacrificed; and David, girded in a linen ephod, danced before the Ark of God, in joy and gladness with all his might; and all Israel gave out great shouts and cries of joy, with the sound of the trumpet. As the Ark of the Lord came into the city of David, Michal his wife (Saul's daughter) looked out through a window, and beheld king David leaping and dancing before the Lord; and she despised him in her heart.

Thus they brought the Ark of the Lord, and set it in the midst of the tabernacle that David had pitched for this purpose. And David offered burnt offerings and peace offerings, and blessed the people in the name of the Lord of Hosts. The whole multitude of Israel, each man, woman and child was provided with a cake, a bread, a good piece of meat, and a flagon of wine; then all the people returned, every one to his house, pleased and content. And David returned to bless his household, and Michal the daughter of Saul came out to meet him, saying, How glorious was the king of Israel today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! And David said unto Michal, It was before the Lord, which chose me before thy father, to appoint me ruler over the people of the Lord, over Israel; therefore I will play before the Lord; and I will yet be more vile then thus, and will be base in my own sight; and of the maidservants which thou hast spoken of, of them shall I be had in honour. Thenceforth David went to her no more, and she had no child unto the day of her death.

And it came to pass that David appointed certain of the sons of Moses, even the Levites or the Al-Levi's, to minister before the tabernacle, to keep records, to thank and praise the Lord God of Israel, to guide Israel in all Spiritual matters, and to raise kings and priests unto the eternal kingdom of God; Asaph was appointed the chief minister, who also played the cymbals; and his assistants were Zechariah, Jeil, Shemiramoth (Shemirahmot), Jehiel, Mattithiah, Eliab, Benaiah,

Obed-edom, and other Jeil, that played the stringed instruments, even psalteries and harps; Benaiah and Jahaziel the priests played the trumpets before the tabernacle of the Ark. And on the selfsame day David wrote his first psalm to thank the Lord and gave it to Asaph and his brethren (this psalm was later rearranged as Psalm 105):

> Give thanks unto the Lord, call upon his name; make known his deeds among the people; sing unto him psalms, talk ye of all his wondrous works. Glory ye in his holy name; let the heart of them rejoice that seek the Lord. Seek the Lord and his strength, seek his face continually. Remember his marvelous works that he hath done, his wonders, and his judgments of his mouth.
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> O ye seed of Israel his servant, ye children of Jacob his chosen ones, He is the Lord our God, his judgments are in all the earth; be ye mindful always of his covenant; the word which he commanded to a thousand generations; even the covenant which he made with Abraham and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying: Unto thee will I give the land of Canaan, the lot of your inheritance.
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> When ye were but few, even a few, and strangers in it; and when they (our fathers) went from nation to nation, and from one kingdom to another people, he suffered no man to do them wrong; yea, he reproved kings for their sakes, saying: Touch not mine anointed, and do my prophets no harm.
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> Sing unto the Lord, all the earth; shew forth from day to day his salvation; declare his glory among the heathen; his marvelous works among all nations. For great is the Lord, and greatly to be praised, he also is to be feared above all gods; for all the gods of the people are idols, but the Lord made the heavens. Glory and honor are in his presence; strength and gladness are in his place. Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; bring an offering, and come before him; worship the Lord in the beauty of his holiness. Fear before him all the earth.
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> Let the world become stable, that it be not moved; let the heavens be glad, and earth rejoice; and let men say among the nations, The Lord reigneth; let the sea roar, and the fulness thereof; let the fields rejoice, and all therein; then shall the trees of wood sing out at the presence of the Lord, because he cometh to judge the earth.

O give thanks unto the Lord, for he is good, for his mercy endureth forever; and say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise. Blessed be the Lord God of Israel forever and ever.

And all the people said, Amen, and praised the name of the Lord. Then David made Obed-edom and sixty-eight Levites, and also sons of Jeduthun and Hosah, porters in the tabernacle of the Lord; and Zadok the high priest and his brethren priests (of the Aaronic Order) were sent to minister at the tabernacle of the Lord in the high place, at Gibeon; to offer there burnt offerings upon the altar daily morning and evening, and to perform all other priestly duties, according to the law of Israel. Heman and Jeduthun, and others were also chosen to minister at Gibeon (el-Jib, about six miles north-northwest of Jerusalem), to give thanks and praise to the Lord, with trumpets, cymbals and other musical instruments.

And it came to pass, as David sat pondering in his house in peace and safety, for the Lord had given him rest from all his enemies round about him, that he said unto Nathan (Al-Levi) the prophet, Behold now, I dwell in an house of cedar, but the Ark of God remaineth within the tent. And Nathan replied, Then go, do all that is in thine heart, for the Lord is with thee. But the selfsame night the word of the Lord came to Nathan, saying, Go and tell David my servant, Thus saith the Lord: Thou shalt not build me an house to dwell in, for I have not dwelt in an house since the day that I brought Israel out unto this day; but have gone from tent to tent, from one tabernacle to another; wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, to build me a house of cedar? Now therefore, so shalt thou say unto my servant David: Thus saith the Lord of Hosts—I took thee from the sheepcote, from following the sheep, to be ruler over my people Israel; and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Also I will ordain a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of the wicked afflict them anymore, as before time. And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies, also the Lord telleth thee that he will make thee an house.

And it shall come to pass, when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom; he shall build me a house, and I will establish this throne forever; I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took it from him that was before thee. But I will settle him in mine house and in my kingdom forever. And according to all these words, and according to all this vision did Nathan speak unto David.

Then went David, king of Israel, and sat before the Lord, and said, Who am I, O Lord God? And what is mine house, that thou hast brought me hitherto? And yet this was an small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God. And what can David speak more unto thee, O Lord God, for thou knowest thy servant. O Lord, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things. Thou art great, O Lord God, for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people; to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? For thou hast confirmed to thyself thy people Israel, to be a people unto thee forever; and thou, Lord, becamest their God. Therefore now, Lord, let the thing that thou hast spoken concerning thy servant and his house be established forever, and do as thou hast said; let thy name be magnified forever, saying, The Lord of Hosts is the God of Israel, even a God to Israel; and let the house of David thy servant be established before thee; for thou O Lord of Hosts, God of Israel, hast revealed to thy servant, saying: I will build thee an house, therefore hath thy servant found in his heart to pray before thee. And now, O Lord God, thou art God and promised this goodness unto thy servant, now therefore let it please thee to bless the house of thy servants, that it may continue for ever before thee; for thou, O Lord God, hast spoken it; and with thy blessing let the house of thy servant be blessed forever.

After this, the Philistines again came to battle with Israel; but they were smitten and subdued, and Israel took Metheg-ammah out of the hands of the Philistines, and smote Moab, casting them down to the ground — two lines of infantrymen were trained to put them to death, and one line was to defend the fighters of Israel; so the Moabites became servants of David, and lived as tributaries to Israel.

David and his men also smote Hadadezer (Hadadazer), the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates; and Israel took from him a thousand chariots, seven hundred horsemen, twenty thousand footmen; and houghed all the chariot horses, but reserved of them an hundred chariots. And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David and his men slew of the Syrians twenty-two thousand men; and garrisons were put in Syria of Damascus; and the Syrians too became servants and tributaries to Israel. And David took the shields of gold that were on the officers of Hadadezer, and brought them to Jerusalem; and from Betah and Berothai, cities of Hadadezer, David's men took great amounts of brass.

When Toi king of Hamath heard that David had smitten all the host of Hadadezer, he sent Joram his son unto David, to salute him, and to bless him in his behalf; for David had fought against Hadadezer, king of Zobah, son of Rehab who also had wars with Toi; and Joram brought vessels of silver and gold and brass unto king David, which he dedicated

unto the Lord, along with the silver and gold that he had dedicated of all nations which he subdued, including of the Syrians, the Moabites, the Ammonites, the Philistines, and the Amalekites.

And when David and his eighteen thousand men returned, after defeating the Syrians in the valley of the salt, they were greeted with fervent zeal by the multitude. Thus it came to pass that garrisons were put throughout all Edom, and the Edomites became David's tributaries and servants; and the Lord preserved David whithersoever he went; and he reigned over all Israel, and judged in righteousness, and rendered justice unto all his people. Joab the son of Zeruiah was over the host (armies); Jehoshaphat the son of Ahilud was the court recorder; Zadok the son of Ahitub, and Ahimelech the son of Abiathar were the high priests; and Seraiah was the scribe; and Benaiah the son of Jehoiada was placed above the Cherethites and the Pelethites; and David's sons were chief rulers, and priests (of the Aaronic Order) in Israel.

And it came to pass that the king was once again safe from his enemies, and the Lord had given him rest; and he said unto his counsellors, Is there yet any left of the house of Saul, that I may show him kindness for Jonathan's sake. And they replied, There is yet of the house of Saul a servant whose name is Ziba, perchance he may know. So they called Ziba, and David asked him, saying, Is there not yet any of the house of Saul, that I may show kindness of God unto him? And Ziba said unto the king, Jonathan hath yet one son, that is lame on his feet; behold, he is in the house of Machir, the son of Ammiel, in Lodebar.

Then the king sent for him, and Mephibosheth, the son of Jonathan, the son of Saul was brought from the house of Machir. When he was come unto David, he fell on his face and did reverence in fear. And David said unto him, Mephibosheth my son, fear not, for I will surely show thee kindness for Jonathan thy father's sake; and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am? Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and his house; thou therefore, and thy sons, and thy servants, shall till the land for him; and thou shalt bring in the fruits, that thy master's son may have food to eat; but Mephibosheth thy master's son shall eat bread always at my table as one of the king's sons. Now Ziba had fifteen sons and twenty servants, and he said unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. And Mephibosheth had a young son, whose name was Micha; and all those who dwelt in the house of Ziba became servants unto Mephibosheth, and served his son in Lodebar; and Mephibosheth dwelt in Jerusalem, and did eat continually at the king's table, and remained lame on both feet all his life.

And it came to pass after this, that the king of the Ammonites died, and Hanun his son reigned in his stead. Then said David, I will show kindness unto Hanun son of Nahash, as his father showed kindness unto me; and David sent his servants to comfort him. But when David's servants

came into the land of the children of Ammon, their princes said unto Hanun their lord, thinkest thou that David doth honor thy father, for he hath sent comforters unto thee? Hath not rather David sent his servants unto thee to search the city, and to spy it and overthrow it? Wherefore Hanun took David's servants, and shaved off one half of their beards, and cut off their garments in the middle, to their buttocks, and sent them away.

When it was told David, he sent to meet them, because the men were greatly ashamed; and the king said, Tarry at Jericho until your beards be grown, and then return. When the Ammonites knew that they stank before David, they hired the Syrians of Beth-rehob, of Zobah, twenty thousand footmen, and of the king of Maacah a thousand men, and of Ish-tob (land of Tob) twelve thousand men. And David sent Joab and all the host of the mighty men, to battle against the Ammonites and the Syrians. Joab and his brother Abishai, and their men, defeated the enemy and Joab returned to Jerusalem. And when the Syrians heard that they were smitten before Israel, they gathered themselves together; and Hadadezar, king of Zobah, sent and brought out the Syrian host that was beyond the Jordan; and they camped at Helam (Alema, Alma) under the captain of their host Shobach. And when it was told David, he gathered all Israel together, and passed over the Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him. Here David and his men slew the men of seven hundred chariots of Syrians, and forty thousand horsemen; and smote Shobach the captain of their host, and he died there. And when all the kings that were tributaries to Hadadezar (Hadadazer) saw that they were smitten before Israel, they made peace with Israel, and became their servants and slaves; and the Syrians feared to help the Ammonites any more.

And after the year was expired, about the time when kings go forth to meet at battle, David sent Joab and his men with all the armies of Israel, and they destroyed the children of Ammon, and beseiged Rabbah, but David tarried at Jerusalem. And it came to pass that in an eveningtide, David arose from off his bed, and walked upon the roof of the king's house; and from the roof he saw a woman washing herself, and the woman was very beautiful to look at. David having craved and lusted after her, sent messengers to inquire of the woman; then one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her by intrigue, and lay with her, for he saw her purifying herself of her uncleanness; then she returned unto her house. And after the woman conceived, she sent and told David, saying, I am with child, yet my husband hath not touched me, for he is gone to battle in defense of Israel. So David sent messengers to Joab the captain of the hosts, saying, Send me Uriah the Hittite; and Joab sent Uriah to David. And when Uriah was come unto him, David asked him how Joab was doing, how the people were doing, and how war was progressing; and said to Uriah, Go down to thine house, and wash thy feet (meaning, rest a while!), and Uriah departed out of the king's house, and there followed him a mess of royal dainties, a gift from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not to his house.

And when they had told David that Uriah went not down to his house, David said unto Uriah, Camest thou not from thy journey; why then didst thou not go down unto thine house? And Uriah said unto David, The Ark, and Israel, and Judah, abide in tents; and my lord Joab, and his servants are encamped in the open field; shall I then go into my own house, to eat, and to drink, and to lie with my wife? Nay, as thou livest, and thy soul liveth, I will not do this thing. And David said to Uriah, Tarry here today also, and tomorrow I will let thee depart; so Uriah abode in Jerusalem that day, and the next; and when David called him to sit at meat, he did eat and drink before the king, and he was made drunk; then at evening he went out to lie on his bed with the servants of his lord, but went not down to his house. In the morning, David wrote a letter to Joab and sealed it with the royal seal, and sent it by the hand of Uriah. And he wrote, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die. And after reading the letter, he pondered upon the most suitable place, and assigned Uriah to a city, where he knew that only the valiant men were. And the men of that city fought with the men of Joab; and some did fall of the servants of David; and Uriah the Hittite was also declared among the dead.

Then Joab, the captain of the host of David's armies, sent a messenger unto David, saying: When thou hast made an end of telling the matters of war to the king; and if perchance the king's wrath arise, and he might say unto thee, Why approached ye so nigh unto the city when ye did fight, knowing that they would shoot from the wall? Who smote Abimelech the son of Jerubbesheth (Gideon or Jerubbaal)? Did not a woman cast a piece of millstone upon him from the wall, that he died in Thebez? Why went ye nigh the wall? Then say thou, Thy servant Uriah the Hittite is dead also. So the messsenger came and told David all that he was bidden by Joab, saying, Surely, my lord the king, the men prevailed against us, and came out unto us into the field, and we were upon them unto the entering of the gate, and the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also. Then said David unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another; make thy battle more strong against the city, and overthrow it; and encourage thou him. And when the wife of Uriah heard that her husband was dead, she mourned for him; and when the mourning days were past, David sent and fetched her to his house, and she became his wife, and bore him a son.

But the thing which David had done concerning this matter displeased the Lord; and the Lord sent Nathan the prophet unto David. And he came unto the king's chamber, saying, There were two men in one city, the one rich, and the other poor; the rich man had exceeding many flocks and herds, but the poor man had nothing, save one little ewe lamb, which he bought and raised up; and it grew with the man and his children; it did eat of his own, and drank of his own vessel, and lay in the man's bosom, and was unto him as a daughter. And there came a hungry traveller unto the rich man, but he took not of his own flock, and of his own herd, to

dress for the wayfaring man; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man, and he said to Nathan: As the Lord liveth, the man that hath done this thing shall surely die; and he shall restore the lamb fourfold, because he did this thing, and had no pity. And Nathan said unto David, Thou art that man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul, and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given thee unto thine heart's content; wherefore hast thou done this evil, and despised the commandments of the Lord? Thou hast killed Uriah the Hittite by the hand of wayfaring Joab, with the sword of the children of Ammon; and now hast taken his wife to be thy wife. Now therefore the sword shall never depart from thine house, nor shall the kingdom be established forever in thy seed; for thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Yea, thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor; and he shall lie with them in the daylight. Furthermore, for thou didst this thing in secret, and with intrigue, I will cause all Israel to know this thing, and they shall despise thee openly.

And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin, that thou shalt not die; but because by this deed (karma) thou hast given great occasion to the enemies of God to blaspheme, the child that is born unto thee (by Bath-sheba) shall surely die. And after Nathan departed the house, the child that Uriah's wife bare unto David fell very sick; and David therefore besought God for the child, and fasted all day and lay all night upon bare ground. And the elders of his house arose, and went to him, to raise him up from the ground; but he would not, neither did he eat bread with them.

On the seventh day the child died; and the servants of David feared to tell him the news; but when David saw that his servants whispered, he perceived that the child was dead; therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the ground, washed, and anointed himself, changed his apparel, and came into the house of the Lord, and prayed; then he returned unto his own house, and they set the food before him, and he ate. Then said his servants unto him, What thing is this, O king, that thou hast done? Thou didst fast and weep for the child, while it was alive; but when the child is dead, thou didst rise and eat bread? And David said, While the child was yet alive, I fasted and wept; for I said, who can tell whether God will be gracious to me, that the child may live? But now he is dead, why should I fast now? Can I bring him back again? I shall go to him, but he shall not return to me.

And David comforted Bath-sheba (Bath-shua) his wife, and went in unto her and lay with her; and she bare him a son, and he called his name Solomon (Suleman), and the Lord loved the child, and sent Nathan the prophet to bless him, and called him Jedidiah ("the new one of the Lord"). And Joab, the general of David's armies, fought against the children of Ammon in Rabbah (about twenty-three miles east of Jordan on the north bank of a tributary of the Jabbok), and took the royal city; then sent messengers to David, and said, I have fought against the children of Ammon, and have taken the royal city of waters. Now therefore gather the rest of the people together, and encamp against the city, and take it; lest I take all the city, and it be called after my name. And David then gathered together all his men of war, and went to Rabbah, and fought against it, and took the entire city. And they took the king's crown from off his head, the weight of which was a talent (ninety-two pounds troy), of gold and precious stones, and it was set on David's head; and the spoil of the city in great abundance was brought back to Jerusalem; and the Ammonites were brought, and they were cut with saws, with harrows of iron, and with axes. Even so dealt David with all cities of the children of Ammon.

And it came to pass that Absalom, son of David, had a fair sister, whose name was Tamar; and Amnon, son of David by his wife Ahinoam, lusted and craved after her; and he was so vexed, that he fell sick for his step-sister. She was of a fair countenance and virgin; and Amnon thought it hard to find a way to see her nakedness. And Amnon had a friend Jonadab, the son of Shimeah (Shimea) David's brother, a very subtle man; and he said unto Amnon, Why art thou, being a king's son, so lean and feeble? What troubleth thee, will thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister. And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick; and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me food, and prepare the food in my sight, that I may see it with mine own eyes, and eat at her hand. So Amnon lay down, and feigned himself to be ill; and when the king was come to see him, Amnon said unto him, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand. Then David sent for Tamar, and said, Go now to thy brother Amnon's house, and prepare him some food. So Tamar went to her brother Amnon's house, and he was laid down; and she took flour, and kneaded it, and baked pancakes in his sight, and she took a pan, and poured them out before him, but he refused to eat, saying, Have out all men from me, and every man went out from him. Then Amnon said unto Tamar, Bring the food into the chamber that I may eat of thine hand; and she took the cakes which she had made, and brought them into Amnon's chamber. And when she had brought them unto him to eat, he took hold of her, saying, Come lie with me, my sister. And she answered him, Nay, my brother, do not

force me; for no such thing ought to be done in Israel; do not thou this folly. And I, whither shall I cause my shame to go? And as for thee, thou shalt be as one of the fools in Israel. Now, therefore, I pray thee, speak unto the king, for he will not withhold me from thee. Nevertheless, Amnon would not hearken to reason, for he was under the spell of his evil thoughts; and being stronger than she, he forced her to lie in bed and he didst see her nakedness. Then Amnon hated her exceedingly, so that the hatred with which he hated her was greater than the love with which he loved her. And Amnon, in shame and defeat, said unto her, Arise, and be gone; and she said unto him, There is no cause to feel shameful, for this evil of sending me away this way is greater than the other which thou didst; but he would not hearken unto her. Then he called his servant that ministered unto him, saying, Put now this woman out from me, and bolt the door after her; and she had a garment of divers colors upon her, for with such robes were the king's daughters that were virgins apparelled. And his servant brought her out, and bolted the door after her.

And Tamar put ashes on her head, and rent her garment, and laid her hand on her head, and went on crying. When Absalom saw her, he asked, Hath Amnon thy brother been with thee? But hold now peace, my sister; regard not this thing, for he is thy brother; so Tamar remained in misery in her brother Absalom's house.

But when king David heard of these things, he was very wroth; and Absalom spake unto his brother Amnon neither good nor bad for two years, for he hated Amnon, for he brought his sister to shame. And it came to pass that after two full years, Absalom invited all the king's sons to Baalhazor, near Ephraim, where he had sheepshearers. And he came to the king, and said, Behold now that thy servant hath sheepshearers, I beseech thee, let the king and his servants go with thy servant. And the king replied, Nay, my son, let us not all now go, lest we be a burden unto thee. And Absalom pressed him saying, If not, I pray thee, let my brother Amnon go with us, and sought David's blessings. And the king said unto him, Why should he go with thee? But Absalom again pressed him, that he let Amnon and all the king's sons go with him.

Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine; and when I say unto you, Smite Amnon, then kill him, fear not; have not I commanded you? Be courageous, and be valiant. And the servants of Absalom did unto Amnon as they were commanded by their master; then all the king's sons arose, and every man got himself upon his mule, and departed. And while they were on their way, tidings came to David that Absalom hath slain all the king's sons, and there is not one of them left. Then the king arose, and tore his garments, and laid himself upon the bare ground; and all his servants rent their clothes, and stood by. And Jonadab, the son of Shimeah David's brother, said, Let not my lord suppose that all the young men the king's sons are slain, for Amnon only is dead; for Absalom had determined the

day he forced his sister Tamar to do this evil. Now therefore, let not my lord the king take the thing to his heart, for Amnon only is dead, and not all the king's sons are dead.

Then Absalom fled to Geshur, to Talmai, the son of Ammihud, king of Geshur; and when the young man that kept the watch of Absalom's house lifted up his eye, he was surrounded by much people that came by the way of the hillside behind him; and Absalom remained in Geshur, at his mother's kinsfolk, three years. And David longed to see his son Absalom, for now he was comforted concerning Amnon, knowing he was dead.

Now Joab the son of Zeruiah perceived that which was in the king's heart. So he sent to Tekoah (Khirbet Taqua) and fetched from thence a wise woman (actress) and said unto her, I pray thee, feign thyself to be a mourner, and put on mourning apparel, and anoint not thyself with oil, but be as a woman that had mourned a long time for the dead; and come to the king, and speak the words which I shall put into thy mouth. So the woman of Tekoah came to the king's presence, and fell on her face to the ground, did obeisance, and said, Help, O king. And the king asked her, What aileth thee? And she answered, I am indeed a widow woman, and mine husband is dead; and thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but one smote the other, and slew him. And, behold, the whole family is risen against thine handmaid, saying, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also. And so, O king, they shall quench my coal which is left; and shall leave to my husband neither name nor remainder upon the earth. And the king said unto the woman, Go to thine house, and I will give charge concerning thee. And the woman of Tekoah said unto the king,My lord, O king, the iniquity be on me, and on my father's house, and the king and his throne be guiltless. And king David said, Whosoever saith ought unto thee, bring him hither unto me, and he shall not touch thee anymore. Then she replied, I pray thee, let the king remember the Lord thy God, that thou wouldest not suffer the revengers of blood to destroy my son. And he said, As the Lord liveth, there shall not one hair of thy son fall to the ground. Then the woman said, Let thine handmaid, I pray thee, speak one word unto my lord the king. And he said, Say on.

And the woman said, Wherefore then hast thou thought such a thing against the people of God? For the king doth speak this thing as one who is at fault; in that the king doth not fetch home again his own banished! For we must needs die, and are as water spilled on the ground, which cannot be gathered up again; neither doth God respect any person; yet doth he devise means, that his banished be not expelled from him. Now therefore that I am come to speak of this thing unto my lord the king it is because the people have caused me to become afraid, that thy handmaid may say, I will now speak unto the king, that perchance the king may perform the request of his handmaid; for the king will hear,

to deliver his handmaid out of the hand of the man that would destroy me and my son out of the inheritance of God. Then thine handmaid said, The word of my lord the king shall now be comfortable; for as an angel of God, so is my lord the king to discern good and evil; therefore the Lord thy God will be with the king. Then the king answered, and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak. And David said, Is not the hand of Joab with thee in all this? And the woman answered, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken. For thy servant Joab didst put all these words in the mouth of thine handmaid, to fetch about this form of speech; my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth. (This wise woman of Tekoah is said to be Saul's daughter Michal in disguise who dwelt in Tekoah or Khirbet Taqua, about ten miles south of Jerusalem.)

And the king said unto Joab, Behold now, I have done this thing; go therefore, and bring the young man Absalom again. And Joab fell to the ground on his face, and bowed himself, and thanked the king, saying; Today thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant. So Joab arose and went to Geshur, to fetch Absalom and brought him to Jerusalem. But the king would not see him, saying, Let him turn to his own house, and let him not see my face; so Absalom dwelt in his own house, and saw not the king's face.

It is said that in all Israel there was none to be so much praised as Absalom for his beauty; from the sole of his feet to the crown of his head there was no blemish in his skin. And when he cut off his hair every year, because the hair was heavy on him, he weighed the hair of his head at two hundred shekels (about five pounds; including the weight of oil and unguent), after the king's weight. Unto Absalom were born three sons, and one daughter whose name was also Tamar, a woman of a fair countenance; and he had sons and daughters from other wives.

And it came to pass that Absalom dwelt two full years in Jerusalem, and saw not the king's face. Therefore Absalom sent for Joab, to have sent him to the king; but Joab would not come to him; and when he sent for him the second time, and he would not come, Absalom said unto his servants, See, Joab's field of barley is near mine, go and set it on fire. Then Joab arose, and came to Absalom unto his house, and said, Wherefore have thy servants set my field on fire? And Absalom answered, saying, I sent for thee, that I may send thee to the king, to say, Wherefore am I come from Geshur? It would have been better for me to have been there still; now therefore let me see the king's face; and if there be any iniquity in me, let him kill me. So Joab came to the king, and told him; and the king called for Absalom; and when he came to the king, he bowed himself on his face to the ground; and the king kissed Absalom; and he dwelt in the house of the king, and was comforted.

And Absalom prepared him chariots and horses, and fifty men to run before him. One day he rose up early, and stood by the way of the entrance gate; and it was so, that when any man that had a controversy came to the king for judgement and hearing, Absalom called unto him, saying, Of what city art thou? And if the man was of the tribes of Israel, Absalom said unto him, Behold, thy matters are good and right; but there is no man deputed of the king to hear thee; oh, that I were made judge in the land, that every man that hath a cause or complaint might come to me, and I would render him justice! And when any man came nigh to Absalom to do him obeisance, he put forth his hand, embraced him, and kissed him. In this manner Absalom did unto all men who came to the king for judgement or to seek his audience; and he stole the hearts of the men of Israel.

And it came to pass that when Absalom was forty years of age, he said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord; for thy servant while abiding at Geshur in Syria, made a vow in Hebron, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord. And the king replied, Go in peace. So Absalom arose and went to Hebron, with two hundred men, in their simplicity, who knew not anything of Absalom's plans; and he sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, ye shall shout, Absalom reigneth in Hebron. And Absalom sent for Ahithophel the Gilonite, a native of the city of Giloh in the hills of Judah (the grandfather of Bath-sheba, daughter of Eliam or Ammiel), who was also a mighty counsellor of David, while he offered sacrifices. And the conspiracy of Absalom was great, for he didst win the hearts of the people through cunning designs and secret combinations. And there came a messenger to David, saying, The hearts of the men of Israel are turned after Absalom.

After this, David said unto all his servants that were with him in Jerusalem, Arise, and let us flee, lest we be not able to escape, if he overtakes us suddenly; make speed to depart, lest he bring evil upon us, and smite the city with the edge of the sword. So the king and all his household departed, except ten of David's concubines were left behind to keep the house. And the king went forth with his servants and all the Cherethites, the Pelethites, and later six hundred Gittites that came from Gath, went before him. When they reached a deep valley that separates Jerusalem from Mount of Olives (the torrent valley of Kidron), the king said to Ittai the Gittite, Wherefore goest thou also with us, return to thy place and serve the king; for thou art a stranger, and also an exile; thou camest but yesterday, should I this day make thee go up and down with us? Seeing I go whither I may; therefore return thou, and take back thy brethren — mercy and truth be with thee. And Ittai answered the king, saying, As the Lord liveth, surely in whatsoever place my lord the king shall be, whether in death or life, even there also will thy servant be. So David said to Ittai, Go and pass over; and Ittai passed over the valley, with all his men, and young ones that were with him. And all the people

in Jerusalem wept as the king and all his servants crossed over the brook Kidron; and they continued their journey toward the wilderness. And Zadok, son of Ahitub the priest and all the Levites (the Al-Levi) also crossed with the king, bearing the Ark of the Covenant; and they set down the Ark, and Abiathar the other priest of the line of Ithamar, crossed the brook after all the people had passed across. Then the king said unto Zadok, Carry back the Ark of God into the city; and if I shall find favor in the eyes of the Lord, he will bring me again, and show me both it, and its habitation. But if he findeth no delight in me, behold, here am I, let him do to me as seemeth good unto him. Art thou not a seer in Israel? Return into the city in peace with thy two sons, Ahimaaz thy son, and Jonathan the son of Abiathar. Behold, I will tarry in the plain of the wilderness, until there come word from thee to uphold me. Then Zadok and Abiathar carried the Ark back to Jerusalem; and there they and the priests tarried.

After this, David and all the congregation that was with him, went up by the ascent of Mount of Olive (Olivet), weeping as they went up; and David had his head covered, as he walked barefoot, so did every person. And when one told David, saying, Ahithophel is among the conspirators with Absalom, David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness. And when all the congregation reached the top of the mount, David worshipped God; and as he was thus engaged, Hushai the Archite, David's friend, came to meet him with his coat rent, and soil upon his head, unto whom David said, If thou passest with us, thou shalt be a burden unto me; but if thou return to the city, and say unto Absalom, I will be thy servant, O king, as I have been thy father's servant, so will I now be thy servant; then mayest thou for me defeat the counsel of Ahithophel; and hast thou not Zadok and Abiathar the priests there? Therefore, it shall be that whatsoever thing thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests; behold they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me all that ye can hear. So Hushai the Archite, David's friend, came into the city of Jerusalem, and Absalom dwelt in Jerusalem also. And when David was a little past the top of the mount, Ziba the servant of Mephibosheth came to meet him, with a couple of asses saddled, and upon them two hundred loaves of bread, an hundred bunches of raisins, an hundred of summer fruits, and a bottle of wine. And the king said unto Ziba, What meanest thou by these? And Ziba said, the asses be for the king's household to ride on, and the bread and the summer fruit for the young men to eat, and the wine that such as be faint in the wilderness may drink. And the king said, And where is thy master's son? And Ziba said unto the king, Behold he abideth in Jerusalem; for he said, Today shall the house of Israel restore me the kingdom of my father. Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba replied, I humbly beseech thee that I may find grace in thy sight, my lord, O king!

When David and the congregation reached Bahurim (a village near Mount of Olives, modern Ras et-Tamim, a short distance northeast of Jerusalem), behold, there came a man of the family of the house of Saul, whose name was Shimei, the son of Gera; and he came forth upon David cursing, and began to cast stones at the king, as all the mighty men and kinsfolk of David that were on his right hand and on his left hand, stood still in amazement. And thus Shimei cursed David, saying; Come out, come out, thou bloody man, thou man of Belial (worthless bully); the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; the Lord hath delivered the kingdom into the hand of Absalom thy son, and behold, thou art now taken in thine own mischief, because thou art a bloody man of ignorance and passion. Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? Let me go over, I pray thee, and take off his head. And the king said, What have I to do with you, ye sons of Zeruiah? Let him curse, because the Lord hath sent him to curse David; behold, my son which came forth of my bowels seeketh my life and coveteth the glory of the kingdom, how much more now may this Benjamite do it? Let him alone, and let him curse, for the Lord hath bidden him; it may be that the Lord will look on mine afflictions, and may requite me good for his cursing this day.

And the king and his men continued their journey, while Shimei went along on the hill's side over against him, cursing, throwing stones, and casting dust at the king. And it came to pass that while Absalom, and Ahithophel and all the elders of Israel dwelt in Jerusalem, Hushai the Archite came to Absalom, saying, God save the king, God save the king. And Absalom said to Hushai, Is this thy kindness to thy friend the king? Why wentest thou not with him? And Hushai said unto Absalom, Nay, but whom the Lord and his people and all the men of Israel choose, his will I be, and with him will I abide, and again, whom should I serve? Should I not serve in the presence of his son? As I have served in thy father's presence, so will I be in thy presence. Then said Absalom to Ahithophel, Give counsel among you what we shall do. And Ahithophel said unto Absalom, Go in unto thy father's concubines, whom he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father; then shall the hands of all that are with thee be strong. So they spread Absalom a tent upon the top of the house, and Absalom went in unto his father's concubines in the sight of all the elders of Israel. And the counsel of Ahithophel was in those days, as if a man had enquired of the word of God; so was all the counsel of Ahithophel to both David and Absalom. Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men; and I will arise and pursue after David this night; and I will come upon him while he is weary and weak-handed, and will make him afraid; and all the people that are with him shall flee. And I will smite the king only, and bring back all the people unto thee; the man whom thou seekest is as if all returned, so all the people shall be in peace. And the saying pleased well Absalom and all the elders of Israel.

Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith. And when Hushai came to Absalom, Absalom spake unto him, saying, Ahithophel hath given such a counsel, shall we follow his advice? If not, what speakest thou concerning this matter? And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time; for thou knowest thy father and his men, that they be mighty men, and they will turn bitter in their soul, as a bear robbed of her whelps in the field; and thy father is a man of war, and cannot be overthrown easily. Behold, he is hid now in a pit or some other place; and when any of his men be overthrown, they will give out a cry, saying, Behold the people that follow Absalom are marauders and murderers; and those that are valiant and whose hearts are as the lion's shall turn against thee. Therefore, I counsel that all Israel be gathered unto thee, from Dan to Beer-sheba, as the sand upon the seashore for multitude; then go thou to battle in thy own person, and in some place we shall come upon him as the dew falleth on the ground, so of him and all his men that are with him, there shall not be left so much as one; moreover, if he escapes to a (walled) city for refuge, then all Israel shall bring ropes to that city, and we will bring down that city, until not one stone or brick be found there. And Absalom and all the elders of Israel said, the counsel of Hushai the Archite is better than the counsel of Ahithophel; for the Lord had appointed to defeat the counsel of Ahithophel, to the intent that evil might befall Absalom.

After this, Hushai went to Zadok and Abiathar the high priests, and said, Thus and thus did Ahithophel counsel Absalom and the elders of Israel, and thus I have counselled them. Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over, lest the king be swallowed up, and all the people that are with him. So they sent Jonathan and Ahimaaz, their sons, to the camp of David; but they tarried at En-rogel (near Job's or Ayyub's well; at the boundary between Judah and Benjamin, near Jerusalem), for a peasant girl had warned that a lad had seen them, and told Absalom. And while they were hiding in a man's house in Bahurim, Absalom's servants came to the house, and said, Where are Ahimaaz and Jonathan? And the woman replied, They be gone over the water, pointing to the brook nearby; but they hid themselves in the well that was in the court of the house; and the woman took and spread a covering over the well's mouth, and broadcast ground corn over it; and the servants of Absalom knew not this thing, and sought them some distance over the brook of water, and could not find them; so they returned to Jerusalem. After Absalom's men had departed, Ahimaaz and Jonathan came up out of the well, and went to king David, saying: Arise, and pass quickly over the water, for thus hath Ahithophel counselled against you; then, David arose, and all the people that were with him, and they crossed the Jordan; and by the morning light all had crossed over the river.

And when Ahithophel saw that his counsel was not followed, he saddled his ass, gat him home to his city; put his household in order; then

hanged himself and died, and was buried in the sepulchre of his father. When David and his men came to Mahanaim, Absalom and men of Israel had crossed over the Jordan and pitched in Gilead. And here Absalom made Amasa (son of Ithra, an Ishmaelite who went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother) the captain of his army, instead of Joab. Soon after, came to Mahanaim three men, Shoba son of Nahash of Rabbah the Ammonite, Machir son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim; and they brought with them beds, basins, earthen vessels, wheat and barley, flour and parched corn, beans and lentils, parched mixed porridge, honey and butter, sheep and kine, and presented to David, saying: These we have brought for our lord the king, for the people is hungry, and weary and thirsty in the wilderness.

Now Bar-zillai was an aged man, even eighty years old, and a very great man; and the king said unto him, Come thou with me, and I shall feed thee with me in Jerusalem. And Bar-zillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem? I am this day fourscore years old, can I discern between good and evil? Can thy servant taste what he eateth or drinketh? Or can he hear any more voices of singing men and women, as he once did? Wherefore then should thy servant be yet a burden unto my lord the king? Thy servant will go a little way over Jordan with the king; why should the king recompense him with such a reward? Let thy servant, I pray thee, be left behind, that he may die in his own city, and be buried by the grave of his father and mother. But, behold, thy servant Chimham, let him go over with my lord the king; and do to him that which seemeth good unto thee. And the king answered, Chimham shall go over with me; and I shall do unto him that which shall seem good unto thee; and whatsoever else thou shall require of me, that will I do for thee. Then the king kissed Bar-zillai and blessed him; and David and his men crossed over the Jordan, and the three men returned to their own place. And the king went to Gilgal, and Chimham went with him. Behold, half the elders of Israel came to the king in Gilgal, saying, Why have our brethren the men of Judah stolen thee, thine household, and all thy men away, across the Jordan, and have brought the king back? And all the elders of Judah answered the men of Israel, Because the king is near of kin to us; wherefore then be ye angry for this matter? Have we eaten at all of the king's cost? Or hath he given us any gift? And the men of Israel answered, saying, We have ten parts in the king, we have more right in him than ye; why then did ye despise us, and not ask our advice in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

And it came to pass that David numbered the people that were with him, and set captains of thousands and hundreds over them. And he set forth a third part of the host under Joab, a third under Abishai (brother of Joab), and a third part under Ittai the Gittite; and said unto the people, I will surely go forth with you myself to battle. But the people said, Nay, thou shalt not go forth with us; for if we flee, they will not care for us, neither if half of us die; but thou art worth ten thousand of us, therefore

now it is better that thou help us out of the city. And David replied, What seemeth you best I will do. And the king commanded Joab, Abishai, and Ittai, saying, Deal gently for my sake with the young man, even with Absalom.

So the people went out into the field against Israel, and fought the battle in the wood of Ephraim. There was a great slaughter that day of twenty thousand men of Israel; and it is said that the wood devoured more people in that day than the sword. And Absalom met with the servants of David, while riding upon a mule; and as he went under the thick boughs of a great oak, he was taken up, but his mule passed through. When a certain man saw it, he told Joab, saying, Behold, I saw Absalom hanged in an oak. And Joab said unto the man, Behold, thou sawest him, why then didst thou not smite him there to the ground? I would have given thee ten shekels of silver and a girdle. And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth my hand against the king's son; for in our assembly the king charged thee, Abishai, and Ittai, saying, Beware that none touch the young man Absalom. Moreover, I would have wrought guilt upon myself, for there is no matter hid from the king; and thou thyself wouldest have set thyself against me. Then Joab said, I may not thus tarry with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak; and ten young men that bare Joab's armour surrounded Absalom, smote him and slew him. Then Joab blew the trumpet, that the people returned from pursuing after Israel; and they took the body and cast it into a great pit in the wood, and laid a very great heap of stones upon it. After this, all Israel fled every one to his tent.

Now Absalom in his lifetime had taken and reared for himself a pillar in the king's dale (in the low plains of Shaveh); for he said, I have no son that will keep my name in remembrance, therefore I shall call it Absalom's monument or place. Then Ahimaaz the son of Zadok the priest said unto Joab, Let me now run and bear the king tidings, as to how the Lord hath avenged his enemies. And Joab replied, Thou shalt not bear tidings this day, but thou shall bear tidings another day. And Joab said unto Cushi, Go tell the king what thou hast seen; and Cushi bowed himself unto Joab, and ran. Then Ahimaaz said unto Joab again, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? But Ahimaaz insisted again, and Joab said, Run. And Ahimaaz ran by the way of the plain, and overran Cushi.

As David sat between the two gates, the watchman went up to the roof over the gate of the wall, and saw a man running alone; and the watchman cried and informed the king. And the king said, If he be alone, there are tidings in his mouth. As the man drew near, the watchman beheld another man running alone; and the king said, He also bringeth tidings. Then the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings. When Ahimaaz came near, he called

unto the king, saying, All is well! and fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God which hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I know not what it was. And the king said unto him, Turn aside and stand here; and he turned aside and stood still. Then, behold, Cushi came, saying, Tidings my lord the king; for the Lord hath avenged thee this day of all them that rose up against thee. And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. And the king was much moved, and went up to the chamber over the gate and wept; and as he went, thus he said, O my son Absalom, my son Absalom! Would God that I had died for thee, O Absalom, my son, my son!

And when it was told Joab, Behold, the king weepeth and mourneth for Absalom, the victory that day was turned into mourning for all the people; for they were ashamed of the folly of their victory. And Joab came into the house of the king, saying, Thou hast shamed this day the faces of all thy sevants, which this day have saved thy life, and the lives of thy sons and daughters, and thy wives and concubines, in that thou lovest thine enemies, and hatest thy friends. For thou has declared this day that thou regardest neither princes nor servants; for this day I perceive that if Absalom had lived, and we all had died, then it would have pleased thee well. Now therefore arise, go forth, and speak comfortably unto thy servants; for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night; and that will be worse unto thee than all the evil that befell thee from thy youth until now.

Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. Many people then came to see the king. There were contentions, and the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back? And the king sent for Zadok and Abiathar the priests, and said unto them, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house, seeing the speech of all Israel is come to the king, even to his house? Ye are my bones and my flesh; wherefore then are ye the last to bring back the king? And furthermore, say ye to Amasa, Art thou not of my bone and of my flesh? God do so to me, and more also, if thou be not the captain of the host before me continually in the room of Joab. Thus David won the heart of all the men of Judah, and they sent the word to the king, saying, Return thou and all thy servants. So the king and all his men came to Jordan; and Judah came to Gilgal to meet the king, to conduct him over the Jordan.

And Shimei the son of Gera a Benjamite, of Bahurim, hasted and came to meet the king with a thousand men of Benjamin; and with him

came Ziba the servant of the house of Saul and his fifteen sons and twenty servants, to greet the king, who with his men crossed the Jordan on a ferry boat. And Shimei the son of Gera fell down before the king, and said, Let not my lord the king impute iniquity unto me; neither do thou remember that which thy servant did perversely the day my lord the king went out of Jerusalem. For thy servant doth know that I have sinned; therefore, behold, I am come the first this day of all the house of Joseph to meet my lord the king. But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death, because he cursed the Lord's anointed (and threw stones and dust)? And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? Shall there any man be put to death this day in Israel? Therefore the king said unto Shimei, Thou shalt not die, and the king sware unto him.

And Mephibosheth the son of Saul came down to meet the king; and had neither dressed his feet nor trimmed his beard, nor washed his clothes, from the day the king departed from Jerusalem. And when they came to Jerusalem, the king said unto him, Wherefore wentest not thou with me Mephibosheth? And he answered, My lord, O king, my servants deceived me; for thy servant said I will saddle me an ass, that I may ride thereon, and go to the king, because thy servant is lame; but he hath slandered thy servant unto my lord the king. But my lord the king is an angel of God; do therefore what is good in thine eyes. For all my father's house were but dead men before my lord the king; yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king? And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house. And the king said, So be it.

And there happened to be a man of Belial (a bully, good-for-nothing man) whose name was Sheba son of Bichri, a Benjamite; and he blew a trumpet, saying, We have no part in David, neither have we inheritance in the son of Jesse; every man to his tent, O Israel. So every man of Israel departed from David, and followed Sheba son of Bichri; but the men of Judah clave unto their king, from Jordan to Jerusalem. And David came to his house in Jerusalem, and took the the women his concubines, whom he had left to keep the house, and put them in a ward, and fed them, but went not unto them; and they were shut up unto the day of their death living in widowhood, for they were defiled by Absalom, David's son. Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present. So Amasa began to assemble the men of Judah, but took longer than the appointed time. And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom; take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us. And there went after Sheba Joab's men, and the Cherethites, the Pelethites, and all the mighty men; and they went out

of Jerusalem to pursue after him. When they were at the great stone in Gibeon, Amasa went before them wearing the garment (uniform) of the captain of the hosts, and girded with a sword which was fastened upon his loins in its sheath; and as he went forth to meet Joab, it fell out, and Joab said to Amasa, Art thou in health, my brother? And he took Amasa by the beard with his right hand to kiss him, and with his left hand he smote him in the fifth rib, shedding his bowels to the ground, and he died. Joab and Abishai his brother pursued after Sheba the son of Bichri. But one of Joab's men stood by him, and said, He that favoreth Joab, and he that is for David, let him go after Joab. And Amasa wallowed in blood in the midst of the highway. When the man saw that all the people stood still in shock and amazement, he removed the body of Amasa out of the highway into the field, and cast a cloth upon him.

And Joab and his men went unto Abel, Beth-maachah, and to the camp of the Berites; then they all gathered together and pursued after Sheba the son of Bichri. When they found him in Abel of Beth-maachah, they besieged the city, and cast up a bank against the city, and it stood in the trench; and all the men that were with Joab battered the wall, and threw it down. Then cried a wise woman out of the city, saying, Hear, hear! Say, I pray you unto Joab, Come near hither, that I may speak with thee. And when Joab was come near to her, the woman said, Art thou Joab? And he answered, I am he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear. Then she spake, saying: It was customary in old times to say, Men shall surely ask counsel at Abel! And so they ended the matter. I am one of those that are peaceable and faithful in Israel; thou seekest to destroy a city and a mother in Israel; why wilt thou swallow up the inheritance of the Lord? And Joab answered, saying, Far be it, far be it from me, that I should swallow up or destroy. The matter is not so; but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David; deliver him alone, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall. Then the woman went unto all the people in her wisdom, and the head of Sheba the son of Bichri, was cast out to Joab. So Joab blew a trumpet, and all his men retired from the city, every man to his tent, and Joab returned to Jerusalem unto the king.

And these were David's chief men in his last days — Joab was over all the hosts of Israel; Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; Adoram was over those who were under tribute to Israel; Jehoshphat the son of Ahilud was recorder; Sheva was over the scribes; Zadok and Abiathar were the high priests; and Ira the Jairite was a chief advisor and friend to David. And it came to pass that there came a famine three years, year after year; and David inquired of the Lord, and he received the answer that it was because of Saul and his bloody house for he had shed much blood, and made many wars, and transgressed many commandments of the Lord; especially the Gibeonites whom he slew and sought to slay in his zeal to the children of Israel (for the Gibeonites were not of the children of Israel, but of the remnant of

the Amorites). Wherefore, David said unto them, What shall I do for you? And by what means can I make an atonement, that ye may bless the inheritance of the Lord? And the Gibeonites said unto him, We will have no silver or gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye say, that I shall do for you. And they answered the king, saying, The man that consumed us, and devised against us that we should be destroyed, and not dwell in the territory of Israel (meaning Saul); let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, whom the Lord did choose. And David answered, I will give them. But the king spared Mephibosheth, the son of Jonathan, son of Saul, for the sake of the oath between David and Jonathan. And he delivered Armoni and Mephibosheth, the sons of Rizpah the daughter of Aiah, whom she bare unto Saul; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite (Saul's daughter Merab was married to Adriel), into the hands of the Gibeonites; and they hanged them near the hill before the Lord. So all seven fell together and were put to death in the beginning days of barley harvest.

And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock on the hill; from that day until the rain fell from heaven, Rizpah guarded their bodies from the birds and the wild beasts. When David heard what Rizpah the concubine of Saul had done, he took the bones of Saul and Jonathan his son from the men of Jabesh-gilead, which were stolen from the street of Beth-shan, where the Philistines hanged them, after slaying Saul in Gilboa; and he took the carcasses of the seven men that were hanged, and carried them to Zelah in Benjamin; and buried the bones of Saul and Jonathan in the sepulchre of Kish the father of Saul, with all the rituals and ceremonies.

Soon after, the Philistines had yet another war with Israel; and David and his servants went down to fight against them. And Ishbi-benob, one of the sons of the giants (the Nephilim), carried a copper spear three hundred shekels (about 7½ pounds), and was on the verge of killing David, when Abishai the son of Zeruiah quickly came and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel. The anger of the Philistines was now great, and they came to battle with Israel in Gob; here, Sibechai the Hushathite slew another giant named Saph (Sippai). The Philistines retreated, and then returned again to battle in Gob; but El-hanan the son of Jaare-oregim, a Beth-lehemite, slew another brother of Goliath the Gittite, whose staff was also like a weaver's beam. And there was yet another battle in Gath, where a giant, that had on each hand six fingers and on each foot six toes, twenty-four in number, came to the camp of Israel and defied Israel; so Jonathan the son of Shimea the brother of David slew him. These four giants were born to the giant in Gath.

Then David offered a hymn of praise to the Lord; and spoke to the congregation, saying, the Spirit of the Lord spake by me, and his word

was in my tongue. The God of Israel, the Rock of Israel, spake to me, saying: He that ruleth over men must be just, ruling in the fear of God; he shall be as a light of the morning; when the sun rises, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain. Although my own house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire, although he make my house not to grow.

Now this is the list of names of the mighty men of David, thirty-seven in all, including the king, before the murder of Uriah the Hittite; who strengthened themselves with all Israel: Adino the Tachmonite sat in the seat of chief among the first three chief captains; he lifted up his spear against eight hundred, whom he slew at one time (before him sat Jashobeam or Josheb-Basshebet in the seat, who lifted up his spear against three hundred, and slew them at one time). Next to him in authority was Eleazar the son of Dodo the Ahohite, one of the three chief captains; he smote the Philistines until his hand clave unto the sword, and the Lord wrought a great victory for Israel that day. After him was Shammah (Shagee) the son of Agee the Hararite; he smote the Philistines when they were gathered together in the parcel of ground full of lentils, and defended it while the people fled from the Philistines, and the Lord again wrought a great victory for Israel that day.

And three lesser chiefs were over the valiant men of the armies. These three were held in high esteem by David, for when David was in an hold, and the garrison of the Philistines was then in Beth-lehem, he longed to drink the water of the well of Beth-lehem, which was by the gate, saying, Oh that one would give me drink of the water of the well of Beth-lehem! And these three valiant men brake through the host of the Philistines, and drew water out of the well, and brought it to David. Nevertheless, he would not drink it, but poured it out unto the Lord, and said, Be it far from me, O Lord, that I should do this; is not this the blood of men that put their lives in jeopardy to get it? And Abishai the brother of Joab, son of Zeruiah, was chief among the three, for he lifted up his spear against three hundred, and slew them over a period of time, and had a name among the three. Next to him was Benaiah the son of Jehoiada the son of a mighty man of Kabzeel; he slew two lionlike men of Moab, and slew a lion in the midst of a pit in the time of snow; and also slew an Egyptian, a goodly man. The Egyptian had a spear in his hand, but Benaiah fell upon him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with the same spear; so Benaiah became the second of the three chiefs of the valiant men of the armies. And Joab the brother of Abishai, who was once over all the armies of Israel, was the third chief of the valiant men. Now these are the thirty mighty men who were under the three chiefs:

Asahel the nephew of Joab and Abishai; El-hanan the son of Dodo of Beth-lehem; Shammah (Shammoth or Shamhuth) the Harodite; Elika the Harodite; Helez the Pelonite (Paltite); Ira the son of Ikkesh the

Tekoite; Abiezer the Anethothite (Antothite); Bebunnai (Sibbecai) the Hushathite; Zalmon (Ilai) the Ahohite; Maharai the Netophathite; Heleb the son of Baanah the Netophathite; Ittai (Ithai) the son of Ribai of Gibeah of Benjamin; Benaiah the Pirathonite; Hiddai (Hurai) of the brooks of Gaash; Abi-Albon (Abiel) the Arbathite; Azmaveth the Baharumite (Barhumite) and Eliahba the Shaalbonite, the sons of Hashem the Gizonite; Jonathan (Shammah) the son of Shage the Hararite; Ahiam the son of Sharar(Sacar) the Hararite; Eliphelet (Eliphal) the son of Ahasbai or Ur; Eliam the son of Ahithophel the Gilonite (replacing Ahijah the Pelonite); Hezrai (Hezro) the Carmelite; Paarai (Naarai) the son of Ezbai the Arbite; Igal son of Nathan of Zobah (replacing Joel the brother of Nathan); Bani the Gadite (replacing Mibhar the son of Haggeri); Zelek the Ammonite; Naharai the Beerothite, armourbearer to Joab the son of Zeruiah; Ira the Ithrite; Gareb the Ithrite; and Uriah the Hittite, husband of Bath-sheba.

And it came to pass that Satan stood up against Israel, and provoked David to number Israel; and the Lord's anger was kindled, so he moved David against them. And David said to Joab and the rulers, Go, number Israel from Dan to Beer-sheba, and bring the number of them to me, that I may know. And Joab said unto the king, The Lord make his people an hundred times so many more as they be; but, my lord the king, are they not all my lord's servants? Why then doth my lord require this thing? (Meaning taking the census of the people.) Why doth he be a cause of trespass to Israel? Nevertheless, the king's word prevailed against Joab, and the captains of the host. And they left the king's presence to number the people of Israel. They passed over the Jordan, and pitched in Aroer, in the torrent valley of Arnon, on the right side of the city that lieth in the midst of the river Gad, toward Jazer. Then they went to Gilead, and to the land of Tahtim-hodshi; to Dan-jaan, and around to Zidon, to the stronghold of Tyre; and to all the cities of the Hivites and the Canaanites, to the south of Judah, even to Beer-sheba; and they returned to Jerusalem at the end of nine months and twenty days. The total number of able bodied men of Israel that drew sword was between eight hundred thousand and one million one hundred thousand; and of Judah about five hundred thousand. But the tribes of Levi or the Al-Levi and Benjamin were not numbered, for the king's word was abominable to Joab, and God was displeased with David and Israel.

Then David's heart smote him after he had numbered the people. And he said unto the Lord, I have sinned greatly, because I have done this thing; but now, I beseech thee, do away the iniquity of thy servant, for I have done very foolishly. And when David was up in the morning, the word of the Lord came unto prophet Gad, David's seer (Gad and Nathan the prophet kept all the records of the court, as once did Samuel), that he should go and say unto David, Thus saith the Lord, I offer thee three choices, choose thee one of them, that I may do it unto thee. So Gad came to David, and said unto him, Thus saith the Lord, Choose thee either three years' famine, or chastisement by thine enemies for three months while they pursue thee, or three days of the sword of the Lord, even pestilence in the land, and destruction by the angels of the Lord of all

the boundaries of Israel. Now therefore advise thyself what word shall I bring again to him that sent me. And David said unto Gad, I am in a great strait; let me fall now into the hand of the Lord, for very great are his mercies, but let me not fall into the hand of man. So the Lord sent pestilence upon Israel, and there fell of Israel seventy thousand men; and God sent the destroying angel unto Jerusalem, and the destruction was great. And when the Lord beheld the scene, his Soul was vexed, and He repented him of his harsh judgement; and said unto the angel of destruction, It is enough, stay now thine hand. And the angel of the Lord stopped at the threshing floor of Ornan (Araunah) the Jebusite.

And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven; bearing a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces. And David said unto God, Is it not I that commanded the people to be numbered? Even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? Let thine hand, I pray thee, O Lord my God, be on me, and on my father's house; but not on thy people, that they should be plagued. And Gad came to David that day, and said unto him, Go up, rear an altar unto the Lord in the threshingfloor of Ornan the Jebusite. And David went up at the saying of Gad, which he spake in the name of the Lord. And Ornan looked, and saw the king and his servants coming toward him. Now Ornan was threshing wheat, and his four sons hid themselves when they saw the king and the prophet approaching. And as David came near, Ornan went out of the threshing floor, and bowed himself to David with his face to the ground; and Ornan said, Wherefore is my lord the king come to his servant? And David said, Grant the place of this threshingfloor, that I may build an altar unto the Lord, if thou shalt grant me for the full price, that the plague may be stayed from the people. And Ornan said unto David, Let my lord the king take and offer up what seemeth good unto him; behold, I give thee the oxen also for burnt offerings, and the threshing instruments of wood, and wheat for the meat (meal) offering; I give it all. And the king said unto Ornan, Nay, but I will verily buy it for the full price; for I will not take that which is thine for the Lord, nor offer burnt offerings without cost. So David gave to Ornan for the threshing floor and the oxen fifty shekels of silver, and later gave him six hundred shekels of gold by weight, for the place. And David built there an altar unto the Lord, and offered burnt offerings and peace offerings, and called upon the Lord; and he answered from heaven by fire upon the altar of burnt offering. And when David saw that the Lord was intreated for the land, and the plague was stayed from Israel, David sacrificed at the threshing floor of Ornan again; for the tabernacle of the Lord, which Moses and the children of Israel built in the wilderness, and the altar of the burnt offering, were in the high place at Gibeon at this time; and David could not go before it, for he was afraid of the sword of the angel of the Lord.

Then David said, Here shall be built the house of the Lord God, and this shall be the altar of the burnt offering for Israel. And David

commanded to gather together all those in Israel that were under the tribute; and he set masons to hew wrought stones to build the house of God; and prepared iron in abundance to make nails for the doors of the gates and joinings, and brass in abundance without weight; also cedar trees in abundance, for the Sidonians and they of Tyre brought much cedar wood to David. And David said unto the elders of Israel, Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceedingly magnificent, and its fame and glory must reach throughout all the countries of the world; I will therefore make preparations for it. And this David did with diligence before his death. After this, he called for Solomon his son, and charged him to build an house for the Lord God of Israel; and said unto Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God. But the words of the Lord came to me saying, Thou hast shed blood abundantly, and hast made great wars; thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about, for his name shall be Solomon (Suleman), and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom for ever. Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord my God, as he hath said of thee. Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God. Then shalt thou prosper, if thou takest heed to fulfill the statutes and judgements which the Lord gave unto Israel by the hands of Moses. Therefore, be thou strong and of good courage, my son, and dread not, nor be dismayed. Now, behold, in my troubled state, I have prepared for the house of the Lord, an hundred thousand talents of gold, and a million talents of silver; and of brass and iron without weight, for it is in abundance; timber also and stone have I prepared; and thou mayest add thereto. Moreover there are workmen in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. Arise therefore, and prepare thyself for the task to which the Lord has appointed thee.

David also commanded all the princes of Israel to help Solomon his son, saying, Is not the Lord our God with you? And hath he not given you rest on every side? For he hath given the inhabitants of the land into mine hand; and the land is subdued before the Lord and his people. Now set your heart and your soul to seek the Lord your God. Arise therefore, and build ye the sanctuary of the Lord God, that the Ark of the Covenant of the Lord, and the holy vessels of God, may be brought into the house that is to be built to the name of the Lord.

And it came to pass that when David was old and full of days, he gathered together all the princes of Israel, with the priests and the Levites (the Al-Levi). Now the Levites were numbered from the age of thirty years and upward; and their number was thirty-eight thousand, of which

twenty-four thousand were to set forward the work of building the house of the Lord; six thousand were officers and judges in Israel; and four thousand were porters (the sons of the Korhites, of Asaph, of Meshelemiah, of Obed-edom and his descendants; also the children of Merari, the descendants of Hosah), who were assigned to maintain the house of the Lord; and four thousand were the singers and musicians, that praised the Lord with psalms and hymns. And David divided them into various courses (or work shifts) among the three branches of the Al-Levi, or the sons of Levi, namely: descendants of Gershon, Kohath, and Merari. And of the two sons of Amram (Imran), Aaron and Moses, the house of Moses or the Al-Levi was separated from that of Aaron, or the priests. The house of Aaron was assigned to sanctify the most holy things in the sanctuary, and to burn incense before the Lord forever; and to minister unto him, and bless in his name (through the transfer of merit), for ever. Now concerning Moses the man of God, his descendants were called, Of the tribe of Levi, or Al-Levi.

And David called those twenty years of age and upward of the sons of Moses to work for the service of the house of the Lord, and said unto them: The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever; and also the Levites shall no more carry the tabernacle, nor any vessel of it for the service thereof. The Levites were given the charge of the tabernacle, and of the Most Holy compartment, and of the sons of Aaron their brethren, to attend to their needs. And the sons of Aaron were the priests for the service of the house of the Lord, in the courts and chambers, in purifying of all holy things; both the shewbread, fine flour for meat offering and unleavened cakes, baked and fried; for offering thanks and praises unto the Lord morning and evening; and for offering all burnt sacrifices unto the Lord on the Sabbath, the new moons, and on the set feast days, and appointed days.

Also the sons of Aaron were appointed by lot, for the custodianship of the tabernacle of the Lord; and David divided them into twenty-four lots:

The first lot came forth to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim; the fifth to Malchijah, the sixth to Mijamin, the seventh to Hakkoz. And in this manner the twenty-four divisions were established; from the eighth to the twenty-fourth, Abijah, Jeshua, Shecaniah, Eliashib, Jakim, Huppah, Jeshebeab, Bilgah, Immer (father of Pashur), Hezir, Aphses, Pethahiah, Jehezekel, Jachin, Gamul, Delaiah, and Maaziah.

Furthermore, David and the captains of his armies divided the services of the other Levites or the Al-Levi, who were the sons of Asaph, Heman, and Jeduthun; they prophecied and sang hymns of praise, with harps, psalteries and cymbals. All those who were instructed in the songs of the Lord and related duties were two hundred and eighty-eight; they were divided in twenty-four divisions, twelve men in each division.

Now the first lot came to Joseph (of the house of Asaph), the second to Gedaliah, the third to Zaccur; in this manner twenty-four divisions,

each consisting of twelve sons or relatives of either of the houses of Asaph, Heman, or Jeduthun were established. From the fourth lot to the twenty-fourth, these are the names: Izri, Nethaniah, Bukkiah, Jesharelah, Jeshaiah, Mattaniah, Shimei, Azareel, Hashabiah, Shubael, Mattithiah, Jeremoth, Hananiah, Joshbekashah, Hanani, Mallothi, Eliathah, Hothir, Giddalti, Mahazioth, Romamti-ezer.

And of the Levites or the Al-Levi, Ahijah was appointed over both the treasuries of the Lord. Of the dedicated things, which David the king, the chief fathers, the rulers over thousands, and hundreds, and the captains of the armies had dedicated; the spoils won in battles, and all the holy manuscripts of the past, and the works of Samuel the Seer and a portion of the booty of Abner son of Ner, and all others who had dedicated unto the Lord, were under the hand of Shelomith and his brethren. And over the treasury of the undedicated things comprised of everything which did not belong in the other, the Levites also were appointed to fill various offices. Furthermore the king had his own treasury, and over it was placed Azmaveth the son of Adiel.

Over the storehouses in the fields, in the cities and the villages, and in the castles, was Jehonathan the son of Uzziah; and over those who worked in the fields and tilled the ground was placed Ezri the son of Chelub. Shimei the Ramathite was placed over the vineyards; and Zabdi the Shiphmite was appointed over the products of the vineyards and the wine cellars. Over the olive trees and the sycamore trees that were in the low plains was Baal-hanan the Gederite; and over the cellars of oil was Joash. And Shitrai the Sharonite was over the herds that were fed in Sharom; and Shaphat the son of Adlai was over the herds that grazed in the valley. Over the camels was Obil the Ishmaelite; and over the asses was Jeheiah the Meronothite; and over the flocks was Aziz (Jaziz) the Hagerite.

Now, all these were the rulers of the substance in the kingdom of Israel, when David was king. And the chief fathers and captains of thousands and hundreds and their officers, served the kingdom in various courses. And the armies came in and went out month by month, throughout the year; and each monthly rotational division of the armies consisted of twenty-four thousand men, as follows:

Over the first course for the first month was Joshobeam the son of Zabdiel, of the children of Perez; he was the chief of all the captains of the host for the first month. Over the second course of the second month was Dodai an Aholite, with Mikloth (who was under training); the third course of the third month was Benaiah with his son Ammizabad, the son of Jehoiada, a high priest. In this manner, each captain with his army of twenty-four thousand men, came in and went out month by month; the fourth captain for the fourth month was Asahel, the nephew of Joab, with Zebadiah his son; the fifth captain for the fifth month was Shamhuth the Izrahite; the sixth was Ira the son of Ikkesh the Tekoite; the seventh was Helez the Pelonite (an Ephraimite); the eighth captain for the eighth month was Sibbecai the Hushathite (of the Zarhites); the ninth was Abiezer

the Anetothite (of the Benjamites); the tenth was Maharai the Netophathite (also of the Zarhites); the eleventh was Benaiah the Pirathonite (of the Ephraimites); and the twelfth captain for the twelfth month was Heldai the Netophathite (of the sons of Othniel).

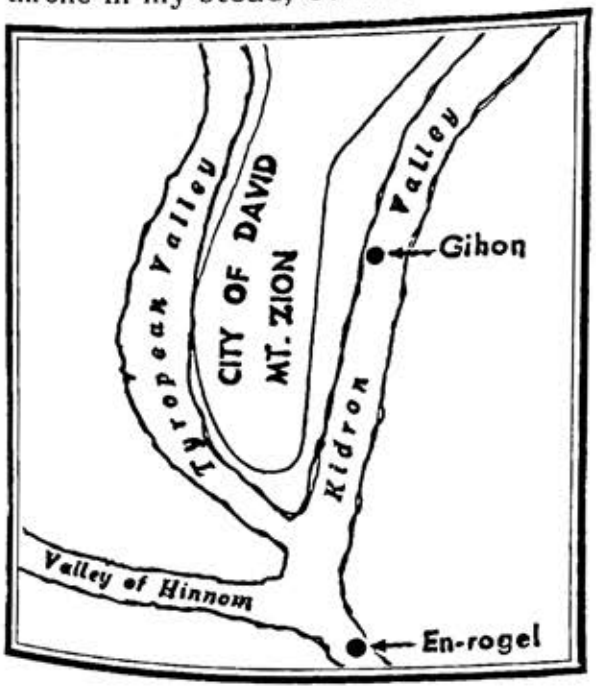
Furthermore, rulers were appointed over these tribes of Israel:

Ruler of the Reubenites was Eliezer the son of Zichri; of the Simeonites, Shephatiah the son of Maachah; of the Levites, Hashabiah the son of Kemuel; of the Aaronites, Zadok; of Judah, Elihu; of Issachar, Omri the son of Michael; of Zebulun, Ishmaiah the son of Obadiah; of Naphtali, Jerimoth the son of Azriel; of Ephraim, Hoshea the son of Azaziah; of the half-tribe of Manasseh, Joel the son of Pedaiah; of the other half-tribe in Gilead, Iddo the son of Zechariah; of Benjamin, Jaasiel the son of Abner; of Dan, Azareel the son of Jeroham. These were the princes (or rulers) of Israel by tribes. And among the chief counsellors of David, were Jonathan his uncle, Ahithophel, and after Ahithophel was Jehoiada the son of Benaiah, and Abiathar. And Jehiel the son of Hachmoni was the chief tutor of the king's sons.

And it came to pass that David was old and stricken in years; and they covered him with warm clothes, but he received no heat. So one of his servants said unto him, Let there be sought for my lord the king a young virgin; and let her stand before the king and cherish him, and let her lie in thy bosom, that my lord the king may get heat. And they sought for a fair damsel throughout all the borders of Israel, and found Abishag a Shunammite, and brought her to the king. And the damsel was fair and cherished the king, and ministered unto him; but the king knew her not. Then Adonijah the son of Haggith (David's wife), a goodly man whom his mother bare after Absalom, seeing his father's weakness, said, I will be king, and lusted in his heart; and prepared chariots and horsemen, and fifty men to run before him. And he confered with Joab the son of Zeruiah, and with Abiathar the priest, and gained their support. Then he slew sheep and oxen and fat cattle by the Stone of Zoheleth, which is by En-rogel ; and invited all his brethren the king's sons, and the elders of Judah the king's servants; but Nathan the prophet, Benaiah son of Jehoiada, Solomon his brother, and the mighty men of David, he invited not.

After this, Nathan the prophet spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? Now therefore come, let me, I pray, counsel thee, that thou mayest save thine own life, and the life of thy son. Go and get thee unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? Why then doth Adonijah reign? Behold, while thou yet talkest there with the king, I will also come after thee to confirm thy words. And Bath-sheba went into the king's chamber; and the king was very feeble and weary, while Abishag the Shunammite ministered unto him. Bath-sheba bowed, and did obeisance unto the king; and David said, What wouldest thou?

And she said unto him, My lord, thou swarest by the Lord thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. And now, behold, Adonijah reigneth; and now, my lord the king knowest it not. And he hath slain oxen and fat cattle and sheep in abundance, and hath invited all the sons of the king; and Abiathar the priest, and Joab the captain of the host; but Solomon thy servant hath he not invited. And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders. And, lo, while she yet talked with the king,Nathan the prophet came in and bowed himself before the king with his face to the ground, and said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance; and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and behold, they eat and drink before him, and say, God save king Adonijah! But myself, even thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. Is this thing done by my lord the king, and thou hast withheld from thy servant, who should sit on the throne of my lord the king after him? And Bath-sheba, who left the presence of the king upon Nathan the prophet's arrival, was brought back in his audience; and David sware, and said, As the Lord liveth, that hath redeemed my soul out of all distress; and even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead, even so will I certainly do it this day. Then Bath-sheba bowed her face to the earth, and did reverence to the king, saying, Let my lord king David live forever.



After this, David said unto his servants, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada (Yehuda). And they came before the king, and he said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon (in the Kidron valley); and let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow ye the trumpets, and say, God save king Solomon; then ye shall return

with him, to see to it that he sits upon my throne; for he shall be king in my stead; and I have appointed him to be ruler over Israel and over Judah.

And Benaiah the mighty warrior the son of Jehoiada the priest answered the king, and said, Amen, the Lord God of my lord the king say so too. As the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David. So Zadok the priest, Nathan the prophet, and Benaiah; and the Cherethites and the Pelethites went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. And Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon; and they blew the trumpet, and all the people said, God save king Solomon. Then all the people said, God save king Solomon. Then all the people returned, rejoicing with great joy, piping with pipes, so that the earth rent with the sound of them.

And when Adonijah and all the guests that were with him heard it, they had made an end of eating; and when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city in an uproar? And while he yet spake, behold, Jonathan the son of Abiathar the priest came. And Adonijah said unto him, Come in, for thou art a valiant man, and bringest good tidings! And Jonathan answered, Verily our lord king David hath made Solomon king; and the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, his chief bodyguard; and the Cherethites and the Pelethites; and they have caused him to ride upon the king's mule. And Zadok the priest and Nathan the prophet have anointed him king in Gihon; and they are come up from thence rejoicing, so that the city rang again; this is the noise that ye hear. And also Solomon sitteth on the throne of the kingdom. Moreover, the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne; and the king bowed himself upon the bed. And also thus said the king, Blessed be the Lord God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it!

Upon hearing these words, all the guests that were with Adonijah were afraid; and rose up and dispersed, every man his way. Now Adonijah feared because of Solomon, so he arose and fled and caught hold on the horns of the altar. And when it was told Solomon, behold, Adonijah feareth king Solomon, for he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me today that he will not slay his servant with the sword. And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the ground; but if wickedness shall be found in him again, he shall die. So king Solomon sent for him, and he was brought into his presence. And he bowed himself to Solomon, and Solomon said unto him, Go to thine house, my brother.

Now the days of David grew near that soon he should die; and he charged his son Solomon, saying, I too shall go the way of all the earth, be thou strong therefore, and shew thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes and

commandments, his judgements and testimonies, as it is written in the law of Moses; that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself; that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to walk before me in truth with all their heart and soul, there shall not fail thee a man on the throne of Israel. Moreover thou knowest also what Joab the son of Zeruiah did to me and to the two captains of the hosts of Israel, unto Abner son of Ner, and unto Amasa son of Jether, whom he slew; and shed the blood of war in peace, put the blood of war upon his girdle which was upon his loins, and upon his shoes that were upon his feet. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace. But show kindness unto the sons of Barzillai the Gileadite; and let them be of those that eat at thy table; for so they came to me when I fled because of Absalom thy brother. And behold, thou hast with thee Shimei the son of Gera, the Benjamite of Bahurim, who cursed me with a grievous curse, when I was in Mahanaim; but he came down to meet me at Jordan, and I sware to him by the Lord, saying, I will not put thee to death with the sword. Now therefore hold him not guiltless; for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

And it came to pass that David assembled all the princes of Israel, the princes of the tribes, the captains of the companies that served the king by course, the captains over the thousands and hundreds, and stewards over all the substance and possessions of Israel, of the king and his sons; all his officers and mighty men, unto Jerusalem. And David the king stood upon his feet and proclaimed, saying, Hear me, my brethren, and my people — as for me, I had in mine heart to build an house of rest for the Ark of the Covenant of the Lord, and for the footstool of our God, and had made ready for the building; but God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood. Nevertheless the Lord God of Israel chose me before all the house of my father to be king over Israel for ever; for he hath chosen Judah to be the ruler in Israel, and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel. And of all my sons, for the Lord hath given me many sons, he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord, over Israel. And he said unto me, Solomon thy son, he shall build my house and my courts; for I have chosen him to be my son, and I will be his father. Moreover I will establish his kingdom for ever, if he remains steadfast in keeping my commandments and my judgements, as he does at this day. Now therefore in the sight of all Israel, the congregation of the Lord of Hosts: and in the presence of God, keep all the commandments and seek only good; that ye may possess this goodly land, and leave it for an inheritance for your children after you forever.

And David turned toward Solomon his son, saying, And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and a willing mind; for the Lord searcheth all hearts, and

understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee out for a surety. Take heed therefore for the Lord hath chosen thee to build an house unto his name; be strong and do it. Then David gave to Solomon the pattern of the porch, and the buildings thereof; of the treasuries, upper chambers, and inner parlours thereof, and of the place of the mercy seat. And the pattern of the courts of the house of the Lord; of the chambers round about, and of the treasuries of the Lord. And also the document for the courses of the priests and the Al-Levi (the Levites); and for all other work and services related to the service of the house of the Lord.

Furthermore, David presented gold, silver, brass, and iron; by weight and according to the pattern of things revealed unto him by the ministering angels of the Lord. Gold and silver by weight for the candlesticks and lamps, for the table of shewbread, for the flesh-hooks, bowls and cups, for the golden basin, for the altar of incense, for the chariot of the cherubim that spread their wings, and covered the Ark of the Covenant, with pattern for each, was given to Solomon. And David said, All this the Lord made me understand in writing by his hand upon me, even all the works of this pattern. And he said unto Solomon his son, Be strong and of good courage, and do it; fear not, nor be dismayed; for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord. And, behold, the courses of the priests and the Al-Levi (Levites), even they shall be with thee for all the service of the house of God. And there shall be with thee for all manner of workmanship, every willing skillful man, for any manner of service; also the princes and all Israel will be wholly at thy command.

Then David turned, and said unto the congregation, saying, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great; for the palace is not for man, but for the Lord God. Now I have prepared with all my might for the house of my God the gold for the things to be made of gold, and the silver for the things to be made of silver, and the brass for the things of brass, the iron for the things of iron; and the wood for things of wood; also precious stones and gems of divers colors and sizes, and marble stones in abundance. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, gold and silver, which I have given to the house of my God, over and above that which I have prepared for the holy house. Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal.

Then David addressed the congregation, saying, the gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. Who then is willing to consecrate his service this day unto the Lord? And it came to pass that the chief of the fathers and the princes of the tribes of Israel, and the captains of thousands and hundreds, and the officers of the king's court, offered

willingly. And they gave five thousand talents and ten thousand drams of gold; ten thousand talents of silver; eighteen thousand talents of brass, and one hundred talents of iron; plus precious stones and gems, which were deposited with the treasurer of the house of the Lord, by the hand of Jehiel the Gershonite.

Wherefore all Israel rejoiced, for they gave willingly and with perfect heart to the Lord; and David the king and all his men rejoiced with great joy. Then David praised the Lord before all the congregation, and offered this prayer:

> Blessed be thou, Lord God of Israel our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine, thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly in this manner? For all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers. Our days on earth are as a shadow, and there is none abiding. O Lord our God, all this stone that we have prepared to build thee an house for thine holy name, cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart have I willingly offered all these things; and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their hearts unto thee. And give Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes; and to do all these things, and build the palace, for which I have made provision.

And David spake unto the congregation, saying, Now bless the Lord your God! And all the congregation bowed down their heads, and worshipped the Lord, and did obeisance to the king. The next morning they offered sacrifices unto the Lord, and offered burnt offerings, even a thousand bullocks, a thousand rams, and a thousand lambs, plus drink offerings and other sacrificial offerings in abundance. All Israel rejoiced greatly in the festivities and merry-making; and on the selfsame day Solomon was made king of Israel the second time, and was no more a co-regent with his father; and they anointed him unto the Lord to be the

chief governor of his people; and Zadok, son of Ahitub, was anointed to be the chief priest.

It is also written of David that when he was at the summit of the Mount of Olives, he said to his servants, Go and find me an idol and bring it here! When David's servants went to do his bidding, they met Hushai the Archite, his loyal friend and spy who also thwarted Absalom's rebellion; and he asked the servants, Where are you going? They answered, David our king has commanded us to bring an idol. Puzzled and astounded, Hushai went to David and said, Tell me, O king, why did you bid thy servants to fetch you an idol? And David replied, I wish to bow before an idol. When Hushai heard these words he rent his garments and put ashes on his head, and cried aloud, Woe is me that a man like king David should bow his head before an idol. Then the king spoke, saying, Do not be grieved so, my friend! Don't you know how great my fame is throughout the world? All who have heard of me say, There is no man as virtuous as David. He rules his people with the fear of God in his heart; he does only good, metes out justice and fulfills all of God's commandments. Now, therefore, consider Hushai, when the people hear about my miserable plight, how my son Absalom attacked me and tried to kill me, what do you suppose they will think? Will they not say, What a waste to worship such a God! With Him there is neither justice nor reward of virtue. For that reason, I have decided to bow down before an idol, in order to defame myself. Then the people will be able to say, There you have proof, there is a God in heaven and a sovereign over the earth, he ruleth with truth and with justice, and punishes even mighty king David for his idol-worship.

Now David's misdeeds caught up with him, and he became deluded, full of doubts and fears. It is also written of David, that once he said to God, Lord of the Universe, I beg you, tell me the day when I will die. God answered, I have decreed that no mortal should know his last day. Then David said, Wilt thou be able to tell me how many years will I live? And God said, I have decreed that no mortal shall know the number of his years on earth. And David said, Tell me then, O Lord of the Universe, on what day in the week will I die? And God answered, You will die on the sabbath day. Then David pleaded, Let me die a day before the sabbath. God answered, No man may die before his hour cometh. Let me then die on the day after the sabbath, implored David. And God answered, That cannot be, for the rule of thy son Solomon begins on the day after the sabbath; Now hear this thou son of Jesse, Dearer to me is one that reads and ponders upon the Scriptures a single day than a thousand sacrifices thy son Solomon will bring upon my altar as king. From this time onward king David devoted the entire sabbath day to the study of the Torah. And it came to pass that on a sabbath, as he was descending the steps of his lovely palace garden, he lost his balance, and dropped dead to the ground. Thereupon, Solomon his son inquired of the elders and his officers, saying, What shall I do? My father lies dead in the fierce sun; the dogs are hungry, they bark and sharpen their teeth. And the elders said, Your father was a king in his life; now that he is dead, he is only a corpse; one may not violate the sabbath for the sake of a dead

man. When Solomon heard this, he said, A live dog is better than a dead lion!

So David slept with his fathers, and was buried in the city of David. He reigned forty years; about seven years reigned he in Hebron, and thirty-three years in Jerusalem. Thus David son of Jesse reigned over Israel; and the acts of David were recorded and preserved. Behold, they were written in the books of Samuel the seer, Nathan the prophet, and Gad the prophet; and were deposited in the treasury of the dedicated things.

And Solomon (Suleman, also Shlomoh) the son of David sat on the throne of Israel as king, and all the princes, and the mighty men, and all the sons of king David, submitted themselves to Solomon the king. And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel. The royal sage could read the guilt or the innocence of those he judged merely by looking into their faces; his countenance had radiance, even God's Divine Radiance (sekhina), which dwelled upon him from time to time. And when the Holy Spirit descended upon him, he wrote proverbs, and other inspired writings. And because he had chosen the pursuit of wisdom, God rewarded him with splendor of power and great riches; and gave him dominion over the upper world of the angels, over the nether world of demons and spirits, and over the earth and all therein, including its inhabitants, beasts, reptiles, birds and fishes.

Then it came to pass that Adonijah the son of Haggith came to Bath-sheba the mother of Solomon, and said, Thou knowest that the kingdom was mine, and all Israel set their faces on me, that I should reign; howbeit the kingdom is turned about, and is become my brother's; for it was his from the Lord. And now I ask one petition of thee, deny me not. And Bath-sheba said unto him, Comest thou peaceably? And he said peaceably. So she said, Say on. And Adonijah said, Speak, I pray thee, unto Solomon the king that he give me Abishag the Shunammite to wife. And Bath-sheba said, Well, I will speak for thee unto the king.

Bath-sheba therefore went to Solomon her son, to tell him all that which Adonijah had told her. And the king rose up to meet her, and bowed himself unto her, and she sat down on his right hand; on the seat which Solomon had caused to be built for the king's mother. When his mother had finished speaking, king Solomon said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also, for he is my elder brother; and also for Abiathar the priest and Joab son of Zeruiah. Then king Solomon sware by the Lord, saying, God do so to me, and more also, if Adonijah have not spoken these words against his own life. Now, therefore, as the Lord liveth, which hath established me, and set me on the throne of David my father, and who hath made me a house, as he hath promised, Adonijah shall be put to death this day. And king Solomon sent Benaiah the son of Jehoiada (Yehuda), and he fell upon him that he died.

And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields, for thou art worthy of death; but I will not at this

time put thee to death, because thou bearest the Ark of the Lord God, and because thou hast been afflicted in all wherein my father was afflicted. So Solomon thrust out Abiathar from being the priest, that he might fulfill the word of the Lord, which he spake concerning the house of Eli in Shiloh. The high priesthood of Aaron was then returned to the house of Eleazar, and the house of Ithamar fell from the grace of God.

Then tidings came to Joab who had turned to Adonijah; and Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar. When Solomon was told that Joab was fled unto the altar of the tabernacle, he sent Benaiah the son of Jehoiada, saying, Go fall upon him. And Benaiah came to the altar and said unto Joab, Thus saith the king, Come forth. And he said, Nay, but I will die here. So Benaiah returned to the king, saying, thus and thus saith Joab. And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood which Joab shed, from me, and from the house of my father. And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, even Abner the son of Ner (captain of the hosts of Israel) and Amasa the son of Jether (captain of the hosts of Judah). Their blood shall therefore return upon the head of Joab, and upon his seed for ever; but upon David and his seed, and upon his house and throne, shall there be peace forever from the Lord. So Benaiah went up, and fell upon him, and slew him; he was then buried in his own house in the wilderness. And the king put Benaiah the son of Jehoiada in the office of Joab, and Zadok the priest in the office of Abiathar.

And the king sent for Shimei the son of Gera, a Benjamite of Bahurim, who once cursed David when he was in Mahanaim, and David said to him, Build thee an house in Jerusalem, and dwell there, and go not anywhere from thence. For it shall be, that on the day thou leavest thine abode and passest over the brook Kidron, know for a surety thou shalt die; and thy blood shall be upon thine own head. And Shimei replied, The word that I have heard is good; as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days. And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah, king of Gath. And when Shimei was told that they were in Gath, he arose and saddled his ass, and went to Gath to Achish to seek his bondsmen, and succeeded in bringing them back. And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. And the king called for Shimei, and said unto him, Did I not make thee to swear by the Lord, and warned thee, saying, Know for certain, on the day thou goest out of Jerusalem, thou shalt surely die? And did thou not agree? Why then hast thou not kept the oath of the Lord, and the commandment with which I charged thee? Thou knowest all the wickedness which thine heart knew, and didst to David my father; therefore the Lord shall return thy wickedness upon thine own head; and king Solomon shall be blessed, and the throne of David shall be established before the Lord for ever. So the king commanded Benaiah the son of Jehoiada, and he fell upon him, that he died. Thus all his father David

charged Solomon to do, he did fulfill; and the kingdom was established. And it came to pass that Solomon made a marriage alliance with Pharaoh's daughter, and brought her into the city of David; and she brought with her from Egypt a thousand different musical instruments, and instructed Solomon in the use of all of them, and how they were to be played to honor this idol or that idol.

For there was no house of the Lord built, people sacrificed in high places; and Solomon loved the Lord, walking in his statutes and judgements, and keeping his commandments. And the king went to the great high place in Gibeon to offer sacrifices, and offered a thousand burnt offerings, and burnt incense there. In Gibeon the Lord appeared to Solomon in a dream by night, and said, Ask what shall I give thee. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according to the ways in which he walked, according to the truth and righteousness and uprightness of his heart; and thou hast showed him this great kindness, by giving him a son to sit upon his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father; I am but a little child to judge so great a people, and I know not my coming in or going out. And thy servant is in the midst of thy people which thou hast chosen both great and innumerable in number. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and evil!

And the speech pleased the Lord, for God said unto him, Because thou hast asked for this thing, and hast not asked for thyself long life, neither riches for thyself, nor the life of thine enemies; but hast asked for thyself understanding to discern judgement, behold, it shall be done according to thy words, for so have I decreed; lo, I have given thee a wise and understanding heart, so much so that there has not been any before thee, nor shall there be any among the kings like unto thee, all thy days. And Solomon awoke from the dream, and returned to Jerusalem; there he stood before the Ark of the Covenant, and offered up burnt offerings and peace offerings, and made a feast to all his servants.

Then came unto the king two women that were harlots, and stood before him. The one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child in her house. And it came to pass that the third day after I had delivered, this woman delivered also; and the two of us dwelled together, and there was no stranger with us in the house, just the two of us. And this woman's child died in the night, because she laid upon it, and suffocated the babe; and she arose at midnight and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I arose in the morning to give my child suck, behold, it was dead, but when I thought over the matter, behold, it was not my son, which I did bear. And the other woman said, Nay, but the living son is mine, and the dead is thine. Then said the king, One saith, This is my son that liveth, and thine is dead; and the other saith, Nay, but thy son is dead, and mine liveth. Bring me a sword that I may settle this matter. And a sword was brought before the king. And the king said, Divide the living child into two, and

give half to the one, and half to the other. Then spake the woman whose child he truly was, for her bowels yearned upon her son, saying, O my lord, give her the child, and in no wise slay it; but the other said, Let it be neither mine or thine, but divide it. Then the king answered and said, Give the first the child, and in no wise slay it, for she is the mother. And all Israel heard of the judgement which the king had rendered; and they feared the king, for they saw the wisdom of God, and the hand of the Lord in it.

Now, these were the princes and officers in Solomon's court: Azariah son of Zadok the priest, Elihoreph and Ahiah, the sons of Shisha, were the scribes; Jehoshaphat son of Ahilud was the recorder. Benaiah the son of Jehoiada (Yehuda) was over the armies; and Zadok was the high priest. Azariah son of Nathan was over the officers; and Zabud the other son of Nathan the prophet, was principal officer and king's friend. Ahishar was over the royal household; and Adoniram the son of Abda was over the tribute (drafted or slave labor).

Furthermore, Solomon's court had twelve officers over all Israel, that provided victuals for the king and his household; each officer in his month of the year made provision, and these are their names:

Son of Hur, in mount Ephraim;

Son of Dekar, in Makaz, Shaalbim, Beth-shemesh, and Elon-beth-hanan;

Son of Hesed, in Aruboth, in Sochoh, and all the land of Hepher;

Son of Aminadab, in all the region of Dor (he was married to Solomon's daughter Taphath);

Baana son of Ahilud, to him belonged Taanach and Megiddo, and all Beth-shean (which is near Zartanah, beneath Jezreel); and the region from Beth-shean to Abel-meholah, even beyond Jokneam;

Son of Geber, in Ramoth-gilead; to him belonged the towns of Jair in Gilead, the region of Argob in Bashan, sixty great cities with walls and brasen bars;

Ahinadab son of Iddo, in Mahanaim;

Ahimaaz the husband of Basmath the daughter of Solomon, was in Naphtali;

Baanah son of Hushai the Archite, in Asher and in Aloth;

Jehoshaphat son of Paruah, in Issachar;

Shimei son of Elah, in Benjamin;

Geber son of Uri, in the country of Gilead, in the ancient territory of Og king of Basham and Sihon king of the Amorites.

And Solomon's provision for one day was thirty measures of fine flour, and sixty measures of meal; ten fat oxen, twenty oxen out of the pastures, an hundred sheep; besides harts, roebucks, fallowdeer, and fatted

fowl. Moreover, Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And every officer in his month provided victuals for king Solomon, and for all that came to his table; and barley and straw for the horses and the camels, every officer according to his charge; they lacked nothing. In this manner, Solomon reigned over Israel and all kingdoms from the river Euphrates unto the land of the Philistines, and unto the border of Egypt. He had dominion over all the region on this side of the river, from Tiphsah to Azzah, and had peace on all sides round about him. Judah and Israel dwelt in safety, eating, drinking, and making merry; every man confidently secure, from Dan to Beer-sheba. And there came people from all kingdoms of the earth to hear the wisdom of king Solomon, and to behold the splendor and glory of his court; and they brought gifts and presents, and remained loyal to Solomon all the days of his life.

And God continued to increase Solomon in wisdom, understanding, and benevolence. His wisdom excelled the wisdom of all the children of the east country, and of all the wisdom of Egypt. Solomon was wiser than all the living wizards of the day, including Ethan the Ezrahite; Heman, Chalcol and Darda, the sons of Mahol; he spake three thousand proverbs, and his songs were a thousand and five. And he spake of trees, from the cedar tree of Lebanon to the hyssop that springeth out of the wall; he spake also of beasts and fowls, and of creeping things, and of fishes. And there came people to hear his wisdom, from all the kings of the earth, whosoever had heard of his wisdom.

It is written that in the days of Solomon king of Israel, there lived a miser named Bavsi (Babsi), the richest man in Jerusalem; he had acquired such an evil reputation of his tightfistedness, that throughout the land people used to say, "Evil as Bavsi" or "Stingy as Bavsi." He never married for the fear of being tricked by his wife, and in order not to have to support wife and children, who in the end might become the sole possessors of his riches. As great as was his wealth, so great was his wickedness and stiffneckedness. He oppressed his servants and his slaves, and made their days bitter with toil and harshness; from the time the rooster crowed at dawn, until late at night. Once his brother visited him, and lived with him; the selfsame day Bavsi reduced that much portion from the food of his servants and slaves, in order to make up for the expense his brother's dinner had caused him. And it came to pass that there came a famine that raged the land. The wealthy and the upright opened their granaries, and distributed food to the poor and the hungry. But Bavsi did not do so. He kept his granaries well secured, and put additional locks upon the doors. He even reduced the food ration of his household; and became a profiteer, selling for very high prices. In this manner he multiplied his wealth even more in those evil times. But Bavsi's conduct aroused scorn among the people, and they muttered angrily against him, until their indignation reached the ears of king Solomon. And the king grew wroth and devised a plan. He sent a royal chamberlain to Bavsi with an invitation to sit at meat with the king. Bavsi was overwhelmed by such an honor, and he rejoiced greatly in his heart, saying, It seems that I have

found great favor in the eyes of the king; now, behold, how my enemies will rage over my good fortune! All day long Bavsi refrained from eating, thinking that he might consume more of the royal dainties.

Upon arrival at the royal palace a chamberlain conducted him graciously into a separate room, and said, The king will sup with you alone tonight. Therefore, I wish to instruct you on the rules of conduct, when you sit down at table with the king. You must do what I bid you, lest the king grow angry; and woe to you if the king should grow angry! I will do as you bid me, answered Bavsi, a little frightened. And the chamberlain said, Remember, first of all, you must never ask for anything, neither from the king nor from any of the servants. Secondly, no matter what you see happen you must not ask any questions nor utter any complaint. And lastly, when the king asks you whether you are enjoying the various courses, you must outdo him, and praise, even if they should not please you. Promise me, therefore, that you shall remember and obey these rules. And Bavsi swore uneasily, saying, I promise! Then the chamberlain said, Very well then, there is yet one more hour before supper, so I will have you wait in another room, until I call you. And he was conducted into a room, where an open door led into the royal kitchens. Here Bavsi waited patiently, observing the elaborate preparations for the royal supper. And as the aroma of the sizzling roasts and other dainties wafted to his nostrils, he gritted his teeth and waited for supper. For he had not eaten all day long, he was very hungry, and the smell of food only teased his appetite. Several times he had to exercise great effort to keep himself from going into the kitchen, so that he might calm the pangs of hunger.

The time arrived at last when Bavsi was called into the royal presence. King Solomon greeted him, saying, Sit down, my friend; do not be bashful and eat to your heart's content. As Bavsi seated himself, a servant entered and placed a baked fish on a golden platter before the king. The king began to eat, and as he ate he exclaimed in rapture, What fish! How delicious! And when the king had done with the fish, the servant then placed a generous portion of fish before Bavsi. Overjoyed, Bavsi made an eager motion toward the fish before him; but at that very instant another servant snatched it from him, and carried it off into the kitchens. Bavsi was on the verge of saying something, when he recalled the instructions of the chamberlain, and remembered the promise which he had made to obey.

A servant then brought the king a fine broth in a golden bowl. The king relished the broth, while Bavsi waited to be served. When the king had finished his soup, the servant, as in the first instance, also brought Bavsi a bowl of soup. But no sooner did he make a motion toward the bowl, than another servant snatched the bowl from before him, and carried it to the kitchens. Similarly it happened with the roast, and all other courses. Bavsi was beside himself with hunger and indignation. He cast looks of hatred at the servants, but he had to remain mute and smiling as he sat facing the king; to him it seemed as if the meal would never come to an end.

I hope you are enjoying your supper, king Solomon remarked politely. I am, indeed, O king! Everything is delicious, the unhappy Bavsi answered.

I am delighted to hear that, said the king. The food has the taste of paradise in it, cried Bavsi with enthusiasm, recalling again the chamberlain's instructions. As the royal meal ended, Bavsi, now faint with hunger, arose anxiously to take leave. But the king held him back, saying, Don't go, my friend! Do not part from me so fast, the night is still young. I have commanded my musicians to delight us with fine music. Reluctantly, Bavsi remained, recalling the instructions of the chamberlain. The musicians entered and played wondrous tunes upon their instruments; but the music only annoyed Bavsi, for he could think of nothing but food. After the musicians had finished, Bavsi once more arose to go; and again Solomon held him back, saying, Don't go, my friend. The hour is too late for you to go home. Sleep this night at the palace. And Bavsi knew that every word of the king must be obeyed, for it was a command. So he remained. He did not sleep all night long, for the pangs of hunger kept him awake. Angrily he began to ponder upon the possible meaning of all this and the king's conduct. Bavsi asked himself, Why did he invite me to a supper which I was not allowed to eat? Suddenly he became aware that the king had only meant to teach him a lesson in hunger; and he understood how the hungry and poor, whom he despised, do feel.

In this manner, the wisdom of Solomon was spread among all the kingdoms round about, and some distant lands. And when Hiram king of Tyre heard that Solomon was anointed king in the office of his father, he was overjoyed, for he was a dear and loyal friend of David. And Solomon told Hiram's messengers, saying, Thou knowest how David my father could not build an house unto the name of the Lord, for the wars were about him on every side. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrence. And, behold, I intend to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name. Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants; and unto thee will I give hire for thy servants, according to all that thou shalt appoint. For thou knowest that there is not among us any that has the skill to hew timber like unto the Sidonians. And when Hiram heard the words of Solomon, he rejoiced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son over this great people Israel.

And it came to pass that Hiram sent messengers to Solomon, saying, I have considered the things which thou sentest to me; and I will do all thou desireth concerning the timber of cedar, and also fir. My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place thou shall appoint me; and will cause them to be discharged there that thou may receive them; and thou shalt provide wheat and oil for my household. And Solomon gave Hiram twenty thousand measures of wheat, and twenty measures of pure oil, year by year, in return for all the cedar and timber Solomon's men could cut and transport from Hiram's country.

And God continued to increase Solomon in all the wisdom of the world; and there was peace between Hiram and Solomon, and they made a league together. It came to pass that Solomon raised a levy of thirty

thousand men out of all Israel; and sent them to Lebanon ten thousand a month by courses; one month they remained in Lebanon, and two months at home; and Adoniram was appointed over the levy. And Solomon reigned over all Israel, and all kingdoms from the river Euphrates unto the land of the Philistines, and the border of Egypt. The provisions for Solomon's household for one day were, ten fat oxen, twenty oxen out of the pastures, an hundred sheep; beside harts, roebucks, fallowdeer and fatted fowl. His dominion extended over all the region on this side of the river, from Tiphsah to Azzah (Gaza), over all the kings; both Judah and Israel also dwelt in peace and safety, each man under his vine (meaning confidently secure), from Dan to Beer-sheba, all the days of Solomon; and Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

And it came to pass that Solomon had resolved to build the temple, for there was peace on each side round about him. He remembered the sacred words of the Torah: "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stones; for if thou lift up thy tool upon it, thou hast polluted it." The tools of iron symbolized the sword, the instruments of war and death; while the altar and the temple were symbols of peace and life. Solomon desired that not only the altar, but all the stonework in the building of the house of the Lord should be made ready at the quarry and transported to the site of the temple ground. But even the wisest of monarchs was unable to find a means of cutting large blocks of stone and huge trees without the Israelites using any metal implement. In despair the king summoned his great council of state, consisting of the wisest of men in his kingdom. He told them the difficulty and asked them for their advice. The consellors listened to the words of their beloved monarch in silence. After a while one of the wisest of the counsellors spake, saying, Long live the king! Mighty sovereign! Haven't you heard that among the countless creatures of the Most High, there is one which can serve thee as thine heart's desire? It can cut stone better than the sharpest tool of iron. I refer to the tiny wormlike creature called Shamir, or diamond insect. Don't you know, O wisest of rulers, how the Almighty created ten marvels in the twilight of the eve of the first sabbath in the week of Creation? Among these marvels was the worm Shamir; it is endowed with miraculous power, for behold, it can split the hardest stone! Moreover, iron is broken by its mere presence! And Solomon replied, with great joy in his heart, You show excellent wisdom, beloved counsellor; now tell me, where is this marvellous little worm to be found? Then said the wise counsellor of the king, But more than I have told thee I do not know. No mortal being has ever discovered the home of the Shamir; and the sons of men know not their whereabouts. Hasn't God bestowed upon thee knowledge and understanding more than he hath bestowed upon any one else? Is it not so that thy wisdom exceeds that of all the children of men? Aren't thou ruler of all the demons, and spirits, and devils, all animals and birds? Seek their aid, Sire! And thou shalt find the Shamir. Invoke the wisest of the spirits who will reveal to thee even the secrets of the heaven above, of the earth below, and of the waters beneath!

The advice of the counsellor pleased Solomon, and after thanking his wise minister, he dismissed the council in order to carry out the plan. He looked at the ring on his right hand, which had the Ineffable Name (יהוה) engraved upon it. No sooner did he call upon the name of the Lord, than a demon appeared before him; and after doing obeisance, cried, What is your wish king Solomon? And Solomon said, I command you to tell me where the worm Shamir is to be found. In trembling voice the demon replied, Mighty king of man and spirits! I am your servant and I will always obey you if I have the power to do so. Be not angry with me, O king, for I fear I cannot help you now. The secret you desire to know has not been revealed to any of the inferior demons. It is only Ashmodai our king who is in possession of the secret. Tell me, then, where does Ashmodai, the king of the demons, dwell? interrupted king Solomon. And the demon replied, May it please your gracious majesty, Ashmodai lives far from the haunts of men. His palace is built on the top of a very high mountain. In the selfsame mountain he has dug a very deep well. Daily he fetches his drinking water from this well; when he has obtained sufficient water for his daily needs, he closes up the mouth of the well with an enormous rock, and seals it with his signet ring. He then flies up to heaven to receive orders from his superiors. His task takes him to the end of the earth, even beyond the great seas. With the going down of the sun in the west, he returns to his own home. He examines very carefully the seal on the rock at the mouth of the well, to make certain that it has not been tampered with in his absence. He then proceeds to uncover the well, and draws enough supply to last through the night, then he seals it afresh.

And Solomon sat on his great throne of ivory, overlaid with pure gold, and listened to the words of the demon, and not a word escaped his memory. He then dismissed the demon, who disappeared in an instant. Thereupon, Solomon summoned his friend and captain Benaiah son of Jehoiada (Yehuda). He told him the nature of the task, saying, Go, my trusty friend Benaiah, and capture Ashmodai, the king of the demons, and bring him before my presence. To assist you in your perilous undertaking, I give you this golden chain, on the links of which are engraved the letters forming the Divine Name. I will also entrust to your care my signet-ring, which is also engraved with the Holy Name of the Most High. Take with you also this large bundle of white wool and these skins full of strong wine. After giving him detailed instructions about the journey and the way to overcome Ashmodai, he sent Benaiah on his way, wishing him success in his undertaking.

After many days journey across the great desert he finally reached his destination. Never had he seen such a desolate spot. Before him stood a towering mountain without sign of human inhabitation. The mountain appeared to be the abode of silence and death. But Benaiah remained steadfast in his mission, and continued his journey undaunted. He began to climb the mountain, and feared neither man nor the spirits of the netherworld. When he reached half-way up, he bored a hole, according to the instructions of king Solomon, to locate the exact whereabouts of

Ashmodai's well. Great was his delight when the hole reached into the well. He drained off the water, and plugged the hole with the wool which he had with him for this purpose. Then he dug another hole nearby and poured into the well all the wine in the skins; and hid himself behind a large rock, and waited patiently for the arrival of the king of the demons. Soon after sunset Ashmodai returned from fulfilling his duties in the celestial realm. He carefuly examined his seal upon the rock, according to his daily ritual, and found it intact as he had left it early that morning. After he had rolled away the rock, he descended into the well to quench his thirst. The fragrance of wine overpowered him, so that he ran up to the mouth of the well to inhale fresh air. Realizing that the well had been tampered with by his enemies, of which he was ever afraid, he again examined the seal and found it untouched by human hands. Meanwhile a burning thirst overpowered him, and he descended into the well in order to quench his thirst. No sooner had he tasted the wine than he desired to drink more and more. After he had drunk fully, he became drowsy; all his senses were overpowered; his head became heavy, his body staggered, and knees gave away; at last he fell to the ground and slept soundly.

Now Benaiah came forth from his hiding place, and crept slowly toward the sleeping demon. He quickly threw the golden chain around his neck, and sealed it with the signet-ring; now the demon was bound by the power of God. When the effects of the wine wore off, Ashmodai awoke, and found himself no longer free; for he saw the golden chain around his neck and beheld the Holy Name. He then groaned so loudly that the mountain shook. In vain Ashmodai struggled to rise; in his anger sparks of fire flew from his eyes and foam covered his mouth. He continued to struggle, but could not rise. He looked at Benaiah and cried in bitter anger, Is it you who hath bewitched me? Truly the name of the Lord is upon thee, replied Benaiah. Ashmodai immediately subsided, realizing that he was vanquished; and told Benaiah that he was quite ready to obey his orders. Then said Benaiah, Come then, we will go at once to king Solomon, your master. Arise and follow me! Ashmodai arose and followed Benaiah. On their way to the Holy City, Benaiah was surprised at the behavior of the captive; for wherever they passed, Ashmodai left behind him a trace of his might and power, even that of the demons. In a village he brushed against a palm tree; after its foliage was shaken off, he uprooted it with one hand. In another place he knocked his shoulder against a house and overturned it. When they passed the market-place of a large town, they met a happy bridal procession; when the bride and bridegroom passed, Ashmodai began to weep (for he could not bear the happiness and rejoicings of another, for his lot was misery and loneliness). When Benaiah asked him, Why do you weep? he said, Within three days the bridegroom will be a corpse! In the next town they overheard a farmer asking a bootmaker to make a pair of boots which were to last him for seven years. Ashmodai burst out in laughter, saying, The poor fellow will not wear his shoes for even seven days; behold, within a week he will die, yet he asks for shoes to last him seven years!

One day they met a blind man wandering hither and thither, trying to find his way, and Ashmodai set him on the right path; and he showed similar kindness to a drunkard, whom they met at the crossroads. On another occasion they saw a magician who was demonstrating his skills, and proclaiming to see the future and to reveal hidden mysteries. This made Ashmodai laugh again at the man, saying, Wouldn't you laugh at a man who pretends to reveal secrets, while at the same time he is unaware of the fact that a treasure lies buried at his feet? We demons judge persons according to their true nature and worth, not according to their deceptive appearance in the eyes of man; we discern their heart and Soul.

When they reached Jerusalem, Benaiah conducted his captive to the royal presence. As soon as Ashmodai beheld king Solomon, fear seized him, and he began to tremble violently in every limb. He held a long staff in his hand on which he supported himself, and Ashmodai threw it before the king. When king Solomon asked him, Why do you do this? Ashmodai replied, Mighty sovereign, don't you know that in spite of all your splendor, you will occupy after your death no more space in the earth than is measured by yonder staff; yet you are not satisfied with ruling the children of men, but must hold the spirits and demons in your subjection also. And Solomon said unto Ashmodai, Don't be vexed; you won't find me a hard master. I merely demand one little service of you. I wish to build a great temple to the glory of the Creator of heaven and earth; and for this purpose I require the services of the wonderful worm Shamir. Tell me now, where can I find this tiny creature? And Ashmodai replied, O wisest of mortals, Don't you know that the Shamir is not placed under my charge? Then Solomon cried, Where is it? Speak slave, and speak truly! And Ashmodai answered, Mighty master, since the days of Moses, who employed the Shamir when writing upon the tablets of stone, the worm has been entrusted to the care of the Prince of the Sea, who has given it to the charge of the woodcock; and the woodcock has sworn to carry the Shamir with him at all times. He dwells in a nest, built on top of a very high mountain. He uses the Shamir to split the rocks, so as to plant seeds in the clefts; and the vegetation that grows there serves as his food. Whenever he moves from one nest, to build another, he takes the Shamir with him, carrying him beneath his wings. And Solomon cried and said, Enough. You shall live with me until the temple is built.

After this, Solomon called his friend and captain Benaiah, and sent him on a mission to look for the nest of the woodcock, to obtain the Shamir and bring it to the Holy City. Benaiah obeyed with glad heart all the instructions which king Solomon gave him. He set out on his journey, crossing hill and dale, stream and desert. At last he discovered the nest of the woodcock, while he himself was away on one of his expeditions. Benaiah put a barrier of glass between the woodcock and his fledgelings, so that the woodcock was unable to enter his nest. And when he could not enter the nest, for the glass was hard and strong; and he saw through the glass his helpless young, in his anger he began to screech and tried to smash the barrier. All his efforts were in vain; so he decided to make use of the precious treasure entrusted to his care; and put the Shamir

to work. As soon as the worm touched the barrier, it shattered into pieces. At that instant Benaiah raised a great cry and frightened the woodcock; so he dropped the Shamir from under his wings. It had barely fallen to the ground, when Benaiah seized it, and placed it in the wool, and put it in a small fold of lead. Then Benaiah set out on his homeward journey, rejoicing greatly in his success. In despair the woodcock killed himself, fearing the terrible vengeance the Prince of the Sea would bring on him, when the disappearance of the Shamir became known. Thus Benaiah delivered the Shamir unto king Solomon.

And it came to pass that Solomon had secured seventy thousand burden-bearers; eighty thousand hewers in the mountain (even the Shamir); besides the chief of Solomon's officers, three thousand and three hundred were the taskmasters, who ruled over the workers. These hewed great stones at the quarries, and brought them to be sanctified at the temple site; then the foundation of the house of the Lord was laid. And Hiram's (Huram's) builders cut the huge cedar and fir trees, which were also sanctified at the hallowed grounds, before they were used in the building. And in the four hundred and eightieth year after the children of Israel came out of the land of Egypt in the fourth year of Solomon's reign (which began in c.1037 B.C.); in the second day of the month of Ziv (Zif) the second month, in c.1034 B.C., the foundation for the house of the Lord was laid in a great ceremony, with great rejoicing.

The house of the Lord which Solomon built was sixty cubits in length, twenty cubits in breadth, and thirty cubits in height. The porch before the temple was twenty cubits in length and breadth, and ten cubits was the breadth before the house of the Lord. Recessed and latticed windows were made, and he built chambers round about, against the walls of the house, both around the temple and the holy of holies (the oracle). The innermost chamber was five cubits broad, the middle was six cubits, the third was seven cubits broad; for without in the wall of the house he made narrowed rests at intervals, that the beams should not be fastened in the walls of the house.

The door for the middle chamber was in the right side of the house, and winding stairs led to the middle chamber, and into the third. The walls were built with boards of cedar, and the floors with planks of fir. The Most Holy compartment, or the oracle, was twenty cubits in length, breadth, and height; and Solomon overlaid it with pure gold, and so covered the altar, which was of cedar; and within it he made two cherubim of olive tree, each ten cubits high; each wing of the cherubim was five cubits; from uttermost part of one wing unto the uttermost part of the other were ten cubits; both cherubim were of one measure and one size. The height of each cherub was ten cubits. And he set the cherubim within the innermost house of the temple; and they stretched forth the wings of the cherubim, so that the wing of the one touched one wall, and of the other touched the other wall; and their wings touched one another in the midst of the house. Then he overlaid the cherubim with gold; and carved the walls with figures of cherubim, palm trees, and open flowers; and the floor was overlaid with gold; both within and without the oracle.

And for the entrance of the oracle he made doors of olive tree; the lintel and the side posts were a fifth part of the wall. The two doors were also of olive tree; and he carved upon them cherubim, palm trees and open flowers, then overlaid the carvings with gold; and highlighted the cherubim with powder of gold.

So also made he the doors of the temple posts, of olive tree, a fourth part of the wall; but the two doors were of fir tree. The two leaves of each door were folding, and carved upon them also were cherubim, palm trees, and open flowers; covered with gold, fitted upon the carved work. And he built the inner court with three rows of hewed stone, which were not hewed by the Israelites, but by the Shamir; and a row of cedar beams.

And Solomon sent for Hiram (Huram) king of Tyre; he was a widower's son, of the tribe of Naphtali, and his father was a cunning artificer in brass, filled with wisdom and understanding to do all manner of works in brass. And he came to Solomon, and cast two pillars of brass, each eighteen cubits high, and the circumference of each was twelve cubits (about eighteen feet). And he made two carved heads (chapiters) of the pillars of molten brass to set upon the tops of the pillars; the height of their head was five cubits each. When set upon the platform, each pillar was thirty-five cubits high. And he made nets of checker work, and wreaths of chain work, for the chapiters, seven for each chapiter; and he made to cover the chapiters upon the pillars two rows upon the one network with pomegranates; four hundred pomegranates for two networks to cover the two bowls of the chapiters; and the chapiters were covered with lily work in the porch, four cubits. The belly of the chapiters also had pomegranates, above by the network; and the pomegranates were about two hundred in rows. And he set up the pillars in the porch of the temple. First he set the right pillar, and called its name Jachin (Yakayin); then the left pillar, and called its name Boaz (Bahaz), to represent uprightness and establishment. And the tops of the two chapiters were joined by lily work of masonry. So was the work of the pillars finished.

Then Hiram made a round molten sea, the baptismal font, ten cubits, from brim to brim; its height was five cubits; and its circumference was over thirty cubits. The knops were cast in two rows, when it was cast. Furthermore, it stood upon twelve oxen, representing the twelve tribes of Israel; three looking toward the north, three toward the south, three toward the east, and three toward the west. The molten sea was set upon the oxen, and all their hinder parts were inward. The molten sea was a hand breadth thick, and the brim was wrought like the brim of a cup, with flowers of lilies; it contained two thousand baths (about 11,620 gallons) of water.

And Hiram made ten bases and ten wash-basins (lavers) of brass; four cubits was the length and breadth, and three cubits the height of each base. They had borders between the ledges; and on the borders were engraved lions, oxen, and cherubim, representing the rulers, Israel, and the holy angels. Every base had four brazen wheels, and plates of brass, and the four corners had undersetters; and under the wash basin were

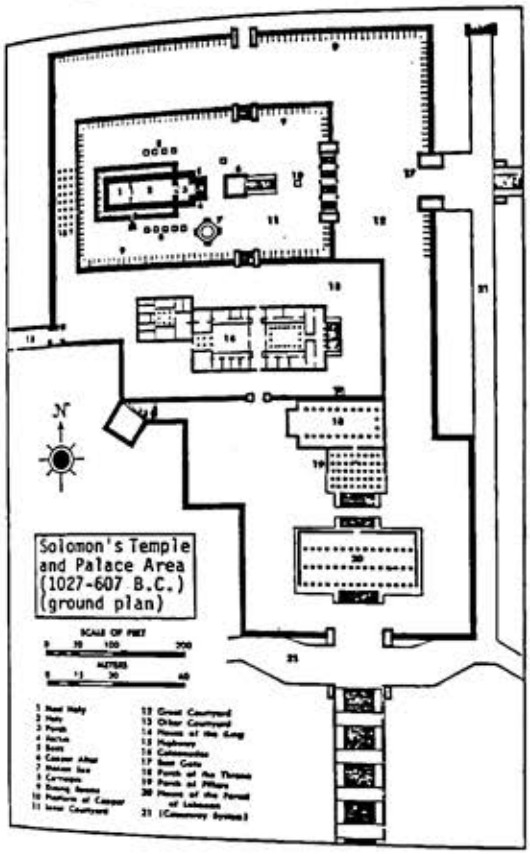
molten undersetters, at every side of every addition. And there were four undersetters to the four corners of each base, and the undersetters were of the very base itself. On top of the base was a round compass, half a cubit high. And on top of the base, the ledges and borders were of the same; for on the plates of the ledges and the borders he engraved cherubim, lions, and palm trees, according to the proportion of every one, and scenery round about. And the mouth of each base within the chapiter and above was a cubit; but the mouth was round, after the work of the base, a cubit and a half; and upon the mouth were engravings with their border, square not round. And under the borders were four wheels; the axeltrees of the wheels were joined to the base; the height of a wheel was a cubit and a half. The work of the wheels was like the work of a chariot wheel; their axeltrees, naves, felloes, and spokes were all of molten brass. In this manner Hiram made the ten bases, all of them had one casting, one measure and one size.

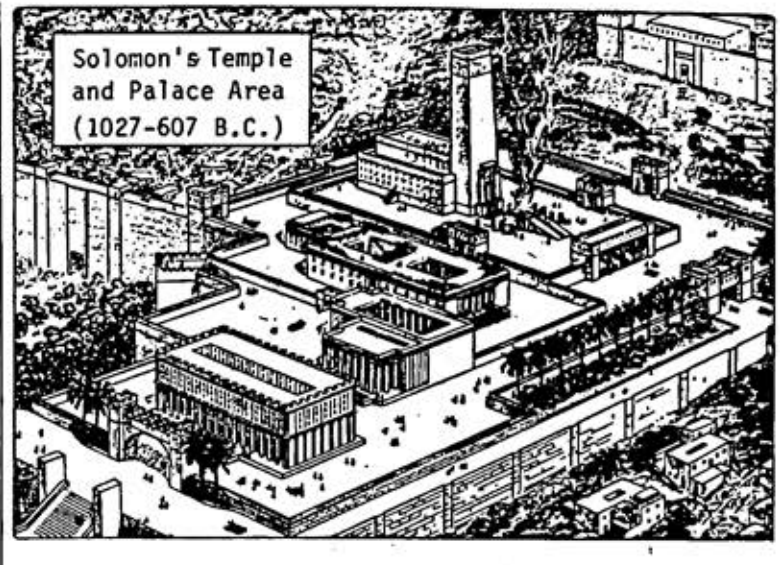
Then he made ten lavers (or wash-basins) of brass. One laver contained forty baths (about 232.4 gallons); every laver was four cubits, and upon every one of the ten bases one laver. And he put five bases on the right side of the house, and five on the left; and set the molten sea to the southeast of the brazen altar. And this is the work which Hiram and his father did for king Solomon (Shlomoh), for the house of the Lord: the two pillars, and the two bowls of the chapiters that were on top of the two pillars, the two networks to cover the two bowls; the ten bases and ten lavers; one molten sea (font) and twelve oxen under the sea; the pots, the shovels, the basins, and the vessels; all were made of bright brass. In the plain of Jordan they were cast, in the clay ground between Succoth and Zarthan. And Solomon left all the vessels of brass unweighed, because they were exceedingly many, neither was there any record kept of the weight of the brass.

But all the vessels that pertained to the sanctuary, the altar of incense, the table of shewbread, the candlesticks (five on the left and five on the right side) before the oracle, with the flowers and the lamps and tongs; the bowls, the snuffers, the basins, the spoons, the censers; hinges both for the doors of the inner house and for the entrance doors of the temple; all these were of gold.

Thus in the eleventh year, in the month of Bul, the eighth month (circa 1027 B.C.), the house of the Lord, or the temple, was finished on mount Moriah; on the threshing floor of Ornan (Araunah) the Jebusite which David purchased from him. It took seven and a half years (from Ziv, 1034 until Bul, 1027 B.C.). The temple was basically of the same plan as that of the tabernacle which was built near Mount Sinai, under Moses and Aaron. The Holy and the Holy of Holies or Most Holy were of the same proportions but their inside dimensions were twice those of the tabernacle. The Holy compartment was forty cubits long (about 58.3 feet), and twenty cubits (about 29.2 feet) wide and high. The Most Holy was a cube of twenty cubits. Additionally there were roof chambers about ten cubits (about 14.6 feet) high, but the building of the temple was thirty

cubits (about 43.8 feet). Other buildings surrounded the temple, containing storage chambers, dining rooms, kitchens, and such. Based on the modern archaeological evidence and scientific means, the annals of secular history have thus provided our generation with this conception of the Temple-Palace area of Jerusalem:





First permanent sanctuary or the temple of the Lord; since the time the children of Israel came out of Egypt in 1513 B.C., and built the tabernacle near mount Sinai in 1512 B.C.

The temple of Solomon or Shlomoh represented a symbolic image of the universe in that day; and resembled in its arrangements and furniture, all the temples of the ancients, going as far as the time of Adam or Atan, the first man taken from among the men, and made a high priest in the eternal kingdom of the Almighty God. The Holy of Holies formed a cube, in which there were 4 + 3 + 2, or 9 lines visible, and three sides or faces. The number four represented Nature, the four cardinal points (east, west, north and south) and seasons; number three represented the Deity engraven upon a triangular plate, and sunken into a cube of agate; and number two represented the duality of good and evil, light and darkness, heaven and hell, right and left hands of God, even Jachin and Boaz, or the spiritual and the temporal. The vault or ceilings of the temple were starred like the firmament; and were supported by twelve columns, representing the twelve months of the year. The border that ran around the columns represented the zodiac, and one of the twelve celestial signs was appropriated to each column.

And it came to pass that Solomon assembled all the elders of Israel, all the heads of the tribes, and chiefs of the fathers of the children of Israel unto a large assembly; that they may approve in bringing the Ark of the Covenant out of the city of David, which is Zion. And all the men of Israel assembled themselves unto king Solomon during the week of 15-21, in the month of Ethanim (or Tishri), the seventh month, at the festival of ingathering. And they brought the Ark of the Covenant of the Lord, and the tabernacle of congregation, and all the holy vessels. On that day the sheep and oxen that were sacrificed upon the brazen altar could not be told nor numbered for multitude. And the priests and Levites brought the Ark of the Lord into the oracle, and placed it under the wings of the cherubim, and their stretched out wings covered the Ark and the staves thereof. And they drew out the staves, that the ends of the staves were seen in the oracle alone, and they were not seen without. There was nothing in the Ark, save the two tablets of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. And it is said that these tablets were hewn by the ancestors of the Shamir, who worked under Moses. And when the priests came out of the sanctuary, a cloud filled the house of the Lord. So much so that the priests could not minister, for the glory of the Lord had filled the place. And the Levite singers, of the houses of Asaph, Heman, and Jeduthun, and their brethren, arrayed in white linen, with cymbals and psalteries and harps, stood at the east end of the brazen altar, and with them an hundred and twenty priests sounding trumpets. And in unison the priests and Levites sang hymns of praise and played the instruments. For it was when they sang the praise and thanked the Lord, that the cloud filled the house, and they could not sing nor play any instrument of music.

Then Solomon spake to the congregation, saying, The Lord said that he would dwell in the thick darkness. But this day I have built thee a house to dwell in, a settled place for thee to abide forever. And the king turned his face, and blessed the congregation of Israel, and all those that were present there; saying, Blessed be the Lord God of Israel, which spake with his mouth unto David my father, saying, Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel. But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel. Now it was in the heart of my father David to build the house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was thy intention. Notwithstanding thou shalt not build the house, but thy son which shall come forth out of thy loins, he shall build the house for my name. The Lord therefore hath performed his word that he hath spoken, for I am risen up in the room of David my father; and am set on the throne of Israel, as the Lord promised; and have built the house unto the name of the Lord God of Israel.

And in it this day I have put the Ark of the Covenant of the Lord, which covenant he made with the children of Israel.

And Solomon stood before the altar, in the presence of all the congregation; for a brazen platform, five cubits wide and long, and three cubits high, had he set in the midst of the court. Upon it he stood, and kneeled down upon his knees, and spread forth his hands toward heaven, and offered this prayer:

> O Lord God of Israel; there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts. Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.
>
> Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; if only thy children take heed to walk in my Law, as thou hast walked before me.
>
> Now then, O Lord God of Israel, let thy words be verified, which thou hast spoken unto thy servant David. But will God in very deed dwell with men on the earth? Behold, the heaven of all heavens cannot contain thee; how much less this house which I have built!
>
> Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee. That thine eyes may be upon this house day and night, upon the place which thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make at this place. Hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.
>
> If a man sin against his neighbor, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; then hear thou, O Lord, from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.
>
> And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; but when they return and confess thy name, and pray for forgiveness before thee in this house, then hear thou, O

Lord, from the heavens, and forgive the sins of thy people Israel; and bring them back into thy fold again.

When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they confess, and pray toward this place, and forsake from their sin; then hear thou, O Lord, from the heavens, and forgive the sins of thy servants and thy people Israel; and send rain upon thy land, which thou hast given unto thy people Israel for an inheritance.

If there be dearth in the land, if there be pestilence, or blasting (blight), mildew, locust or caterpillars; if their enemies besiege them in the cities of their land, whatsoever plague or sickness there be; if any man so afflicted stretches forth his hand unto thee with broken and contrite heart; then hear thou, O Lord, from heaven thy dwelling place, and forgive; and render each man according to his works, whose work thou knowest; that they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, for thy mighty hand and stretched out arm; if they come and pray in sincerity of their hearts in this house; then hear thou, O Lord, from the heavens, and do according to all that the stranger calleth to thee for; that all people of the earth may know that this house which I have built is called by thy name.

If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee facing toward this city, which thou hast chosen, then hear thou, O Lord, from the heavens, their prayers and supplications, and maintain their cause.

If they sin against thee, for there is no man that sinneth not; and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto whithersoever land, near or far; yet if they recall in their mind in the lands of their captivity; and turn and pray unto thee in that land, with a broken heart and a contrite spirit, facing toward the holy city and the house which I have built unto thy name; then hear thou, O Lord, from the heaven, even from thy dwelling place, their prayers and supplications, and maintain their cause, and forgive thy people which have sinned against thee.

Now, my God, let, I beseech thee, thine eyes be open; and let thine ears attend to the prayer that is made in this place. Therefore arise, O Lord God, into thy resting place; thou and the Ark of thy strength. Let thy priests, O Lord God, be clothed with salvation, and let thy saints

and Levites rejoice in goodness. O Lord God, turn not away the face of thine anointed; remember the mercies of David thy servant.

And as Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices that were upon the altar; and the cloud filled the Lord's house, so much so that the priests and Levites could not enter into the house. When the children of Israel and all the congregation beheld how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement; and worshipped and praised the Lord, saying, For the Lord is good, and his mercy endureth forever. Then the king and all others offered sacrifices before the Lord. On that day twenty-two thousand oxen, and an hundred and twenty thousand sheep were sacrificed upon the middle of the court before the temple, which Solomon hallowed for this purpose, for the brazen altar was not able to receive such a large number of burnt offerings, the fat of the peace offering, and the meal offerings. And they dedicated the house unto the Lord God of Israel.

The feast and rejoicing lasted seven days; and a very great congregation, from the entrance of Hamath unto the wadi of Egypt (wadi El-arish), rejoiced in the festivities. And on the eighth day, the twenty-second day of Ethanim, they made a solemn assembly; for they dedicated the temple, and sacrificed upon the altar and the hallowed ground for seven days, and feasted seven days. And on the twenty-third day of the month they sent the people away into their tents and dwellings; merry and with gladdened hearts they all returned.

And it came to pass that as soon as the temple was finished, Solomon began to build the king's residence and other government buildings. When the king had finished the temple, and laid the foundation of his house, and did all that which he desired, the Lord appeared to Solomon the second time, as he appeared to him in Gibeon. And the Lord said unto Solomon: I have heard thy prayer and thy supplication, which thou hast made before me; I have hallowed this house, which thou hast built, to put my name upon it; and mine eyes and mine heart shall be there forever. And if thou wilt walk before me, in the integrity of thine heart, and in uprightness as did thy father David; and do according to all that I have commanded thee, and wilt keep my statutes and judgements, then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes, but go and serve false gods and worship them, then will I cut off Israel out of the land of their inheritance; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel will become a proverb and a byword among all people. And at this house, that which is high shall be brought down to the ground; that everyone that passeth by it shall be astonished, and shall hiss, saying, Why hath the Lord done thus unto this land and this

house? And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken upon themselves to worship strange gods, and to serve them; therefore the Lord hath brought this evil upon them.

And it came to pass that thirteen years after the completion of the temple, the king's residence or the royal palace (which was to the east of the brazen altar and east of the temple on mount Moriah) the porch of the throne, the porch of pillars, and the house of the forest of Lebanon were finished, at the end of twenty years, in circa 1014 B.C.; in the twenty-fourth year of Solomon's reign. Then it happened that Hiram the king of Tyre had furnished Solomon with cedar and fir trees; and his father, the most renowned man in Tyre in all the works of brass, which is an alloy consisting of copper and zinc in variable proportions, did all manner of works for the house of the Lord, with excellence and full devotion to his undertaking. Therefore Solomon gave Hiram twenty cities in the land of Galilee. But when Hiram came out from Tyre to see the cities, they pleased him not; and he said unto Solomon, What cities are these which thou hast given me, my brother? They are but the land of Cabul, meaning filthy and fettered land. But Hiram remained loyal to Solomon until the end of his days. Soon after, Solomon needed some gold to settle his debts; for he had raised the levy for building the house of the Lord, his own house, the wall of Jerusalem, and rebuilding of the cities of Millo, Hazor, Megiddo, and Gezer; and to upgrade and build the cities of Bethhoron, Baalath, Tadmor; and all the storage cities, chariot cities, cities for his horsemen; even Jerusalem and Lebanon. And Hiram sent to the king one hundred and twenty talents of gold. And it came to pass that king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red sea, in the land of Edom. And Hiram sent in the navy of his servants, shipmen that had knowledge of the sea, with the servants of Solomon; and they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

Now the weight of gold that came to Solomon in one year was six hundred and sixty-six talents; besides, he collected toll from the merchantmen and caravan tradesmen of all Arabia, their kings and governors. And king Solomon made two hundred breastplates of beaten gold, six hundred shekels of gold went into the making of one breastplate; and he made three hundred shields of beaten gold, three pounds of gold went into making one shield. And the king put them on display in the house of the forest of Lebanon, which was near the southern entrance gate.

Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind. There were arm rests (stays) on either side of the seat, and two lions stood beside the arm-rests. And twelve lions stood on either side of the six steps, six on each side. And there was not the like made in any kingdom. But the throne was built upon the same design as that of the throne of the Egyptian Lord of the Solar Spirits, the elder Horus,

also the son of Osiris and Isis, known as Har-oeri or Haur-oeri, the Beneficent Eye of the Sun.

And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; nothing was of silver, for it was counted as nothing in the days of Solomon. Furthermore, for the king had at sea a navy of Tharshish (Tarshish) with the navy of Hiram; once every three years came the fleet of Tharshish, bringing gold, silver, ivory, apes, peacocks, spices, and such. Solomon had fourteen hundred chariots, twelve thousand horsemen whom he placed in the cities of chariots, and with the king at Jerusalem. And he made silver to be as stone in Jerusalem, worthless in value; and cedars made he to be as the sycamore trees that are in the valley, in abundance. Solomon had horses brought out of Egypt, and linen yarn from Cilicia (Kue); and the king's merchants received the linen yarn at a price. Moreover, a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty.

So king Solomon exceeded all the kings of the earth in riches and wisdom; and those who heard of his riches and wisdom and splendor, came to Jerusalem to behold with their own eyes; and they brought with them presents of vessels of silver and gold, garments, armours, spices, horses, mules, and all sorts of necessities and amenities of life, at a rate each year.

And it happened, that king Solomon commanded all Animals and Birds, as well as demons and devils, to assemble. And when they had gathered, they danced and performed entertainment before him and the elders of the nation, who came to Jerusalem for this occasion. When he looked about him, he saw that the hoopoe (hoopoo), a bird with a slender curved beak, a mountain cock, was not among the guests of the state. He therefore became angry, and commanded the Eagles, saying, Bring before me the hoopoe so that I may punish him for his disobedience. So the eagles flew away to fetch the culprit; and they brought him to the presence of the king. Then pleaded the hoopoe, saying, please do not be angry with me, my lord the king, because I failed to make my appearance with all the other animals; believe me, truly, it wasn't out of evil intention, nor because I took your command lightly. Three months ago I decided to fly to all the far corners of the earth to inquire if there was one single nation that had not heard of the greatness and wisdom of my lord the king. And thus I flew about for ninety days and ninety nights; I neither ate nor drank anything unholy, until I reached the city of Kittor; it is located to the south and west, at the end of the world (meaning in Abyssinia or Ethiopia). What was my astonishment when I saw that the earth there was of pure gold! Although there was much silver rolling in the streets, no one seemed to take notice of it. (This country was a part of the land where once Gods dwelt, where the garden of Eden or Aden was; where Adam was made high priest; yea, even a land from which man first emerged from the dust; the spring from which mankind evolved into what he is today. This sacred and holy abode of the ancient of ancients was known to the Egyptians as the great land of Punt.) All

about me stretched magnificent gardens and orchards, radiantly in blossom, as on the day when God created heaven and earth. The fertile fields were irrigated by a winding river. On the trees grew the most beautiful and delicious fruit I have ever tasted. But most wonderful of all, the inhabitants of the land were all peace-loving! Every man sat serenely in his own vineyard and under his fig tree; he carried no weapons, nor wished to learn the art of war. This tranquil land, my lord the king, is ruled over by a woman of wondrous wisdom and beauty. She is called the queen of Sheba; and her subjects, both the powerful and weak, the rich and the poor, serve her obediently.

When king Solomon (Shlomoh, or Jedidiah) heard the account of the hoopoe, he was delighted, and ordered his servants to give him the most delicious food and drink, in golden dishes. After he had his fill of the royal dainties, the hoopoe said, Now I am at your bidding. Then Solomon called his scribes and had them write this letter:

> Peace be with you, O queen of Sheba, and peace be with all your people! Know that God appointed me king over my lands and peoples. He made me sovereign over all the beasts and the animals, over the fish, the birds and the insects. Therefore, I promise you that if you will come and pay me homage, I will honor you and raise you above all the sovereigns under my rule. But, should you not obey me, then be forewarned that I will send against you my mighty legions, who will grind you and your kingdom to dust! Should you ask what are those mighty legions of which I speak — know then: that the birds in the sky are my cavalry and animals of the earth are my infantry. At my command, they will descend upon your land and annihilate you and your people; for against them you can find no protection.

Then, the scribes tied the message to a wing of the hoopoe, who as he went through the air, called upon all the other birds to follow him. It was early in the morning when the hoopoe and his retinue arrived in Abyssinia; and just at that hour when the queen of Sheba left her palace to worship the sun, he gathered all the birds about him and said to them, Do not scatter about in all directions, but assemble yourselves in the air to block the light of the sun; and the army of birds closed their ranks, that they hid the light of the sun, and the earth grew dark. At this the queen of Sheba became frightened, and cried, Woe is me! Something terrible has happened to me! I can no longer see, everything has gone dark before my eyes! Then the hoopoe alighted at the feet of the queen, and stretched out his wings. She saw the letter tied to his wing; and when she read it, she began to tremble. In haste she gathered her counsellors and sages, and read them the letter. And when they heard it, they looked puzzled and said, How odd that we have never heard of this king Solomon, nor of his kingdom! And against the advice of her counsellors, she summoned the captains of all her ships and placed in their care many

gems, much gold and silver, and also six hundred beautiful boys and girls, all of the same size and proportions, and dressed alike. These she sent as gifts to king Solomon with this message:

And thus speaks the queen of Sheba: It is said in our country, that the span of a seven years' journey lies between my country and the land of Israel; but in order that I may hear your great wisdom from your own lips, I am starting out immediately on a long journey to Jerusalem. Be assured I will neither rest nor spare any effort to make the seven years' journey in only three years, for so great is my eagerness to see you!

And when the queen of Sheba arrived in Jerusalem, king Solomon sent his bosom friend Benaiah son of Jehoiada (Yehudah), to meet her outside the city limits. As she approached the Holy City, reclining in her couch (litter), she saw at a distance a wondrous rose growing at the edge of a lake. But when she came near, the rose was changed into a flashing star; the closer she came, the more dazzling was its light; she was enchanted with its radiance. When she reached a little ways along the lake's bank, she saw amidst a crowd of nobles dressed in magnificent raiment, a man of arresting beauty. So she said to her servants, I will alight from my litter and prostrate myself in homage, because my eyes are now gazing upon the face of Solomon, king of Israel. As she alighted, followed by her attendants, Benaiah ben Yehuda hastened to her and asked, Why have you left your litter, O queen of Sheba? And she answered, To pay homage to you, O king Solomon. And Benaiah said, Return to your litter, O queen, I am not the king Solomon, only one of his servants. At this the queen turned to her attendants, and nobles who accompanied her, and said, Before we may see the lion in his glory, he wishes us first to admire his lair, Jerusalem. Before we may have the joy of beholding the king in all his splendor, he has made us look upon one of his servants, the like of whose beauty I have never seen. Benaiah then hastened to the king to inform him of the arrival of the queen of Sheba. Thereupon, Solomon entered his crystal palace and seated himself upon his throne. When the queen entered and saw him seated on his wondrous throne, appearance as dazzling as the sun, it appeared to her as though he was floating in water. So, in order not to wet her garment, she lifted up the hem of her skirt, and came nearer. When the king saw her, he welcomed her and praised her beauty. Then he seated her on a throne at his right hand, which he had built for his mother Bath-sheba.

I will ask you some riddles, and if you answer them, I will then know that it is true when people call you wise, said the queen. And Solomon replied, Tell me your riddles. And the queen of Sheba asked, What water does not fall from heaven, nor does it gush from stones and the clefts of the rocks? Sometimes it is sweeter than honey, and at other times more bitter than gall, even though it has the same source. And Solomon answered, The tear comes neither from heaven nor from the clefts of the rock. It tastes sweet when man weeps for joy; and bitter when he weeps in sorrow. The queen of Sheba asked him another riddle: My loving mother gave me two gifts. One is set upon a beautifully rounded hole, the other can cut glass; the first is found in the sea, the second in the

depths of the earth. And the king replied, The first gift is the ring with the pearl on your finger — the second is the pendant of diamond at your throat. Then she said, What is that which you bury before it is dead, and the more it lies and rots, the stronger it gets, and more life issues from it? And Solomon answered, You bury living seeds in earth, and they lie there and rot, the stronger they get and more life issues from them, and they shoot forth golden heads of wheat. Then said the queen of Sheba, Tell me O king, what is it, which when it descends from heaven is pure and white, but afterwards becomes sullied? In time it returns to heaven in the form of clouds, and again becomes as pure as it first was. And Solomon answered: What can be whiter than snow when it descends from heaven and which turns into mud on the highway? The clouds gave birth to it and sent it down upon the earth; and when it thaws in the sun, it goes back again from whence it came.

Now I will put your wisdom to the supreme test, the queen of Sheba said unto Solomon; and she ordered that the six hundred boys and girls which she had presented as gifts to the king be brought into their presence. Tell me, O wise king, which are the boys and which are the girls. And the king issued a command to assemble them; it was very difficult to distinguish between them, for they were all dressed alike, and were of the same height, and were made to appear exactly the same. The king said to his servants, Place before each a basin of water, and ask them to wash their hands and faces, but do not give them any towels. And so it was done, and the six hundred boys and girls began to wash, and when they were through, and found that there were no towels, those who were girls dried their hands and faces with the hems of their skirts; but those who were boys, not knowing what to do, remained standing uncomfortably with wet hands and faces. Afterwards the king ordered great baskets of nuts, apples, and pomegranates be brought. With his own hands he distributed them to the children. Those that put up their little skirts in which to gather the fruit, the king placed at his right hand; and those who held the fruit in their hands, he placed on his left. He then said to the queen, Those on my right are girls; and those on my left, boys. Filled with amazement, the queen of Sheba said to her seers and magicians, saying, By means of your magic you were able to make these six hundred boys and girls look alike; I ask you then, is what the king has done true or false? True, cried the seers and magicians with one voice, and they said, He is as wise as an angel of God!

So the queen of Sheba came to prove Solomon with hard questions and riddles. And she came with a great train, with camels laden with spices, very much gold and precious stones. And she communed with Solomon all that was in her heart; there was not a thing hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built; and the meat of his table, the courtesy of his servants and ministers, and their fancy apparel, and all the splendor, there was no more spirit left in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and thy wisdom. But I believed it not, until I came, and beheld with mine

own eyes. Behold, the half was not told me; thy wisdom and prosperity exceed the fame which I heard. Happy are thy men; happy are these thy servants, that stand continually before thee, and hear thy wisdom. Blessed be the Lord thy God, which delighteth in thee, to set thee on the throne of Israel for ever; therefore made he the king, to do judgement and justice. And she gave the king an hundred and twenty talents of gold, a great store of spices, precious stones, plus other riches of her country.

And it came to pass that Solomon took the queen of Sheba unto his wife. Once they rode together upon horseback outside Jerusalem. When they came near mount Lebanon, they dismounted and sat down on the grass to rest. And there was a woman singing out yonder in her farm dwelling; so the queen said unto Solomon, Do you hear a woman singing? but I do not understand her words. And Solomon replied, This is a farmer's wife; and she sings that her husband Abiezer works in the field, that her son Ahiezer is grazing his flock in the pasture, and she herself is doing the housework. She sings that although so humble, she is happier than I, Solomon king of Israel, is in his palace. Then cried the queen enchanted, What a good woman! Just see how unjust you were when you wrote that among a thousand men one may find one who is righteous, but that among all women you have found not even one who is virtuous. The king replied, I still hold to that opinion. To this the queen replied, I will not believe you, until you have proven this woman. And king Solomon said, Very well, let us now go to the house where this virtuous woman lives, and we will test her. So they went to the house of Abiezer and stood before the door. When the farmer's wife saw them, she bowed low and invited them to enter her lowly home. Then she placed before them a pitcher of cold water, milk, butter and sweet cakes. She begged them to eat, and ate herself. And the queen of Sheba said to the king, See, I have found a virtuous woman, but where would you find a virtuous man among a thousand?

King Solomon laughed, and said, Let us not keep this woman from her housework, for soon her husband and son will return tired and hungry from their work in the fields, and she must prepare their noonday meal. As they left the house Solomon said unto his bride the queen, saying, As you wish me to test this woman's virtue, I will do so, although I have no desire to disturb the tranquil life of this family. Then the king went back to his horse and returned carrying in his hand a little casket. He unlocked it and asked the queen to look inside. She saw in it a little white mouse and a tiny dish of seeds. The king then locked the casket, and said, With this I will test the virtue of this woman. If she withstands the temptation I am placing before her, then I will admit that I am in error. At that the king and the queen returned to the farmhouse, where they met Abiezer and his son. The farmer immediately recognized the king, because he had seen him on several occasions when he had gone to Jerusalem on pilgrimages; and he made obeisance to the king. Then the king said unto the wife of Abiezer, I am leaving this little casket with you for three days. Place it in that corner there, and under no circumstances must you move or open it. If you do so as I bid you, I will give you many fine

gifts; but if you disobey me, you and your husband and your son will have to pay with your lives.

The king then gave the key of the box to Abiezer. He blessed him, his wife and his son, and returned to Jerusalem with the queen. Now, when the farmer and his family were eating their evening meal, the farmer's wife said to her husband, The Lord only knows what's inside this little box! Maybe the king has filled it with gems, it also might be that it is an enchanted box. And Abiezer replied, Better let us not think or speculate about this box; let it rest there in the corner until the king comes back for it in three days. Abiezer then went to bed, and early morning he arose for his daily labors. When he returned home for the noon meal, his wife placed food before him, but she herself would not touch any of it. When he asked her if she was ill or had received evil tidings from the home of her father, she answered, I have not slept all night long, dear husband, thinking about that little box. Even when I dozed off for a little while, I had nightmares. Oh, if I only knew what is inside of that locked box! And Abiezer said angrily, Stop talking about that box! Remember what the king said, and don't trifle with our lives! Then he returned to his work. When he came home in the evening, he found his wife in bed groaning and moaning. Then cried Abiezer, What aileth thee woman? And she replied, Let me be! Now I see that you think more of the little box than of me. Abiezer tried to comfort and soothe her, but to no avail. She persisted, saying, If you love me truly and wish me to get well, then let us both look through the keyhole of the box. I must confess that while you were at work, I wished to get near the box, but a terrible fright came over me; I have no doubt that the king has hidden a little demon inside. His wife vexed Abiezer so long with her nagging that finally he consented to give in to her, saying, Very well. Get out of bed and come with me to the box, but remember not to touch it by thine hands! And his wife answered, Have not anxiety on that score, dear husband, even if I were to touch it, no harm will come out of it. What king Solomon meant was that we should not move it from the corner. He never said anything about not touching it. And so she looked through the keyhole of the box, but she saw nothing; thereupon she was filled with disappointment, and said bitterly, The king has concealed his secret only too well; we will never know what's inside that box unless we open it. Hearing these words Abiezer began to tremble, and cried out in fright, What a terrible thought, God forbid! Do not speak in such a manner about opening that box, unless thou wish to forfeit our lives! Then he led her back to her bed, saying, You must rest now and try to calm yourself. In the morning you will get up feeling better. You'll begin doing your housework again and will forget about that box. Then they went to bed. At dawn Abiezer awoke; he made his ablutions, and said his morning prayers. Afterwards, he went to labor in the fields.

Now he had been at work only a short while when his son Ahiezer came running toward him, and cried, Quick father, come home! Mother is near death, and she wants to see you before she dies! When Abiezer heard this, he said, Woe is me! All these years I have lived in peace and

contentment, then the king had to come and bring this misfortune upon us! Abiezer hurried home and found his wife in bed. He said to her, Take heart, my wife, and arise! But she answered, It is already two days that I have taken neither food nor drink, and my body is altogether weakened. I had a frightful dream last night. I shiver and quake even now when I think of it. In my dream I saw many demons and devils float out of this box until they filled the house. They danced and whirled about me, raised a great lamentation, and gnashed their teeth with rage. One devil sprang upon my bed and said to me: If you do not open that box and liberate us, we will again come tomorrow night and choke you. We will tear you limb from limb; we will burn you, grind you to dust, and cast you to all the seven winds! And when the devil finished speaking, he spat, and disappeared. I awoke trembling with fright. I called you but you did not answer. Abiezer's wife continued to weep, and said, Soon the devils will come and choke me. Therefore, I've sent for you, that you may prepare my grave. Abiezer reproached her, saying, Why do you tell me your foolish dreams? Don't you know that the dreams are false; if there really were demons and devils in the box, as you say, then it woudn't be you but me that they would try to frighten, because the key to the box is in my possession.

And when Abiezer's wife saw that he was determined not to open the box, she got out of bed, and fell weeping at his feet, but could explain no more. Then she pleaded with her husband, saying, Do me only one small favor. Give me the key and I will open the box only the tiniest bit; I will peep into it for just one instant, then I will close it quickly, and nobody will ever know about it. Again Abiezer cried, Dear wife, how drawn and pinched thy face looks! Come and eat, and you will feel better and calmer. Then you will be able to recall the warning of the king, concerning this box. Abiezer then helped her out of bed. He placed food before her, and urged her to eat. She ate, but no sooner had she finished, when again she began to wail, saying, O Abiezer, my loving husband, have pity on me! The king does not have to know anything about this. I will be very careful, and I swear that I will take only one little peep. And so she carried on until evening, until Abiezer could not longer endure her nagging. So he arose and said, Very well, we will open the box. But remember — for only one instant, just as you promised. So Abiezer inserted the key, and no sooner did he turn it in the lock, than the box sprang open and the little white mouse that was inside jumped out and disappeared.

Abiezer and his wife were frozen with terror. She rent her garments, and cried bitterly, for she had become guilty of disobedience, and had failed the test. And she said unto her husband, It is you Abiezer who will be the cause of our death. Had you been careful, the mouse would have not jumped out. How many times did I have to tell you to open the lid just the tiniest bit, and you had to go and open it altogether! It was all your fault. Had you only been a real man and had the will power, you would not have allowed yourself to be governed by a woman, and we would have avoided this misfortune. But Abiezer replied bitterly, Of what use now are lamentations and tears! We cannot undo our mistake that way. Better let us pray the Almighty to aid us!

On the third day, as Abiezer and his wife sat grieving, king Solomon and the queen of Sheba his wife arrived. The guilty woman fell at the feet of the king and cried. By your life, O my lord the king, know that it was I who opened the box! Have mercy and spare my life! Why did you disobey me, Abiezer, asked the king sternly. And Abiezer answered, It is I who is the guilty one, O king, because I allowed my wife to wheedle me into doing such a thing. Now I beseech you, have mercy on my wife, and let her live. If you wish to punish us, it is me that you should kill! And Solomon answered, Peace be to you both, my children! Be assured I wish you no harm; I only wished to prove (test) you. Then the queen of Sheba asked Abiezer to tell her all that had happened; and when Abiezer had finished his account of exactly what happened, the queen understood. And king Solomon exclaimed, One virtuous man among a thousand have I found; but a woman among all those have I not found!

Soon after this she departed to her homeland in Abyssinia, and then returned again to Jerusalem, to deliver her son at the Holy Land. So Solomon's son Menilek was born, and raised in the royal court, among the other princes of the royal household; and he was Solomon's favorite son. These are the Falashas or the Black Jews of Abyssinia; most of them are the descendants of the royal household of the queen of Sheba who later migrated with many of her own people, and others of Solomon's court, to their ancient land of the Gods, or the land of Punt; which included Yemen and Ethiopia. Others came to this land at the time of Moses, who had Ethiopian wives also. The descendants of these people prevail even in our day; a photograph of this faithful remnant, which preserves even in our generation the ancient culture and traditions, is shown below.

A remnant of the descendants of Solomon's court;
and some also of Moses, the Lawgiver.

(This photograph was taken in 1951, forty years ago.)

And it came to pass that Solomon became haughty and proud, when he saw the folly of delusion and false belief; and gradually descended to the regions of sensuality and death. And he lusted after many women, but never could he make one happy or content; so they despised him in their hearts. He had seven hundred wives and princesses in his harem, and three hundred concubines. In his royal palace dwelt the daughter of Pharaoh, and women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; the nations which were abominations to the Lord God of Israel.

So king Solomon ruled over all animals, and every creature upon the earth, over the sons of men, beasts and the birds; he had dominion over every earthly being. It is also written that God gave Solomon a green silk mantle to sit upon; interwoven with fine gold, and embroidered with scenes of all kinds; its length was sixty miles, and its breadth was sixty miles. And Solomon had four princes to do his bidding: the first prince was of the sons of men, his name was Asaf son of Berachiah; the second was of the demons, his name was Ramirat; the third of the beasts, he was the Lion; and the fourth of the birds, he was the Eagle. And when Solomon wished to ride the wind, he was able to do so. Sometimes he would take his morning meal in Damascus, and of the evening in Media.

Now one day Solomon was boasting, saying, Behold there is none like me in the world, for the Holy One hath given me wisdom and understanding, knowledge and discernment; and he hath made me ruler over all his creatures. At that moment the wind withdrew from him, and there fell from off the mantle forty thousand men. When Solomon saw this, he gave out a cry to the wind, saying, Return, O wind, and be tranquil. The wind answered, Return thou, O Solomon, to thy God, and boast not thyself; then will I return unto thee. In that hour Solomon was taken by the words of the wind. Another day while he was thus travelling, he passed over a valley in which dwelt the ants; and he heard the voice of a black ant, saying to her companions, Enter ye into your dwellings, lest ye be crushed by the hosts of king Solomon. When Solomon heard the voice of the ant, he was angry, and he said to the wind, Descend to the earth; and the wind descended. Then he sent after the ants, and said to them, Which of you was it that said, Enter ye into your houses, lest the armies of Solomon crush you? The ant that had spoken answered, It was I who said this to them. The king said to the ant, Why didst thou speak thus? She answered, Because I feared that they would go out to look upon the armies, and while thus doing so, cease from the praise and worship of the Holy One, and that the Almighty's anger would be kindled against us, and he destroy us. Then he said unto the ant, Why amongst all the ants didst thou alone speak? She answered, because I am the queen over them. He said to her, What is thy name? And she answered Machshamah.

And when the king said to her, I wish to ask thee a question, she replied, It is not fitting that the one who asks should be high, and the

one who is asked should be below. So he lifted her up to the ground; and she said, It is not fitting that the one who asks should be seated on a throne, and the one who is asked on the ground; take me into thine hand and bring me face to face with thee, and I will answer, all that thou wishest to know. Solomon took her into his hand, so that she was before his face, and said unto her, Is there in the world greater than I? She said to him, Yes. He said, Who is it? She answered, It is I! Then Solomon said to her, How art thou greater than I? She said, If I were not greater than thou art, the Holy One would not have sent thee to me to take me into thy hand. When Solomon heard the words of the ant, he was very wroth; he cast her down to the ground, and said, Ant, thou knowest not who I am; I am Solomon, son of David the king, peace be unto him. She said to him, Consider that thou art sprung from a vile clot, and cease from boasting. In that hour Solomon fell on his face, and was ashamed and grieved at the words of the ant. He then said to the wind, Lift up the mantle and let us go. Then the wind obeyed. As the wind lifted him up, the ant said unto Solomon, Go, but forget not the Lord, nor boast thyself exceedingly.

Now, although Solomon ruled over all creatures upon earth, and beneath it, over the demons, the devils, and spirits of the netherworld; in the eyes of God he was only a wretched sinner and braggart, who deserved punishments for his misdeeds. Solomon violated the laws of God, by taking to himself a thousand wives, of the people that were cursed of God; by raising horses without number, and ruling by compulsion rather than persuasion; and by making treasures of gold and precious gems more valuable than the treasures of the Spirit.

One day king Solomon took captive Ashmodai, king of all the demons; he had him bound in iron chains so that he was powerless to do him harm. Whereupon Ashmodai said to king Solomon, I will confide to you a great secret about women, if you will lend me your magic ring. So Solomon trusted him, and gave him his ring upon which was engraved the Ineffable Name of God. But no sooner did Ashmodai have the ring in his hand, than he threw it into the Red Sea.

Deprived of his ring, Solomon lost all his supernatural powers. Then Ashmodai cast him away to a distant land, four hundred miles from Jerusalem, outside the boundaries of his kingdom. When he looked about him, he found that he was in a desert; every which way he turned he saw the endless sea of sand and the sky overhead. Now he understood what Ashmodai had done to him. Then the king taking courage arose, and began to look for a place to hide from the beasts of prey prowling round about him. He sought in vain. The sun beat down upon him fiercely, that he grew parched with thirst, then the pangs of hunger took over. After a while he saw a small oasis in the distance, where some shepherds were grazing their flocks. They took pity on him, and gave him food and drink. After finishing his meal, he asked them, How far is it to Jerusalem? And

the shepherds exclaimed, Jerusalem! In what country is Jerusalem? We have never heard of such a city. King Solomon thought unto himself. These are young shepherds, therefore they haven't heard of Jerusalem; I will ask their elders; no doubt they will be able to give me the answer. It was toward the evening that Solomon met an old man returning from the fields, hobbling along on his stick. He greeted him reverently, and asked, Tell me, my good man, how far is it to Jerusalem, the famous capital of king Solomon, son of David? The old man answered, Jerusalem? I never heard of such a city. This is the first time I ever heard the name of such a king. King Solomon fell into a deep melancholy, when he heard the old man's words; and began to reproach himself bitterly, saying, What a vain fool I have been! All along I have deceived myself with the notion that my name was great among all peoples of the earth. Only now I see that it was only empty conceit that made me believe that. The next morning Solomon entered a nearby village, in ragged clothes and in a pitiful condition. He became distressed as the passersby looked upon him pitifully. Then he found a house in which lived a Jew and his wife; and Solomon said unto them, Don't be deceived by my appearance, my good friends! I may be barefoot and in rags, but know that I am Solomon, son of David, king of Jerusalem. I met with misfortune, and, as you see, I now find myself cast away, a stranger in a foreign land. Have pity on me then, and give me a crust of bread, for I am hungry! Hearing these words, the Jew and his wife burst into laughter. Oh you poor lunatic, do you think we don't know that our king Solomon lives in Jerusalem? Then Solomon began to swear by all things holy that he was speaking the truth. So they answered him mockingly, saying, We certainly are sorry that you have gone out of your mind, you poor unfortunate man! When Solomon heard these words, he fell silent. The woman gave him food, and he ate; and he thanked the woman, and went away without thanking the man. After much wandering, weary and footsore, king Solomon came to a large city. Here meeting with a man in rich garb on the street, he said to him, I beg you — take pity on me! Give me shoes, for my feet are bruised; give me clothing, for I am naked. When I return to Jerusalem, the capital of my kingdom, I will repay you a hundredfold. And the man answered, Who are you? And Solomon said, I am Solomon, the son of David and king of Jerusalem. The rich man shook with laughter and replied with a grin of mockery, If you really are Solomon, the wisest of all men, why did you leave your royal throne to wander about as a beggar in a foreign land? Is that a wise thing to do, O wisest of mortals?

Solomon then told the rich man all that had happened to him. The man listened attentively, and was filled with wonder and awe. Finally he took pity on him, and said to his wife, Give this man new clothes and shoes. Know that he is king Solomon of Jerusalem! Her husband's words filled the woman with amazement; and she cried, O you fool, do you have to believe everything you are told? But her husband called her aside,

and told her everything which had befallen king Solomon. And when she was convinced that it may have been Solomon the wise king of Israel, she recalled something and became exceedingly angry. Without a word, she picked up a stick and began to beat upon Solomon, with much verbal abuse. And Solomon cried out, What is it woman? What harm have I done to thee that thou treatest me so? And the woman shaking him violently said, Why did you say that among a thousand men you found one virtuous one, but none among women? Calm yourself, I beg you, and don't be angry with me. If you will ponder well upon the matter, you will surely understand that I did not mean to defame women, but to do them good. And the woman remained angry, saying, How dare you say that your intention was to do them good, when you wrote about them with such contempt? King Solomon answered, Had I written otherwise, that among a thousand women one could find a virtuous one, it would have been a great calamity for all women. For the good and clever would have sought to become virtuous like unto that one, and only the dung and filth of the women would remain for the men of the world. And all men would have divorced their wives, saying, Look, the woman God gave me is wicked, seeing the difference betwen the virtuous and the wicked; the man would thus look upon all the faults of his woman, saying, She is an unbearable nag, let me divorce her and look for another; who knows, God in his goodness might bless me with a woman about whom Solomon had said to be the one virtuous among a thousand! Therefore, my dear woman, because I said that there was not one good woman to be found, now each man saith, What's the use of divorcing my wife, and taking another, since there is not one good and righteous woman in the whole lot! At this answer the woman's anger left her, and she said, May God in His mercy restore you to the throne of David, O wise and good king!

Thus the royal sage, known as Solomon (Shlomoh, or Jedidiah) became vainglorious, and forsook the commandments and statutes of the Lord God of Israel altogether. Therefore the Lord chastized him. First he was deprived of his dominion over the inhabitants of the upper world, the angels; then he was deprived of his dominion over the demons, devils, and spirits of the netherworld; then of the creatures of the earth; and lastly, over Israel. At the end he even lost his bed, and all that was left to him was a beggar's staff. And God appointed Ashmodai to be the avenging angel to drive Solomon from his throne, and to put the crown of Israel upon his own head. But after repenting of his misdeeds, and with a contrite heart Solomon begged the Lord's forgiveness, and he was forgiven. But Solomon was no longer useful to Israel, for he was old, and having experienced the follies of passion, he became like salt which hast lost its savor. And it came to pass that when Solomon's heart was turned away altogether from the Lord God of Israel, his wives led him to worship Ashtoreth the Goddess of the Zidonians, and Milcom the abomination of the Ammonites; and he built an altar unto Chemosh the abomination

of the Moabites, upon the hill in the Holy City; and also unto Molech the abomination of the Ammonites. Likewise did he for all his wives, which burnt incense and sacrificed unto the false gods of abominations.

And the Lord was angry with Solomon, because his heart was no longer with the Holy One of Israel; who had appeared unto him twice, and commanded him concerning the selfsame thing; that he should not go a whoring after the gods of the world, even the false gods of the cursed nations. Wherefore, the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. But in thy days I will not do it for David thy father's sake; but I will rend it from the hand of thy son. Notwithstanding I will not rend away all the kingdom; but will give one tribe to thy son, for the sake of David my servant, and for the sake of Jerusalem, my chosen city.

And the Lord stirred up an adversary unto Solomon, Hadad the Edomite; he was of David's seed in Edom, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom. Joab remained in the land for six months with all Israel, until no male Edomite remained alive. It was during this time that Hadad, being yet a little child, fled to Egypt with certain Edomites of his father's household with him. So Hadad and his servants arose out of Midian, and came to Paran. And they took men with them from Paran, and came to Egypt, unto Pharaoh king of Egypt. And he gave them an house to dwell in, appointed victuals, and conferred upon them land to settle and cultivate. And Hadad found great favor in the sight of Pharaoh, so he gave him to wife the sister of his own wife, the sister of Tahpenes the queen. And the sister of Tahpenes bare him Genubath his son, whom she weaned in Pharaoh's household, among the sons of Pharaoh. And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country. Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing, howbeit let me go in any wise.

And God stirred up another adversary against Solomon, Rezon the son of Eliadah, who fled from his lord Hadadezer king of Zobah; and gathered men unto him, and became captain over a marauder's band, when David slew them in Zobah. So they went to Damascus, and dwelt therein as a band of thieves and robbers. He remained an adversary to Israel all the remaining days of Solomon, as did Hadad. And God also stirred Solomon a third adversary, Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant; whose mother's name was Zeruah, a widow woman. Jeroboam was a mighty man of valor; and when Solomon saw

that the young man was industrious, he made him ruler over all the charge of the house of Joseph. And it came to pass that when Jeroboam was out of Jerusalem, the prophet Ahijah the Shilonite found him in the way; and when he met Jeroboam in the field, Ahijah the prophet rent his new garment into twelve pieces; and he said to Jeroboam, Take thee ten pieces; for thus saith the Lord God of Israel: Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. But he shall have one tribe for his servant David's sake, for the sake of Jerusalem, the city which has been chosen out of all the tribes of Israel. Because they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the Ammonites; nor do they keep my commandments or judgements or statutes. And thus saith the lord, I will take the kingdom out of the hands of Solomon's son, and will give unto thee, even ten tribes. And unto his son will I give one tribe. And I will take thee, and thou shalt reign according to all thy soul desireth; and thou shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in my sight, to keep my commandments, and statutes and judgements, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. And for this, I will afflict the seed of David, but not ever.

And when Solomon heard, he sought to kill Jeroboam. In fear Jeroboam fled unto Shishak king of Egypt; and remained in Egypt until the death of Solomon. Thus Solomon reigned in Jerusalem over all Israel forty years. And before his death, Solomon sent away all the people that came to Jerusalem with the queen of Sheba; the six hundred children and their descendants, Abyssinian (Ethiopian) sages and scholars; who remained in Jerusalem for nearly fifteen years. Also his son Menilek, with other princes of Solomon's court, left Jerusalem to return to his homeland. But, for Solomon knew of the future of Jerusalem and the temple, and the division of the nation of Israel, he took out the two Tables of Stone which were given to Israel under the hand of Moses, from the Ark of the Covenant, and in their stead placed a new copy of the Tables of the Law in the coffin. And he sent away the original to Abyssinia; and it is written that they were carried to Axum in Abyssinia, the land of Habash, along with Solomon's son by the queen of Sheba, namely, Menilek Ibn Al-Hakim.

Thus ended the reigns of David son of Jesse, and his son Solomon, which lasted eighty years (from 1077 B.C. to 997 B.C.). And Solomon slept with his fathers, and was buried in the city of David; and Rehoboam, Solomon's son, reigned in his stead. Now the psalms of David, and the proverbs of Solomon are re-written in the English language, and begin on the next page.

Collection of Psalms (Sacred Songs or Prayers)

The collection of one hundred and fifty psalms, sacred songs, prayers or utterances, is attributed to the writership of Adam, Enoch, Melchizedek, Abraham, Moses, the house of Asaph, Ethan and Heman the Ezrahites, and others; most were, however, written by David and for him. The psalms were written over a period of about a thousand years; from the time of Moses (c. 1593 - 1473 B.C.) until the return of the Jews from Babylonian captivity with Ezra, circa 468 B.C. These sacred utterances are a part of God's inspired word, which reveal life's joys, sorrows, fears, and disappointments; and teach that happiness stems from avoiding the wicked, and finding delight in God's law; that man should wait upon God, and pray unto Him for salvation and deliverance or release, albeit he must first learn to rely upon his own true Self. The psalms also bring forth God's purposes, His will, and His mind into focus; and teach that even the kings, prophets and sages of all ages must rely solely upon the grace and mercy of the Lord; that the only Way to find release from the inevitable pain and suffering which ariseth from the consequence of sins and transgressions is to win the battle between the lower self and the Higher Self or the Soul of man, and to put one's trust in God; for in the Soul of man dwelleth the Lord. The psalms also reflect the cry of the lower or natural self of man, which is striving to learn and understand the truths and lights of the Soul, or the Higher Self.

PSALM 1

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but findeth delight in the law of the Lord; and in His law doth he meditate day and night. Such an one shall be like a tree planted by the rivers of water, that bringeth forth fruit in its season, and withereth not, neither its leaves nor roots; and whatsoever he doeth, in it he prospereth.

The ungodly are not so, but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous; for the Lord knoweth the way of righteousness, but the way of the ungodly leadeth them to death and suffering.

PSALM 2

Why do the heathen rage, and people imagine a vain thing? And the kings of the earth set themselves, and the rulers take counsel together against the Lord and his anointed, saying: Let us break their bands asunder, and cast away their cords from us! But He that sitteth in the heavens shall laugh and have them in derision. Then the Lord shall speak unto them in His wrath, and vex them in his sore displeasure, saying: Yet have I set my king upon my holy hill of Zion. And the Lord hath declared a decree, and said unto me: Thou art my

Son, this day I have begotten thee; ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; thou shalt break them with a rod of iron, and shall dash them in pieces like a potter's vessel.

Be wise now therefore, O ye kings, and be instructed O ye judges of the earth. Serve the Lord with fear, and rejoice in trembling. Kiss the Son, lest he be angry, and ye perish from the Way, when his wrath is kindled but a little. Blessed are all that put their trust in him.

PSALM 3

(A psalm of David, when he fled from Absalom his son.)

Lord, how are they increased that trouble me! Many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. Selah. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.

I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah. I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly. Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah.

PSALM 4

(To the chief musician on Neginoth [stringed instrument]; a psalm of David.)

Hear me when I call, O God of my righteousness; thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer. O ye sons of men, how long will ye turn my glory into shame? How long will ye love vanity, and seek after leasing? Selah. But know that the Lord hath set apart him that is godly for himself; the Lord will hear when I call unto him. Stand in awe, and sin not; commune with your own heart upon your bed, and be still. Selah. Offer the sacrifices of righteousness, and put your trust in the Lord. There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety.

PSALM 5

(To the chief musician upon Nehiloth [wind instrument]; a psalm of David.)

Give ear to my words, O Lord, consider my meditation. Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee and will look up. For thou art not a God that hath pleasure in wickedness;

neither shall evil dwell with thee. The foolish shall not stand in thy sight; thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing; the Lord will abhor the bloody and deceitful man. But as for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple (built by Abraham). Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face. For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue. Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee. But let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.

PSALM 6

(To the chief musician on Neginoth [stringed instrument] upon Sheminith [the lower octave or the eighth key]; a psalm of David.)

O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O Lord; for I am weak; O Lord, heal me; for my bones are vexed. My soul is also sore vexed: but thou, O Lord, how long? Return, O Lord, deliver my soul; oh save me for thy mercies' sake. For in death there is no remembrance of thee; in the grave who shall give thee thanks? I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. Mine eye is consumed because of grief; it waxeth old because of all mine enemies. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping. The Lord hath heard my supplication; the Lord will receive my prayer. Let all mine enemies be ashamed and sore vexed; let them return and be ashamed suddenly.

PSALM 7

(Shiggaion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite.)

O Lord my God, in thee do I put my trust; save me from all them that persecute me, and deliver me; lest the enemy tear my soul like a lion, rending it in pieces, while there is none to deliver. O Lord my God, if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy) let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

Arise, O Lord, in thine anger, lift up thyself because of the rage of mine enemies; and awake for me to the judgment that thou hast commanded. So shall the congregation of the people compass thee about; for their sakes therefore return thou on high. The Lord shall judge the people; judge me, O Lord, according

to my righteousness, and according to mine integrity that is in me. Oh let the wickedness of the wicked come to an end; but establish the just; for the righteous God trieth the hearts and reins. My defence is of God, which saveth the upright in heart. God judgeth the righteous, and God is angry with the wicked every day. If the enemy turn not, he will whet his sword; he hath bent his bow, and made it ready; he hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors. Behold, the enemy travaileth with iniquity, and hath conceived mischief, and brought forth falsehood; he made a pit, and digged it, and is fallen into the ditch which he made; his mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

I will praise the Lord according to his righteousness; and will sing praise to the name of the Lord most high.

PSALM 8

(To the chief musician upon Gittith [musical instruments of Gath]; a psalm of David.)

O Lord our Lord, how excellent is thy name in all the earth! who hast set his glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him; and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!

PSALM 9

(To the chief musician upon Muth-labben; a psalm of David.)

I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works; I will be glad and rejoice in thee; I will sing praise to thy name, O thou most High.

When mine enemies are turned back, they shall fall and perish at thy presence. For thou hast maintained my right and my cause; thou satest in the throne judging right. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever. O thou enemy, destructions are come to a perpetual end, and thou hast destroyed cities; their memorial is perished with them. But the Lord shall endure forever; he hath prepared his throne for judgment; and he shall judge the world in righteousness; he shall minister judgment to the people in uprightness. The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that

know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee. Sing praises to the Lord, which dwelleth in Zion; declare among the people his doings. When he remembereth inquisition for blood, he remembereth them; he forgetteth not the cry of the humble.

Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me. Thou that liftest me up from the gates of death; that I may shew forth all thy praise in the gates of the daughter of Zion; I will rejoice in thy salvation. The heathen are sunk down in the pit which they made, in the net which they hid is their own foot taken. The Lord is known by the judgment which he executeth; the wicked is snared in the work of his own hands. Higgaion. Selah. The wicked shall be turned into hell, and all the nations that forget God. For the needy shall not alway be forgotten, the expectation of the poor shall not perish for ever.

Arise, O Lord; let not man prevail; let the heathen be judged in thy sight. Put them in fear, O Lord, that the nations may know themselves to be but men. Selah.

PSALM 10

Why standest thou afar off, O Lord? Why hidest thou thyself in times of trouble? The wicked in his pride doth persecute the poor; let them be taken in the devices that they have imagined. For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth. The wicked, through the pride of his countenance, will not seek after God; God is not in all his thoughts; his ways are always grievous. Thy judgments are far above out of the sight of the wicked; as for all his enemies, he puffeth at them. He hath said in his heart, I shall not be moved; for I shall never be in adversity; his mouth is full of cursing and deceit and fraud; under his tongue is mischief and vanity. He sitteth in the lurking places of the villages; in the secret places doth he murder the innocent; his eyes are privily set against the poor. He lieth in wait secretly as a lion in his den, he lieth in wait to catch the poor; he doth catch the poor, when he draweth him into his net. He croucheth, and lowereth himself, that the poor may fall by his strong ones. He hath said in his heart: God hath forgotten; he hideth his face; he will never see it.

Arise, O Lord, O God, lift up thine hand; forget not the humble. Wherefore doth the wicked contemn God, saying in his heart: Thou wilt not require it; thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand. The poor committeth himself unto thee; thou art the helper of the fatherless; break thou the arm of the wicked and the evil man; seek out his wickedness till thou find none; the Lord is King for ever and ever; the heathen are perished out of his land. Lord, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear; to judge the fatherless and the oppressed, that the man of the earth may no more oppress.

PSALM 11

(To the chief musician; a psalm of David.)

In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain? For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. If the foundations be destroyed, what can the righteous do? The Lord is in his holy temple, the Lord's throne is in heaven; his eyes behold, his eyelids try the children of men. The Lord trieth the righteous; but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright.

PSALM 12

(To the chief musician upon Sheminith [the eighth key, or the lower octave]; a psalm of David.)

Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity every one with his neighbour; with flattering lips and with a double heart do they speak. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things, saying: With our tongue will we prevail; our lips are our own; who is lord over us? For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him. The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever. The wicked walk on every side, when the vilest men are exalted.

PSALM 13

(To the chief musician; a psalm of David.)

How long wilt thou forget me, O Lord? For ever? How long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? How long shall mine enemy be exalted over me? Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death; lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved. But I have trusted in thy mercy; my heart shall rejoice in thy salvation. I will sing unto the Lord, because he hath dealt bountifully with me.

PSALM 14

(To the chief musician; a psalm of David.)

The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked

down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord. There were they in great fear; for God is in the generation of the righteous. Ye have shamed the counsel of the poor and the righteous, because the Lord is his refuge. Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

PSALM 15

(A psalm of David.)

Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart; he that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour; in whose eyes a vile person is contemned, but he honoureth them that fear the Lord; he that sweareth to his own hurt, and changeth not; he that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

PSALM 16

(Michtam of David.)

Preserve me, O God, for in thee do I put my trust. O my soul, thou hast said unto the Lord, Thou art my Lord; my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight. Their sorrows shall be multiplied that hasten after another god; their drink offerings of blood will I not offer, nor take up their names into my lips. The Lord is the portion of mine inheritance and of my cup; thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord, who hath given me counsel; my reins also instruct me in the night seasons. I have set the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and I rejoice in my glory; my flesh also shall rest in hope; for thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the Path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

PSALM 17

(A prayer of David.)

Hear the right, O Lord, attend unto my cry; give ear unto my prayer, that goeth not out of feigned lips. Let my sentence come forth from thy presence;

let thine eyes behold the things that are equal. Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress. Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer. Hold up my goings in thy paths, that my footsteps slip not. I have called upon thee, for thou wilt hear me, O God; incline thine ear unto me, and hear my speech; shew thy marvellous lovingkindness, O thou that savest by thy right hand, them which put their trust in thee from those that rise up against them. Keep me as the apple of the eye, hide me under the shadow of thy wings, from the wicked that oppress me, from my deadly enemies, who compass me about. They are inclosed in their own fat; with their mouth they speak proudly. They have now compassed us in our steps; they have set their eyes bowing down to the earth; like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places. Arise, O Lord, disappoint him, cast him down; deliver my soul from the wicked, which is thy sword; from men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure; they are full of children and leave the rest of their substance to their babes.

As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness.

PSALM 18

(To the chief musician; a psalm of David, a servant of the Lord, who spake unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul; and he said:)

I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine enemies. The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about; the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God; he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it. He bowed the heavens also, and came down; and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick cloud passed, hail stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from them which hated me; for they were too strong for me. They prevented me in the day of my calamity, but the Lord was my stay. He brought me forth also into a large place; he delivered me, because he delighted in me. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright; with the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward. For thou wilt save the afflicted people; but wilt bring down high looks. For thou wilt light my candle; the Lord my God will enlighten my darkness. For by thee I have run through a troop; and by my God have I leaped over a wall.

As for God, his way is perfect; and the word of the Lord is tried; he is a buckler to all those that trust in him. For who is God save the Lord? Or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms.

Thou hast also given me the shield of thy salvation; and thy right hand hath holden me up, and thy gentleness hath made me great. Thou hast enlarged my steps under me, that my feet did not slip. I have pursued mine enemies, and overtaken them; neither did I turn again till they were consumed. I have wounded them that they were not able to rise; they are fallen under my feet. For thou hast girded me with strength unto the battle; thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies; that I might destroy them that hate me. They cried, but there was none to save them; even unto the Lord, but he answered them not. Then did I beat them small as the dust before the wind; I did cast them out as the dirt in the streets. Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen; a people whom I have not known shall serve me. As soon as they hear of me, they shall obey me; the strangers shall submit themselves unto me. The strangers shall fade away, and be afraid out of their close places.

The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted. It is God that avengeth me, and subdueth the people under me. He delivereth me from mine enemies; yea, thou liftest me up above those that rise up against me; thou hast delivered me from the violent man. Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name. Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

PSALM 19

(To the chief musician; a psalm of David.)

The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the Sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward. Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength, and my Redeemer.

PSALM 20

(To the chief musician; a psalm of David.)

The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offerings, and accept thy burnt sacrifice; Selah. Grant thee according to thine own heart, and fulfil all thy counsel. We will rejoice in thy salvation, and in the name of our God we will set up our banners; the Lord fulfil all thy petitions. Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand. Some trust in chariots, and some in horses; but we will remember the name of the Lord our God. They are brought down and fallen; but we are risen, and stand upright. Save, Lord; let the King hear us when we call.

PSALM 21

(To the chief musician; a psalm of David.)

The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice! Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah. For thou preventest him with the blessings of goodness; thou settest a crown of pure gold on his head. He asked life of thee, and thou gavest it him, even length of days for ever and ever. His glory is great in thy salvation; honour and majesty hast thou laid upon him. For

thou hast made him most blessed for ever; thou hast made him exceeding glad with thy countenance. For the king trusteth in the Lord, and through the mercy of the Most High he shall not be moved. Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall devour them. Their fruit shalt thou destroy from the earth, and their seed from among the children of men. For they intended evil against thee; they imagined a mischievous device, which they are not able to perform. Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them. Be thou exalted, Lord, in thine own strength; so will we sing and praise thy power.

PSALM 22

(To the chief musician upon Aijeleth Shahar [musical instruments of the city of Aijalon]; a psalm of David.)

My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee; they trusted, and thou didst deliver them. They cried unto thee, and were delivered; they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh to scorn; they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him; let him deliver him, seeing he delighted in him. But thou art he that took me out of the womb; thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb; thou art my God from my mother's belly. Be not far from me; for trouble is near; for there is none to help. Many bulls have compassed me; strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and my feet. I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O Lord; O my strength, haste thee to help me. Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth; for thou hast heard me from the horns of the unicorns. I will declare thy name unto my brethren; in the midst of the congregation will I praise thee. Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. My praise shall be of thee in the great congregation; I will pay my vows before them that fear him. The meek shall eat and be satisfied; they shall praise the Lord that seek him; your heart shall live for ever. All the ends of the world shall

remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations. All they that be fat upon earth shall eat and worship; all they that go down to the dust shall bow before him; and none can keep alive his own soul. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

PSALM 23

(A psalm of David.)

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

PSALM 24

(A psalm of David.)

The earth is the Lord's and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah.

PSALM 25

(A psalm of David.)

Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee; let me not be ashamed, let not mine enemies triumph over me. Yea, let none that wait on thee be ashamed; let them be ashamed which transgress without cause. Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have

been ever of old. Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me for thy goodness' sake, O Lord. Good and upright is the Lord; therefore will he teach sinners in the way. The meek will he guide in judgment; and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies. For thy name's sake, O Lord, pardon mine iniquity; for it is great. What man is he that feareth the Lord? Him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord is with them that fear him; and he will shew them his covenant. Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net. Turn thee unto me, and have mercy upon me; for I am desolate and afflicted. The troubles of my heart are enlarged; O bring thou me out of my distresses. Look upon mine affliction and my pain; and forgive all my sins. Consider mine enemies; for they are many; and they hate me with cruel hatred. O keep my soul, and deliver me; let me not be ashamed; for I put my trust in thee. Let integrity and uprightness preserve me; for I wait on thee. Redeem Israel, O God, out of all his troubles.

PSALM 26

(A psalm of David.)

Judge me, O Lord; for I have walked in mine integrity; I have trusted also in the Lord; therefore I shall not slide. Examine me, O Lord, and prove me; try my reins and my heart. For thy lovingkindness is before mine eyes; and I have walked in thy truth. I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and wil not sit with the wicked. I will wash mine hands in innocency; so will I compass thine altar, O Lord; that I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth. Gather not my soul with sinners, nor my life with bloody men; in whose hands is mischief, and their right hand is full of bribes. But as for me, I will walk in mine integrity; redeem me, and be merciful unto me. My foot standeth in an even place; in the congregations will I bless the Lord.

PSALM 27

(A psalm of David.)

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion; in

the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord. Hear, O Lord, when I cry with my voice; have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Hide not thy face far from me; put not thy servant away in anger; thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies; for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord.

PSALM 28

(A psalm of David.)

Unto thee will I cry, O Lord my rock; be not silent to me, lest, if thou be silent to me, I become like them that go down into the pit. Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle. Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts. Give them according to their deeds, and according to the wickedness of their endeavours; give them after the work of their hands; render to them their desert. Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up. Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped. Therefore my heart greatly rejoiceth, and with my song will I praise him. The Lord is their strength, and he is the saving strength of his anointed. Save thy people, and bless thine inheritance; feed them also, and lift them up for ever.

PSALM 29

(A psalm of David.)

Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters; the God of glory thundereth; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty; the voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon; he maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn; the voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh; the voice of the Lord maketh the hinds to calve, and discovereth the forests; and in his temple doth every one

speak of his glory. The Lord sitteth upon the flood; yea, the Lord sitteth 1
King for ever. The Lord will give strength unto his people; the Lord will bless 2
his people with peace. 3

PSALM 30

(A psalm at the dedication of the house of David.)

I will extol thee, O Lord; for thou hast lifted me up, and hast not made 4
my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast 5
healed me. O Lord, thou hast brought up my soul from the grave; thou hast kept 6
me alive, that I should not go down to the pit. Sing unto the Lord, O ye saints 7
of his, and give thanks at the remembrance of his holiness. For his anger 8
endureth but a moment; in his favour is life; weeping may endure for a night, 9
but joy cometh in the morning. And in my prosperity I said, I shall never be 10
moved. Lord, by thy favour thou hast made my mountain to stand strong, thou 11
didst hide thy face, and I was troubled. I cried to thee, O Lord; and unto 12
the Lord I made supplication. What profit is there in my blood, when I go down 13
to the pit? Shall the dust praise thee? Shall it declare thy truth? Hear, 14
O Lord, and have mercy upon me; Lord, be thou my helper. Thou hast turned for 15
me my mourning into dancing; thou hast put off my sackcloth, and girded me with 16
gladness; to the end that my glory may sing praise to thee, and not be silent. 17
O Lord my God, I will give thanks unto thee for ever. 18

PSALM 31

(To the chief musician; a psalm of David.)

In thee, O Lord, do I put my trust; let me never be ashamed; deliver me 19
in thy righteousness. Bow down thine ear to me; deliver me speedily; be thou 20
my strong rock, for an house of defence to save me. For thou art my rock and 21
my fortress; therefore for thy name's sake lead me, and guide me. Pull me out 22
of the net that they have laid privily for me, for thou art my strength. Into 23
thine hand I commit my spirit; thou hast redeemed me, O Lord God of truth. I 24
have hated them that regard lying vanities, but I trust in the Lord. I will 25
be glad and rejoice in thy mercy, for thou hast considered my trouble; thou 26
hast known my soul in adversities, and hast not shut me up into the hand of 27
the enemy; thou hast set my feet in a large room. 28

Have mercy upon me, O Lord, for I am in trouble; mine eye is consumed with 29
grief, yea, my soul and my belly. For my life is spent with grief, and my years 30
with sighing; my strength faileth because of mine iniquity, and my bones are 31
consumed. I was a reproach among all mine enemies, but especially among my 32
neighbours, and a fear to mine acquaintance; they that did see me without fled 33
from me. I am forgotten as a dead man out of mind; I am like a broken vessel. 34
For I have heard the slander of many; fear was on every side; while they took 35
counsel together against me, they devised to take away my life. But I trusted 36
in thee, O Lord; I said, Thou art my God. My times are in thy hand; deliver 37
me from them that persecute me. Make thy face to shine upon thy servant; save 38

me for thy mercies' sake. Let me not be ashamed, O Lord; for I have called upon thee; let the wicked be ashamed, and let them be silent in the grave. Let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous.

Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the Lord; for he hath shewed me his marvellous kindness in a strong city. For I said in my haste, I am cut off from before thine eyes; nevertheless thou heardest the voice of my supplications when I cried unto thee. O love the Lord, all ye his saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

PSALM 32

(A psalm of David, Maschil.)

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. When I kept silence (meaning, not proclaiming thy words) my bones waxed old through my roaring all the day long; for day and night thy hand was heavy upon me; now, my moisture is turned into the drought of summer (meaning, I sweat no more). Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found; surely in the floods of great waters they shall not come nigh unto him; thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. I will instruct thee (ye righteous and upright) and teach thee in the way which thou shalt go; I will guide thee with mine eye; be ye not as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle, lest they come near unto thee; many sorrows shall be to the wicked, but he that trusteth in the Lord, mercy shall compass him about; be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart.

PSALM 33

Rejoice in the Lord, O ye righteous, for praise is comely for the upright. Praise the Lord with harp; sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skillfully with a loud noise. For the word of the Lord is right and all his works are done in truth. He loveth righteousness and judgment; the earth is full of the goodness of the Lord. By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses. Let all the earth fear the Lord; let

all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast. The Lord bringeth the counsel of the heathen to nought; he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance. The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works. There is no king saved by the multitude of an host; a mighty man is not delivered by much strength; an horse is a vain thing for safety, neither shall he deliver any by his great strength. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord; he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us, according as we hope in thee.

PSALM 34

(A psalm of David, after he had changed his behavior
before Abimelech; who drove him away, and he departed.)

I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears. They looked unto him, and were lightened; and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good; blessed is the man that trusteth in him. O fear the Lord, ye his saints; for there is no want to them that fear him. The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing.

Come, ye children, hearken unto me; I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous; but the Lord delivereth him out of them all. He keepeth all his bones, not one of them is broken. Evil shall slay the wicked; and they that hate the righteous shall be desolate. The Lord redeemeth the souls of his servants; and none of them that trust in him shall be desolate.

PSALM 35

(A psalm of David.)

Plead my cause, O Lord, with them that strive with me; fight against them that fight against me; take hold of shield and buckler, and stand up for mine help; draw out also the spear, and stop the way against them that persecute me; say unto my soul, I am thy salvation. Let them be confounded and put to shame that seek after my soul; let them be turned back and brought to confusion that devise my hurt. Let them be as chaff before the wind, and let the angel of the Lord chase them; let their way be dark and slippery; and let the angel of the Lord persecute them. For without cause have they hid for me their net in a pit, which without cause they have digged for my soul. Let destruction come upon him unawares; and let his net that he hath hid catch himself; into that very destruction let him fall. And my soul shall be joyful in the Lord; it shall rejoice in his salvation. All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him? False witnesses did rise up; they laid to my charge things that I knew not. They rewarded me evil for good to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth; I humbled my soul with fasting; and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother; I bowed down heavily, as one that mourneth for his mother. But in mine adversity they rejoiced, and gathered themselves together; yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not; with hypocritical mockers in feasts, they gnashed upon me with their teeth. Lord, how long wilt thou look on? Rescue my soul from their destruction, my darling (only life) from the lions. I will give thee thanks in the great congregation; I will praise thee among much people. Let not them that are mine enemies wrongfully rejoice over me, neither let them wink with the eye that hate me without a cause. For they speak not peace; but they devise deceitful matters against them that are quiet in the land. Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it. This thou hast seen, O Lord; keep not silence; O Lord, be not far from me. Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord. Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me. Let them not say in their hearts, Ah, so would we have it; let them not say; We have swallowed him up! Let them be ashamed and brought to confusion together that rejoice at mine hurt; let them be clothed with shame and dishonour that magnify themselves against me; let them shout for joy, and be glad, that favour my righteous cause; yea, let them say continually, Let the Lord be magnified, Which hath pleasure in the prosperity of his servant. And my tongue shall speak of thy righteousness and of thy praise all the day long.

PSALM 36

(To the chief musician, a psalm of David.)

The transgression of the wicked saith within my heart, that there is no fear of God before his eyes. For he flattereth himself in his own eyes, until

his iniquity be found to be hateful. The words of his mouth are iniquity and deceit; he hath left off to be wise, and to do good; he deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.

Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep; O Lord, thou preservest man and beast. How excellent is thy lovingkindness, O God! Therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; in thy light shall we see light. O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart. Let not the foot of pride come against me, and let not the hand of the wicked remove me. There are the workers of iniquity fallen; they are cast down, and shall not be able to rise.

PSALM 37

(A psalm of David.)

Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil. For evildoers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him, for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken. A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked shall be broken, but the Lord upholdeth the righteous. The Lord knoweth the days of the upright, and their inheritance shall be for ever. They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall be consumed; into smoke shall they be consumed away. The wicked borroweth, and payeth not again; but the righteous sheweth mercy, and giveth. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. The steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand.

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed. Depart from evil, and do good; and dwell for evermore. For the Lord loveth judgment, and forsaketh not his saints, they are preserved for ever; but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide. The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it. I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not; yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright; for the end of that man is peace. But the transgressors shall be destroyed together; the end of the wicked shall be cut off. But the salvation of the righteous is of the Lord; he is their strength in the time of trouble. And the Lord shall help them, and deliver them; he shall deliver them from the wicked, and save them, because they trust in him.

PSALM 38

(A psalm of David.)

O Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head, as an heavy burden they are too heavy for me; my wounds stink and are corrupt because of my foolishness; I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease, and there is no soundness in my flesh. I am feeble and sore broken; I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me; as for the light of mine eyes, it also is gone from me. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. They also that seek after my life lay snares for me; and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are not reproofs. For in thee, O Lord, do I hope; thou wilt hear, O Lord my God. For I said, Hear me, lest otherwise they should rejoice over me; when my foot slippeth, they magnify themselves against me. For I am ready to halt, and my sorrow is continually before me; for I will declare mine iniquity; I will be sorry for my sin. But mine enemies are lively, and they are strong; and they that hate me wrongfully are multiplied. They also that render evil for good are mine adversaries; because I follow the thing that good is. Forsake me not, O Lord; O my God, be not far from me. Make haste to help me, O Lord my salvation.

PSALM 39

(A psalm of David.)

I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked are before me. I was dumb with silence, I held my peace, even from good; and my sorrow was stirred. My heart was hot within me, while I was musing the fire burned; then spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee; verily every man at his best state is altogether vanity. Selah. Surely every man walketh in a vain shew; surely they are disquieted in vain; he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? My hope is in thee. Deliver me from all my transgressions; make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me; I am consumed by the blow of thine hand. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth; surely every man is vanity. Selah.

Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence, and be no more.

PSALM 40

(To the chief musician, a psalm of David.)

I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord. Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered. Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt offering and sin offering hast thou not required. Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart. I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy lovingkindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord; let thy lovingkindness and thy truth continually preserve me. For innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head, therefore my heart faileth me. Be pleased, O Lord, to deliver me; O Lord, make haste to help me. Let

them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil. Let them be desolate for a reward of their shame that say unto me, Aha, aha. Let all those that seek thee rejoice and be glad in thee; let such as love thy salvation say continually, The Lord be magnified. But I am poor and needy; yet the Lord thinketh upon me; thou art my help and my deliverer; make no tarrying, O my God.

PSALM 41

(To the chief musician, a psalm of David.)

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness. I said, Lord, be merciful unto me, heal my soul; for I have sinned against thee. Mine enemies speak evil of me, When shall he die, and his name perish? And if he come to see me, he speaketh vanity; his heart gathereth iniquity to itself; when he goeth abroad, he telleth it. All that hate me whisper together against me; against me do they devise my hurt. An evil disease, say they, cleaveth fast unto him; and now that he lieth he shall rise up no more. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. But thou, O Lord, be merciful unto me, and raise me up, that I may requite them. By this I know that thou favourest me, because mine enemy doth not triumph over me. And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever. Blessed be the Lord God of Israel from everlasting to everlasting. Amen, and Amen.

PSALM 42

(To the chief musician, Maschil, for the sons of Korah.)

As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God? When I remember these things, I pour out my soul in me; for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day. Why art thou cast down, O my soul? And why are thou disquieted in me? Hope thou in God; for I shall yet praise him for the help of his countenance. O my God, my soul is cast down within me; therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me. Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life. I will say unto God my rock, Why hast thou forgotten me? Why go I mourning

because of the oppression of the enemy? As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God? Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.

PSALM 43

Judge me, O God, and plead my cause against an ungodly nation; O deliver me from the deceitful and unjust man. For thou art the God of my strength; why dost thou cast me off? Why go I mourning because of the oppression of the enemy? O send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy; yea, upon the harp will I praise thee, O God my God. Why art thou cast down, O my soul? And why art thou disquieted within me? Hope in God; for I shall yet praise him, who is the health of my countenance, and my God.

PSALM 44

(To the chief musician, Maschil, for the sons of Korah.)

We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. Thou art my King, O God; command deliverances for Jacob. Through thee will we push down our enemies; through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me; but thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise thy name for ever. Selah. But thou hast cast off, and put us to shame; and goest not forth with our armies; thou makest us to turn back from the enemy, and they which hate us spoil for themselves. Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen. Thou sellest thy people for nought, and dost not increase thy wealth by their price. Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us. Thou makest us a byword among the heathen, a shaking of the head among the people. My confusion is continually before me, and the shame of my face hath covered me; for the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger. All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant. Our heart is not turned back, neither have our steps declined from thy way; though thou hast sore broken us in the place of dragons, and covered us with the shadow of death. If we have forgotten the name of our God, or stretched out our hands to a strange god, shall not God search this out? For he knoweth the secrets of the heart. Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter. Awake, why sleepest thou,

O Lord? Arise, cast us not off for ever. Wherefore hidest thou thy face, and forgettest our affliction and our oppression? For our soul is bowed down to the dust; our belly cleaveth unto the earth. Arise for our help, and redeem us for thy mercies' sake.

PSALM 45

(To the chief musician, Maschil, upon Shoshannim, for the sons of Korah; a song of loves.)

My heart is stirred over a good matter; I speak of the things which I have made touching the king; my tongue is the pen of a ready writer. Thou art fairer than the children of men; grace is poured into thy lips, therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. Kings' daughters were among thy honourable women; upon thy right hand did stand the queen in gold of Ophir. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty; for he is thy lord; and worship thou him. And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour. The king's daughter is all glorious within, her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework; the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the king's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever.

PSALM 46

(To the chief musician for the sons of Korah; a song upon Alamoth [stringed instruments suited for the maidens.])

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof. Selah.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early. The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted.

The Lord of Hosts is with us; the God of Jacob is our refuge. Selah. 1
Come, behold the works of the Lord, what desolations he hath made in the 2
earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, 3
and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, 4
and know that I am God; I will be exalted among the heathen, I will be exalted 5
in the earth. The Lord of Hosts is with us; the God of Jacob is our refuge. 6
Selah. 7

PSALM 47

(To the chief musician; a psalm for the sons of Korah.)

O clap your hands, all ye people; shout unto God with the voice of triumph. 8
For the Lord most high is terrible; he is a great King over all the earth. He 9
shall subdue the people under us, and the nations under our feet. He shall 10
choose our inheritance for us, the excellency of Jacob whom he loved. Selah. 11
God is gone up with a shout, the Lord with the sound of a trumpet. Sing 12
praises to God, sing praises; sing praises unto our King, sing praises. For 13
God is the King of all the earth; sing ye praises with understanding. God 14
reigneth over the heathen; God sitteth upon the throne of his holiness. The 15
princes of the people are gathered together, even the people of the God of 16
Abraham; for the shields of the earth belong unto God; he is greatly exalted. 17

PSALM 48

(A psalm for the sons of Korah.)

Great is the Lord, and greatly to be praised in the city of our God, in 18
the mountain of his holiness. Beautiful for situation, the joy of the whole 19
earth is mount Zion, on the sides of the north, the city of the great King. 20
God is known in her palaces for a refuge. For, lo, the kings were assembled, 21
they passed by together. They saw it, and so they marvelled; they were troubled, 22
and hasted away. Fear took hold upon them there, and pain, as of a woman in 23
travail. Thou breakest the ships of Tarshish with an east wind. As we have 24
heard, so have we seen in the city of our God; God will establish it for ever. 25
Selah. 26
We have thought of thy lovingkindness, O God, in the midst of thy temple. 27
According to thy name, O God, so is thy praise unto the ends of the earth; thy 28
right hand is full of righteousness. Let mount Zion rejoice, let the daughters 29
of Judah be glad, because of thy judgments. Walk about Zion, and go round about 30
her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; 31
that ye may tell it to the generation following. For this God is our God for 32
ever and ever; he will be our guide even unto death. 33

PSALM 49

(To the chief musician; a psalm for the sons of Korah.)

Hear this, all ye people, give ear, all ye inhabitants of the world; both 34
low and high, rich and poor, together. My mouth shall speak of wisdom; and the 35

meditation of my heart shall be of understanding. I will incline mine ear to a parable; I will open my dark saying upon the harp. Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about? They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him (for the redemption of their soul is precious, and it ceaseth for ever) that he should still live for ever, and not see corruption. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honour abideth not; he is like the beasts that perish. This their way is their folly; yet their posterity approve their sayings. Selah. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave, for he shall receive me. Selah. Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away; his glory shall not descend after him. Though while he lived he blessed his soul; and men will praise thee, when thou doest well to thyself. He shall go to the generation of his fathers; they shall never see light. Man that is in honour, and understandeth not, is like the beasts that perish.

PSALM 50

(A psalm of Asaph.)

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself. Selah. Hear, O my people, and I will speak, O Israel, and I will testify against thee; I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats?

Offer unto God thanksgiving; and pay thy vows unto the Most High; and call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest

thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I shew the salvation of God.

PSALM 51

(To the chief musician; a psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.)

Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness. Lord, open thou my lips and my mouth shall shew forth thy praise. For thou desirest not a sacrifice; else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then shall they offer bullocks upon thine altar.

PSALM 52

(To the chief musician, Maschil; a psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.)

Why boastest thou thyself in mischief, O mighty man? The goodness of God endureth continually. Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully. Thou lovest evil more than good; and lying rather than to speak righteousness. Selah. Thou lovest all devouring words, O thou deceitful tongue. God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living.

Selah. The righteous also shall see, and fear, and shall laugh at him; Lo, this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness! But I am like a green olive tree in the house of God; I trust in the mercy of God for ever and ever. I will praise thee for ever, because thou hast done it, and I will wait on thy name; for it is good before thy saints.

PSALM 53

(To the chief musician, Maschil, upon Mahalath; a psalm of David.)

The fool hath said in his heart, There is no God. Corrupt are they and have done abominable iniquity; there is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no, not one. Have the workers of iniquity no knowledge? Who eat up my people as they eat bread; they have not called upon God. There were they in great fear, where no fear was; for God hath scattered the bones of him that encampeth against thee; thou hast put them to shame, because God hath despised them. Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

PSALM 54

(To the chief musician, Maschil, on Neginoth; a psalm of David, when the Ziphim came and said to Saul, Doth not David hide himself with us?)

Save me, O God, by thy name, and judge me by thy strength. Hear my prayer, O God; give ear to the words of my mouth. For strangers are risen up against me, and oppressors seek after my soul; they have not set God before them. Selah. Behold, God is mine helper; the Lord is with them that uphold my soul. He shall reward evil unto mine enemies, cut them off in thy truth. I will freely sacrifice unto thee; I will praise thy name, O Lord; for it is good. For he hath delivered me out of all trouble, and mine eye hath seen his desire upon mine enemies.

PSALM 55

(To the chief musician, Maschil, on Neginoth; a psalm of David.)

Give ear to my prayer, O my God; and hide not thyself from my supplication. Attend unto me, and hear me; I mourn in my complaint, and make a noise; because of the voice of the enemy, because of the oppression of the wicked; for they cast iniquity upon me, and in wrath they hate me. My heart is sore pained within me; and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, Oh that I had wings like a dove! For then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. Selah.

I would hasten my escape from the windy storm and tempest. Destroy, O Lord, and divide their tongues; for I have seen violence and strife in the city. Day and night they go about it upon the walls thereof; mischief also and sorrow are in the midst of it. Wickedness is in the midst thereof; deceit and guile depart not from her streets. For it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company. Let death seize upon them, and let them go down quick into hell; for wickedness is in their dwellings, and among them. As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice. He hath delivered my soul in peace from the battle that was against me; for there were many with me. God shall hear, and afflict them, even he that abideth of old. Selah.

Because they have no changes, therefore they fear not God. He hath put forth his hands against such as be at peace with him; he hath broken his covenant; the words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords. Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved. But thou, O God, shalt bring them down into the pit of destruction; bloody and deceitful men shall not live out half their days; but I will trust in thee.

PSALM 56

(To the chief musician upon Jonath-elem-rechokim;
michtam of David, when the Philistines took him in Gath.)

Be merciful unto me, O God, for man would swallow me up; he fighting daily oppresseth me. Mine enemies would daily swallow me up, for they be many that fight against me, O thou Most High. What time I am afraid, I will trust in thee. In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.

Every day they wrest my words, all their thoughts are against me for evil. They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul. Shall they escape by iniquity? In thine anger cast down the people, O God. Thou tellest my wanderings; put thou my tears into thy bottle; are they not in thy book? When I cry unto thee, then shall mine enemies turn back; this I know, for God is for me. In God will I praise his word; in the Lord will I praise his word. In God have I put my trust; I will not be afraid what man can do unto me. Thy vows are upon me, O God; I will render praises unto thee, for thou hast delivered my soul from death; wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

PSALM 57

(To the chief musician, Al-taschith;
michtam of David, when he fled from Saul in the cave.)

Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. I will cry unto God most high, unto God that performeth all things for me. He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth. My soul is among lions; and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword. Be thou exalted, O God, above the heavens; let thy glory be above all the earth. They have prepared a net for my steps, my soul is bowed down; they have digged a pit before me, into the midst whereof they are fallen themselves. Selah. My heart is fixed, O God, my heart is fixed; I will sing and give praise. Awake up, my glory; awake, psaltery and harp; I myself will awake early. I will praise thee, O Lord, among the people; I will sing unto thee among the nations. For thy mercy is great unto the heavens, and thy truth unto the clouds. Be thou exalted, O God, above the heaven; let thy glory be above all the earth.

PSALM 58

(To the chief musician, Al-taschith; michtam of David.)

Do ye indeed speak righteousness, O congregation? Do ye judge uprightly, O ye sons of men? Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth. The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers, charming never so wisely. Break their teeth, O God, in their mouth; break out the great teeth of the young lions, O Lord. Let them melt away as waters which run continually; when he bendeth his bow to shoot his arrows, let them be as cut in pieces. As a snail which melteth, let every one of them pass away; like the untimely birth of a woman, that they may not see the sun. Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath. The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked, so that a man shall say, Verily there is a reward for the righteous; verily he is a God that judgeth in the earth.

PSALM 59

(To the chief musician, Al-taschith;
michtam of David; when Saul sent, and they watched the house to kill him.)

Deliver me from mine enemies, O my God; defend me from them that rise up against me. Deliver me from the workers of iniquity, and save me from bloody men. For, lo, they lie in wait for my soul; the mighty are gathered against

me; not for my transgression, nor for my sin, O Lord. They run and prepare themselves without my fault; awake to help me, and behold. Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen; be not merciful to any wicked transgressors. Selah.

They return at evening; they make a noise like a dog, and go round about the city. Behold, they belch out with their mouth; swords are in their lips; for who, say they, doth hear? But thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision. Because of his strength will I wait upon thee, for God is my defence. The God of my mercy shall prevent me; God shall let me see my desire upon mine enemies. Slay them not, lest my people forget; scatter them by thy power, and bring them down, O Lord our shield. For the sin of their mouth and the words of their lips let them even be taken in their pride; and for cursing and lying which they speak. Consume them in wrath, consume them, that they may not be; and let them know that God ruleth in Jacob unto the ends of the earth. Selah. And at evening let them return; and let them make a noise like a dog, and go round about the city. Let them wander up and down for meat, and grudge if they be not satisfied. But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning; for thou hast been my defence and refuge in the day of my trouble. Unto thee, O my strength, will I sing; for God is my defence, and the God of my mercy.

PSALM 60

O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again. Thou hast made the earth to tremble, thou hast broken it; heal the breaches thereof, for it shaketh. Thou hast shewed thy people hard things; thou hast made us to drink the wine of astonishment; thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah. That thy beloved may be delivered; save with thy right hand, and hear me. God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver; Moab is my washpot; over Edom will I cast out my shoe; Philistia, triumph thou because of me. Who will bring me into the strong city? Who will lead me into Edom? Wilt not thou, O God, which hadst cast us off? And thou, O God, which didst not go out with our armies? Give us help from trouble, for vain is the help of man. Through God we shall do valiantly; for he it is that shall tread down our enemies.

PSALM 61

(To the chief musician upon Neginah; a psalm of David.)

Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle for ever; I will trust in the covert of thy wings. Selah. For thou, O God, hast heard my vows, thou hast given me the heritage

of those that fear thy name. Thou wilt prolong the king's life, and his years as many generations. He shall abide before God for ever; O prepare mercy and truth, which may preserve him. So will I sing praise unto thy name for ever, that I may daily perform my vows.

PSALM 62

(To the chief musician, Jeduthun; a psalm of David.)

Truly my soul waiteth upon God; from him cometh my salvation. He only is my rock and my salvation; he is my defence; I shall not be greatly moved.

How long will ye imagine mischief against a man? Ye shall be slain, all of you, as a bowing wall shall ye be, and as a tottering fence. They only consult to cast him down from his excellency, they delight in lies; they bless with their mouth, but they curse inwardly. Selah.

My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation; he is my defence; I shall not be moved. In God is my salvation and my glory; the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him, God is a refuge for us. Selah.

Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity. Trust not in oppression, and become not vain in robbery; if riches increase, set not your heart upon them. God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his work.

PSALM 63

(A psalm of David, when he was in the wilderness of Judah.)

O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy lovingkindness is better than life, my lips shall praise thee. Thus will I bless thee while I live; I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee; thy right hand upholdeth me. But those that seek my soul to destroy it, shall go into the lower parts of the earth; they shall fall by the sword; they shall be a portion for foxes. But the king shall rejoice in God; every one that sweareth by him shall glory; but the mouth of them that speak lies shall be stopped.

PSALM 64

(To the chief musician; a psalm of David.)

Hear my voice, O God, in my prayer; preserve my life from fear of the enemy. 1
Hide me from the secret counsel of the wicked; from the insurrection of the 2
workers of iniquity; who whet their tongue like a sword, and bend their bows 3
to shoot their arrows, even bitter words; that they may shoot in secret at the 4
perfect; suddenly do they shoot at him, and fear not. They encourage themselves 5
in an evil matter; they commune of laying snares privily; they say, Who shall 6
see them? They search out iniquities; they accomplish a diligent search; both 7
the inward thought of every one of them, and the heart, is deep. But God shall 8
shoot at them with an arrow; suddenly shall they be wounded. So they shall 9
make their own tongue to fall upon themselves; all that see them shall flee 10
away. And all men shall fear, and shall declare the work of God; for they shall 11
wisely consider of his doing. The righteous shall be glad in the Lord, and 12
shall trust in him; and all the upright in heart shall glory. 13

PSALM 65

(To the chief musician; a psalm of David.)

Praise waiteth for thee, O God, in Sion; and unto thee shall the vow be 14
performed. O thou that hearest prayer, unto thee shall all flesh come. 15
Iniquities prevail against me; as for our transgressions, thou shalt purge them 16
away. Blessed is the man whom thou choosest, and causest to approach unto thee, 17
that he may dwell in thy courts; we shall be satisfied with the goodness of 18
thy house, even of thy holy temple. By terrible things in righteousness wilt 19
thou answer us, O God of our salvation; who art the confidence of all the ends 20
of the earth, and of them that are afar off upon the sea; which by his strength 21
setteth fast the mountains, being girded with power; which stilleth the noise 22
of the seas, the noise of their waves, and the tumult of the people. 23
They also that dwell in the uttermost parts are afraid at thy tokens; thou 24
makest the outgoings of the morning and evening to rejoice; thou visitest the 25
earth, and waterest it; thou greatly enrichest it with the river of God, which 26
is full of water; thou preparest them corn, when thou hast so provided for it; 27
thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; 28
thou makest it soft with showers; thou blessest the springing thereof. 29
Thou crownest the year with thy goodness; and thy paths drop fatness; they 30
drop upon the pastures of the wilderness, and the little hills rejoice on every 31
side. The pastures are clothed with flocks; the valleys also are covered over 32
with corn; they shout for joy, they also sing. 33

PSALM 66

(To the chief musician; a psalm.)

Make a joyful noise unto God, all ye lands; sing forth the honour of his 34
name; make his praise glorious. Say unto God, How terrible art thou in thy 35

works! Through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.

Come and see the works of God; he is terrible in his doing toward the children of men; he turned the sea into dry land; they went through the flood on foot; there did we rejoice in him. He ruleth by his power for ever; his eyes behold the nations; let not the rebellious exalt themselves. Selah.

O bless our God, ye people, and make the voice of his praise to be heard; which holdeth our soul in life, and suffereth not our feet to be moved. For thou, O God, hast proved us; thou hast tried us, as silver is tried. Thou broughtest us into the net; thou laidst affliction upon our loins. Thou hast caused men to rise over our heads; we went through fire and through water; but thou broughtest us out into a wealthy place. I will go into thy house with burnt offerings; I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble. I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me; but verily God hath heard me; he hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me.

PSALM 67

(To the chief musician on Neginoth; a psalm.)

God be merciful unto us, and bless us; and cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Selah. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him.

PSALM 68

(To the chief musician; a psalm of David.)

Let God arise, let his enemies be scattered; let them also that hate him flee before him. As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice. Sing unto God, sing praises to his name; extol him that rideth upon the heavens by his name Jehovah (or Jesus Christ), and rejoice before him. A father of the fatherless, and a judge of the widows, is God in his holy habitation. God setteth the solitary in families; he bringeth out those which are bound with chains; but the rebellious dwell in a dry land. O God, when thou wentest forth

before thy people, when thou didst march through the wilderness, Selah, the earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary. Thy congregation hath dwelt therein; thou, O God, hast prepared of thy goodness for the poor. The Lord gave the word; great was the company of those that published it. Kings of armies did flee apace; and she that tarried at home divided the spoil. Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

When the Almighty scattered kings in it, it was white as snow in Salmon. The hill of God is as the hill of Bashan; an high hill as the hill of Bashan. Why leap ye, ye high hills? This is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever. The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.

He that is our God is the God of salvation; and unto God the Lord belong the issues from death. But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses. The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea; that thy foot may be dipped in the blood in thine enemies, and the tongue of thy dogs in the same. They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary. The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels. Bless ye God in the congregations, even the Lord, from the fountain of Israel. There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali. Thy God hath commanded thy strength; strengthen, O God, that which thou hast wrought for us. Because of thy temple at Jerusalem, shall kings bring presents unto thee. Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver; scatter thou the people that delight in war. Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah.

To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice. Ascribe ye strength unto God; his excellency is over Israel, and his strength is in the clouds. O God, thou art terrible out of thy holy places; the God of Israel is he that giveth strength and power unto his people. Blessed be God.

PSALM 69

(To the chief musician upon Shoshannim; a psalm of David.)

Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods

before thy people, when thou didst march through the wilderness, Selah, the earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary. Thy congregation hath dwelt therein; thou, O God, hast prepared of thy goodness for the poor. The Lord gave the word; great was the company of those that published it. Kings of armies did flee apace; and she that tarried at home divided the spoil. Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

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PSALM 69

(To the chief musician upon Shoshannim; a psalm of David.)

Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods

overflow me. I am weary of my crying; my throat is dried; mine eyes fail while I wait for my God. They that hate me without a cause are more than the hairs of mine head; they that would destroy me, being mine enemies wrongfully, are mighty; then I restored that which I took not away. O God, thou knowest my foolishness; and my sins are not hid from thee. Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel. Because for thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. When I wept, and chastened my soul with fasting, that was to my reproach. I made sackcloth also my garment; and I become a proverb to them. They that sit in the gate speak against me; and I was the song of the drunkards. But as for me, my prayer is unto thee, O Lord, in an acceptable time; O God, in the multitude of thy mercy hear me, in the truth of thy salvation. Deliver me out of the mire, and let me not sink; let me be delivered from them that hate me, and out of the deep waters. Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. Hear me, O Lord; for thy lovingkindness is good; turn unto me according to the multitude of thy tender mercies. And hide not thy face from thy servant; for I am in trouble; hear me speedily. Draw nigh unto my soul, and redeem it; deliver me because of mine enemies. Thou hast known my reproach, and my shame, and my dishonour; mine adversaries are all before thee. Reproach hath broken my heart, and I am full of heaviness, and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. Let their table become a snare before them; and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate; and let none dwell in their tents. For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. Add iniquity unto their iniquity; and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous. But I am poor and sorrowful; let thy salvation, O God, set me up on high.

I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs. The humble shall see this, and be glad; and your heart shall live that seek God. For the Lord heareth the poor, and despiseth not his prisoners. Let the heaven and earth praise him, the seas, and every thing that moveth therein. For God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession. The seed also of his servants shall inherit it; and they that love his name shall dwell therein.

PSALM 70

(To the chief musician; a psalm of David.)

Make haste, O God, to deliver me, make haste to help me, O Lord. Let them be ashamed and confounded that seek after my soul; let them be turned backward, and put to confusion, that desire my hurt. Let them be turned back for a reward of their shame that say, Aha, aha. Let all those that seek thee rejoice and be glad in thee; and let such as love thy salvation say continually, Let God be magnified. But I am poor and needy; make haste unto me, O God; thou art my help and my deliverer, O Lord, make no tarrying.

PSALM 71

In thee, O Lord, do I put my trust; let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape; incline thine ear unto me, and save me. Be thou my strong habitation, whereunto I may continually resort; thou hast given commandment to save me; for thou art my rock and my fortress. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel men. For thou art my hope, O Lord God; thou art my trust from my youth. By thee have I been holden up from the womb; thou art he that took me out of my mother's bowels; my praise shall be continually of thee. I am as a wonder unto many; but thou art my strong refuge. Let my mouth be filled with thy praise and with thy honour all the day. Cast me not off in the time of old age; forsake me not when my strength faileth. For mine enemies speak against me; and they that lay wait for my soul take counsel together, saying, God hath forsaken him; persecute and take him; for there is none to deliver him.

O God, be not far from me; O my God, make haste for my help. Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt. But I will hope continually, and will yet praise thee more and more. My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof. I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only. O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come. Thy righteousness also, O God, is very high, who hast done great things; O God, who is like unto thee! Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side. I will also praise thee with the psaltery,even thy truth, O my God; unto thee will I sing with the harp, O thou Holy One of Israel. My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed. My tongue also shall talk of thy righteousness all the day long; for they are confounded, for they are brought unto shame, that seek my hurt.

PSALM 72

(A psalm of David for Solomon.)

Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually; and daily shall he be praised. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth. His name shall endure for ever; his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory, Amen, and Amen.

PSALM 73

(A psalm of Asaph.)

Truly God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression; they speak loftily; they set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither (to earth), and waters of a full cup are wrung out to them; and they say, How doth God know? And is there knowledge in the Most High?

Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus; behold, I should offend against the generation

of thy children. When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places; thou castedst them down into destruction. How are they brought into desolation, as in a moment! They are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image. Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant; I was as a beast before thee. Nevertheless I am continually with thee; thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory.

Whom have I in heaven but thee? And there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever. For, lo, they that are far from thee shall perish; thou hast destroyed all them that go a whoring from thee. But it is good for me to draw near to God; I have put my trust in the Lord God, that I may declare all thy works.

PSALM 74

(Maschil of Asaph.)

O God, why hast thou cast us off for ever? Why doth thine anger smoke against the sheep of thy pasture? Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt. Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary. Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs. A man was famous according as he had lifted up axes upon the thick trees; but now they break down the carved work thereof at once with axes and hammers. They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground. They said in their hearts, Let us destroy them together; they have burned up all the assembly places of God in the land. We see not our signs; there is no more any prophet; neither is there among us any that knoweth how long, God, how long shall the adversary reproach? Shall the enemy blaspheme thy name for ever? Why withdrawest thou thy hand, even thy right hand? Pluck it out of thy bosom. For God is my King of old, working salvation in the midst of the earth. Thou didst divide the sea by thy strength; thou brakest the heads of the dragons in the waters. Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness. Thou didst cleave the fountain and the flood; thou driedst up mighty rivers. The day is thine, the night also is thine; thou hast prepared the light and the sun. Thou hast set all the borders of the earth; thou hast made summer and winter. Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name. O deliver not the soul of thy turtledove unto the multitude of the wicked; forget not the congregation of thy poor for ever. Have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty. O let not the oppressed return ashamed; let the poor and needy praise thy name. Arise, O God, plead thine own cause; remember how the foolish men reproacheth thee

daily. Forget not the voice of thine enemies; the tumult of those that rise up against thee increaseth continually.

PSALM 75

(To the chief musician, Al-taschith; a psalm of Asaph.)

Unto thee, O God, do we give thanks, unto thee do we give thanks; for that thy name is near thy wondrous works declare. When I shall receive the congregation I will judge uprightly. The earth and all the inhabitants thereof are dissolved; I bear up the pillars of it. Selah. I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the horn; lift not up your horn on high; speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; he putteth down one, and setteth up another. For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out, and drink them. But I will declare for ever; I will sing praises to the God of Jacob. All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

PSALM 76

(To the chief musician on Neginoth; a psalm of Asaph.)

In Judah is God known; his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion. There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah. Thou art more glorious and excellent than the mountains of prey. The stouthearted are spoiled, they have slept their sleep; and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both a chariot and horse are cast into a dead sleep. Thou, even thou, art to be feared; and who may stand in thy sight when once thou art angry? Thou didst cause judgment to be heard from heaven; the earth feared, and was still, when God arose to judgment, to save all the meek of the earth. Selah. Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain. Vow, and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared. He shall cut off the spirit of princes; he is terrible to the kings of the earth.

PSALM 77

(To the chief musician, Jeduthun; a psalm of Asaph.)

I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. In the day of my trouble I sought the Lord; my sore ran in the night, and ceased not; my soul refused to be comforted. I remembered God, and was troubled; I complained, and my spirit was overwhelmed. Selah. Thou holdest mine eyes waking; I am so troubled that I cannot speak. I have considered the

days of old, the years of ancient times. I call to remembrance my song in the night; I commune with mine own heart; and my spirit made diligent search. Will the Lord cast off for ever? And will he be favourable no more? Is his mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies? Selah. And I said, This is my infirmity; but I will remember the years of the right hand of the most High. I will remember the works of the Lord; surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings. Thy way, O God, is in the sanctuary. Who is so great a God as our God? Thou art the God that doest wonders; thou hast declared thy strength among the people. Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah. The waters saw thee, O God, the waters saw thee; they were afraid; the depths also were troubled. The clouds poured out water; the skies sent out a sound; thine arrows also went abroad. The voice of thy thunder was in the heaven; the lightnings lightened the world; the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron.

PSALM 78

(Maschil of Asaph.)

Give ear, O my people, to my law; incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings of old, which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born; who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments; and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God. The children of Ephraim, being armed, and carrying bows, turned back in the day of battle. They kept not the covenant of God, and refused to walk in his law; and forgat his works, and his wonders that he had shewed them. Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan (Tanis). He divided the sea, and caused them to pass through; and he made the waters to stand as an heap. In the daytime also he led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness, and gave them drink as out of great depths. He brought streams also out of the rock, and caused waters to run down like rivers. And they sinned yet more against him by provoking the Most High in the wilderness. And they tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? Can he provide flesh for his people?

Therefore the Lord heard this, and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God and trusted not in his salvation; though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food; he sent them meat to the full. He caused an east wind to blow in the heaven; and by his power he brought in the south wind. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea; and he let it fall in the midst of their camp, round about their habitations. So they did eat, and were well filled; for he gave them their own desire. They were not estranged from their lust; but while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel. For all this they sinned still, and believed not for his wondrous works. Therefore their days did he consume in vanity, and their years in trouble. When he slew them, then they sought him; and they returned and enquired early after God. And they remembered that God was their rock, and the high God their redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they stedfast in his covenant. But he, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath. For he remembered that they were but flesh; a wind that passeth away, and cometh not again. How oft did they provoke him in the wilderness, and grieve him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel. They remembered not his hand, nor the day when he delivered them from the enemy. How he had wrought his signs in Egypt, and his wonders in the field of Zoan; and had turned their rivers into blood; and their floods, that they could not drink. He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them. He gave also their increase unto the caterpillar, and their labour unto the locust. He destroyed their vines with hail, and their sycamore trees with frost. He gave up their cattle also to the hail, and their flocks to hot thunderbolts. He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them. He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence; and smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham; but made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not; but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents. Yet they tempted and provoked the most high God,and kept not his testimonies; but turned back, and dealt unfaithfully like their fathers; they were turned aside like a deceitful bow. For they provoked him to anger with their high places, and moved him to jealousy with their graven images. When God heard this, he was wroth, and greatly abhorred Israel; so that he forsook the tabernacle of Shiloh, the tent which he placed among men; and delivered his strength into captivity, and his glory into the enemy's hand. He gave his people over also

unto the sword; and was wroth with his inheritance. The fire consumed their young men; and their maidens were not given to marriage. Their priests fell by the sword; and their widows made no lamentation. Then the Lord awaked as one out of sleep, and like mighty man that shouteth by reason of wine. And he smote his enemies in the hinder parts; he put them to a perpetual reproach. Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, the mount Zion which he loved. And he built his sanctuary like high palaces, like the earth which he hath established for ever. He chose David also his servant. And took him from the sheepfolds; from following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

PSALM 79

(A psalm of Asaph.)

O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them. We are become a reproach to our neighbours, a scorn and derision to them that are round about us. How long, Lord? Wilt thou be angry for ever? Shall thy jealousy burn like fire? Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name. For they have devoured Jacob, and laid waste his dwelling place. O remember not against us former iniquities; let thy tender mercies speedily prevent us; for we are brought very low. Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake. Wherefore should the heathen say, Where is their God? Let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed. Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die; and render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord. So we thy people and sheep of thy pasture will give thee thanks for ever; we will shew forth thy praise to all generations.

PSALM 80

(To the chief musician upon Shoshannim-Eduth; a psalm of Asaph.)

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved. O Lord God of hosts, how long wilt thou be angry against the prayer of thy people? Thou feedest them with the bread of tears; and givest them tears to drink in great measure. Thou

makest us a strife unto our neighbours; and our enemies laugh among themselves. Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved. Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts; look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire, it is cut down; they perish at the rebuke of thy countenance. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. So will not we go back from thee; quicken us, and we will call upon thy name. Turn us again, O Lord God of hosts; cause thy face to shine; and we shall be saved.

PSALM 81

(To the chief musician upon Gittith; a psalm of Asaph.)

Sing aloud unto God our strength; make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob. This he ordained in Joseph for a testimony, when he went out through the land of Egypt; where I heard a language that I understood not. I removed his shoulder from the burden; his hands were delivered from the pots. Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder; I proved thee at the waters of Meribah. Selah. Hear, O my people, and I will testify unto thee, O Israel, if thou wilt hearken unto me; there shall no strange god be in thee; neither shalt thou worship any strange god. I am the Lord thy God which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it.

But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust; and they walked in their own counsels. Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him, but their time should have endured for ever. He should have fed them also with the finest of wheat, and with honey out of the rock should I have satisfied thee.

PSALM 82

(A psalm of Asaph.)

God standeth in the congregation of the mighty; he judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked? Selah.

Defend the poor and fatherless; do justice to the afflicted and needy. Deliver 1
the poor and needy; rid them out of the hand of the wicked. They know not, 2
neither will they understand; they walk on in darkness; all the foundations 3
of the earth are out of course. I have said, Ye are gods; and all of you are 4
children of the Most High. But ye shall die like men, and fall like one of 5
the princes. Arise, O God, judge the earth; for thou shalt inherit all nations. 6

PSALM 83

(A psalm of Asaph.)

Keep not thou silence, O God; hold not thy peace, and be not still, O God. 7
For, lo, thine enemies make a tumult; and they that hate thee have lifted up 8
the head. They have taken crafty counsel against thy people, and consulted 9
against thy hidden ones. They have said, Come, and let us cut them off from 10
being a nation; that the name of Israel may be no more in remembrance. For 11
they have consulted together with one consent; they are confederate against 12
thee, the tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; 13
Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; 14
Assur also is joined with them; they have holpen the children of Lot. Selah. 15
Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook 16
of Kison; which perished at En-dor; they became as dung for the earth. Make 17
their nobles like Oreb, and like Zeeb; yea, all their princes as Zebah, and 18
as Zalmunna, who said, Let us take to ourselves the houses of God in possession. 19
O my God, make them like a wheel, as the stubble before the wind. As the fire 20
burneth a wood, and as the flame setteth the mountains on fire, so persecute 21
them with thy tempest, and make them afraid with thy storm. Fill their faces 22
with shame; that they may seek thy name, O Lord; let them be confounded and 23
troubled for ever; yea, let them be put to shame, and perish; that men may know 24
that thou, whose name alone is JEHOVAH (Jesus Christ) are the Most High over 25
all the earth. 26

PSALM 84

(To the chief musician upon Gittith; a psalm for the sons of Korah.) 27

How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, 28
even fainteth for the courts of the Lord; my heart and my flesh crieth out for 29
the living God. Yea, the sparrow hath found an house, and the swallow a nest 30
for herself, where she may lay her young, even thine altars, O Lord of hosts, 31
my King, and my God. Blessed are they that dwell in thy house; they will be 32
still praising thee. Selah. Blessed is the man whose strength is in thee; 33
in whose heart are the ways of them, who passing through the valley of Baca 34
make it a well; the rain also filleth the pools. They go from strength to 35
strength, every one of them in Zion appeareth before God. O Lord God of hosts, 36
hear my prayer; give ear, O God of Jacob. Selah. Behold, O God our shield, 37
and look upon the face of thine anointed. For a day in thy courts is better 38
than a thousand. I had rather be a doorkeeper in the house of my God, than

to dwell in the tents of wickedness. For the Lord God is a Sun and shield, and the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee.

PSALM 85

(To the chief musician; a psalm for the sons of Korah.)

Lord, thou hast been favourable unto thy land; thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah. Thou hast taken away all thy wrath; thou hast turned thyself from the fierceness of thine anger. Turn us, O God of our salvation, and cause thine anger toward us to cease. Wilt thou be angry with us for ever? Wilt thou draw out thine anger to all generations? Wilt thou not revive us again, that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation. I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints; but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps.

PSALM 86

(A psalm of David.)

Bow down thine ear, O Lord, hear me; for I am poor and needy. Preserve my soul, for I am holy, O thou my God; save thy servant that trusteth in thee. Be merciful unto me, O Lord, for I cry unto thee daily. Rejoice the soul of thy servant; for unto thee, O Lord, do I lift up my soul. For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. Give ear, O Lord, unto my prayer; and attend to the voice of my supplications. In the day of my trouble I will call upon thee, for thou wilt answer me. Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. For thou art great, and doest wondrous things; thou art God alone. Teach me thy Way, O Lord; I will walk in thy truth; unite my heart to fear thy name. I will praise thee, O Lord my God, with all my heart; and I will glorify thy name for evermore. For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell. O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them. But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid. Shew me a token for good;

built up for ever; thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen; I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Selah. And the heavens shall praise thy wonders, O Lord; thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. O Lord God of hosts, who is a strong Lord like unto thee? Or to thy faithfulness round about thee? Thou rulest the raging of the sea; when the waves thereof arise, thou stillest them. Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm. The heavens are thine, the earth also is thine; as for the world and the fulness thereof, thou hast founded them. The north and the south thou hast created them; Tabor and Hermon shall rejoice in thy name. Thou hast a mighty arm; strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted. For thou art the glory of their strength; and in thy favour our horn shall be exalted. For the Lord is our defence; and the Holy One of Israel is our King.

Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant, with my holy oil have I anointed him; with whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore; and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments, if they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

But thou hast cast off and abhorred; thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant; thou hast profaned his crown by casting it to the ground. Thou hast broken down all his hedges; thou hast brought his strong holds to ruin. All that pass by the way spoil him; he is a reproach to his neighbours. Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice. Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

Thou hast made his glory to cease, and cast his throne down to the ground. The days of his youth hast thou shortened; thou hast covered him with shame. Selah. How long, Lord? Wilt thou hide thyself for ever? Shall thy wrath burn like fire? Remember how short my time is; wherefore hast thou made all men in vain? What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave? Selah. Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth? Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people; wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed. Blessed be the Lord for evermore. Amen, and Amen.

PSALM 90

(A psalm of Moses, the man of God.)

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath; we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long? And let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

PSALM 91

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress, my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor

for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name. He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation.

PSALM 92

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to shew forth thy lovingkindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. O Lord, how great are thy works! And thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever; but thou, Lord, art most high for evermore. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn shalt thou exalt like the horn of an unicorn; I shall be anointed with fresh oil. Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me. The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing, to shew that the Lord is upright; he is my rock, and there is no unrighteousness in him.

PSALM 93

The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself; the world also is established, that it cannot be moved; thy throne is established of old; thou art from everlasting. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Thy testimonies are very sure; holiness becometh thine house, O Lord, for ever.

PSALM 94

O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself. Lift up thyself, thou judge of the earth; render a reward to the proud. Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things? And all the workers of iniquity boast themselves? They break in pieces thy people, O Lord, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless. Yet they say, The Lord shall not see, neither shall the God of Jacob regard it. Understand, ye brutish among the people; and ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? He that teacheth man knowledge, shall not he know? The Lord knoweth the thoughts of man, that they are vanity. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. For the Lord will not cast off his people, neither will he forsake his inheritance. But judgment shall return unto righteousness; and all the upright in heart shall follow it.

Who will rise up for me against the evildoers? Or who will stand up for me against the workers of iniquity? Unless the Lord had been my help, my soul had almost dwelt in silence; when I said, my foot slippeth; thy mercy, O Lord, held me up. In the multitude of my thoughts within me thy comforts delight my soul. Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the Lord is my defence; and my God is the rock of my refuge. And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off.

PSALM 95

O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth; the strength of the hills is his also. The sea is his, and he made it; and his hands formed the dry land. O come, let us worship and bow down; let us kneel before the Lord our Maker. For he is our God; and we are the people of his pasture, and the sheep of his hand; to day if ye will hear his voice; harden not your heart, as in the provocation, and as in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways; unto whom I sware in my wrath that they should not enter into my rest.

PSALM 96

O sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised; he is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens. Honour and majesty are before him; strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; bring an offering, and come into his courts. O worship the Lord in the beauty of holiness; fear before him, all the earth. Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof; let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth.

PSALM 97

The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory. Confounded be all they that serve graven images, that boast themselves of idols; worship him, all ye gods. Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord. For thou, Lord art high above all the earth; thou art exalted far above all gods. Ye that love the Lord, hate evil; he preserveth the souls of his saints; he delivereth them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness.

PSALM 98

O sing unto the Lord a new song; for he hath done marvellous things; his right hand, and his holy arm, hath gotten him the victory. The Lord hath made known his salvation; his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel; all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fulness thereof; the world, and they

that dwell therein. Let the floods clap their hands; let the hills be joyful together before the Lord; for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity.

PSALM 99

The Lord reigneth; let the people tremble; he sitteth between the cherubim; let the earth be moved. The Lord is great in Zion; and he is high above all the people. Let them praise thy great and terrible name, for it is holy. The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob. Exalt ye the Lord our God, and worship at his footstool; for he is holy. Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he answered them. He spake unto them in the cloudy pillar; they kept his testimonies, and the ordinance that he gave them. Thou answeredst them, O Lord our God; thou wast a God that forgavest them, though thou tookest vengeance of their inventions. Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy.

PSALM 100

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

PSALM 101

(A psalm of David.)

I will sing of mercy and judgment; unto thee, O Lord, will I sing. I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes; I hate the work of them that turn aside; it shall not cleave to me. A froward heart shall depart from me; I will not know a wicked person. Whoso privily slandereth his neighbour, him will I cut off; him that hath an high look and a proud heart will not I suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord.

PSALM 102

Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me; in the day when I call, answer me speedily. For my days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten, and withered like grass; so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin. I am like a pelican of the wilderness; I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top. Mine enemies reproach me all the day; and they that are made against me are sworn against me. For I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath; for thou hast lifted me up, and cast me down. My days are like a shadow that declineth; and I am withered like grass. But thou, O Lord, shalt endure for ever; and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord. He weakened my strength in the way; he shortened my days. I said, O my God, take me not away in the midst of my days; thy years are throughout all generations. Of old hast thou laid the foundations of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end; the children of thy servants shall continue, and their seed shall be established before thee.

PSALM 103

(A psalm of David.)

Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy

toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them, the Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion; bless the Lord, O my soul.

PSALM 104

Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty; who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh his angels spirits; his ministers a flaming fire; who laid the foundations of the earth, that it should not be removed for ever.

Thou coveredst it with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills; they give drink to every beast of the field; the wild asses quench their thirst; by them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers; the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted; where the birds make their nests; as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats; and the rocks for the conies (rock-badgers). He appointed the moon for seasons; the sun knoweth his going down. Thou makest darkness, and it is night; wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God; the sun ariseth, they gather themselves together, and lay them down in their dens; man goeth forth unto his work and to his labour until the evening; O Lord, how manifold are thy works! In wisdom hast thou made them all; the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts; there go the ships; there is that leviathan, whom thou hast made to play therein; these wait all

upon thee; that thou mayest give them their meat in due season; that thou givest them they gather; thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth. The glory of the Lord shall endure for ever; the Lord shall rejoice in his works. He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke. I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being. My meditation of him shall be sweet; I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.

PSALM 105

O give thanks unto the Lord; call upon his name; make known his deeds among the people. Sing unto him, sing psalms unto him; talk ye of all his wondrous works. Glory ye in his holy name; let the heart of them rejoice that seek the Lord. Seek the Lord, and his strength; seek his face evermore. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; O ye seed of Abraham his servant, ye children of Jacob his chosen. He is the Lord our God; his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance, when they were but a few men in number; yea, very few, and strangers in it; when they went from one nation to another, from one kingdom to another people. He suffered no man to do them wrong; yea, he reproved kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm. Moreover he called for a famine upon the land; he brake the whole staff of bread. He sent a man before them, even Joseph, who was sold for a servant; whose feet they hurt with fetters; he was laid in iron, until the time that his word came; the word of the Lord tried him. The king sent and loosed him; even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance; to bind his princes at his pleasure; and teach his senators wisdom. Israel also came into Egypt; and Jacob sojourned in the land of Ham. And he increased his people greatly; and made them stronger than their enemies. He turned their heart to hate his people, to deal subtilely with his servants. He sent Moses his servant, and Aaron whom he had chosen; they shewed his signs among them, and wonders in the land of Ham. He sent darkness, and made it dark; and they rebelled not against his word. He turned their waters into blood, and slew their fish. Their land brought forth frogs in abundance, in the chambers of their kings. He spake, and there came divers sorts of flies, and lice in all their coasts. He gave them hail for rain, and flaming fire in their land. He smote their vines also and their fig trees; and brake the trees of their coasts. He spake, and the locusts came, and caterpillars, and that without number; and did eat up all the herbs in their land, and devoured the fruit of their ground.

He smote also all the firstborn in their land, the chief of all their strength. He brought them forth also with silver and gold; and there was not one feeble person among their tribes. Egypt was glad when they departed; for the fear of them fell upon them. He spread a cloud for a covering; and fire to give light in the night. The people asked, and he brought quails, and satisfied them with the bread of heaven. He opened the rock, and the waters gushed out; they ran in the dry places like a river. For he remembered his holy promise, and Abraham his servant. And he brought forth his people with joy, and his chosen with gladness; and gave them the lands of the heathen; and they inherited the labour of the people; that they might observe his statutes, and keep his laws. Praise ye the Lord.

PSALM 106

Praise ye the Lord; O give thanks unto the Lord, for he is good; for his mercy endureth for ever. Who can utter the mighty acts of the Lord? Who can shew forth all his praise? Blessed are they that keep judgment, and he that doeth righteousness at all times. Remember me, O Lord, with the favour that thou bearest unto thy people; O visit me with thy salvation; that I may see the good of thy chosen; that I may rejoice in the gladness of thy nation; that I may glory with thine inheritance. We have sinned with our fathers, we have committed iniquity, we have done wickedly. Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea also, and it was dried up; so he led them through the depths, as through the wilderness. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies; there was not one of them left. Then believed they his words; they sang his praise. They soon forgat his works; they waited not for his counsel; but lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul. They envied Moses also in the camp, and Aaron the saint of the Lord. The earth opened and swallowed up Dathan, and covered the company of Abiram. And a fire was kindled in their company; the flame burned up the wicked. They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgat God their savior, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red sea.

Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them. Yea, they despised the pleasant land, they believed not his word; but murmured in their tents, and hearkened not unto the voice of the Lord. Therefore he lifted up his hand against them, to overthrow them in the wilderness; to overthrow their seed also among the nations, and to scatter them in the lands. They joined themselves also unto Baal-peor, and ate the sacrifices of the dead. Thus they provoked him to anger with their inventions; and the plague brake in upon them. Then stood up Phinehas, and executed judgment, and so the plague was stayed. And that was counted unto him for righteousness unto all generations

for evermore. They angered him also at the waters of strife, so that it went ill with Moses for their sakes; because they provoked his spirit, so that he spake unadvisedly with his lips. They did not destroy the nations, concerning whom the Lord commanded them; but were mingled among the heathen, and learned their works. And they served their idols; which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions. Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance. And he gave them into the hand of the heathen; and they that hated them ruled over them. Their enemies also oppressed them, and they were brought into subjection under their hand. Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity. Nevertheless he regarded their affliction, when he heard their cry; and he remembered for them his covenant, and repented according to the multitude of his mercies. He made them also to be pitied of all those that carried them captives. Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise. Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen. Praise ye the Lord.

PSALM 107

O give thanks unto the Lord, for he is good; for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High; therefore he brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he hath broken the gates of brass, and cut the bars of iron in sunder.

Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of food; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destructions. Oh that men would praise the Lord

for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof; they mount up to the heaven, they go down again to the depths; their soul is melted because of trouble; they reel to and fro, and stagger like a drunken man, and are at their wits' end; then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. He turneth rivers into a wilderness, and the watersprings into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into watersprings. And there he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. Again, they are minished (diminished) and brought low through oppression, affliction, and sorrow. He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way. Yet setteth he the poor on high from affliction, and maketh him families like a flock. The righteous shall see it, and rejoice; and all iniquity shall stop her mouth. Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord.

PSALM 108

(A psalm of David.)

O God, my heart is fixed; I will sing and give praise, even with my glory. Awake, psaltery and harp; I myself will awake early. I will praise thee, O Lord, among the people; and I will sing praises unto thee among the nations. For thy mercy is great above the heavens; and thy truth reacheth unto the clouds. Be thou exalted, O God, above the heavens; and thy glory above all the earth; that thy beloved may be delivered; save with thy right hand, and answer me. God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth. Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver; Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph. Who will bring me into the strong city? Who will lead me into Edom? Wilt not thou, O God, who hast cast us off? And wilt not thou, O God, go forth with our hosts? Give us help from trouble; for vain is the help of man. Through God we shall do valiantly; for he it is that shall tread down our enemies.

PSALM 109

(A psalm of David.)

Hold not thy peace, O God of my praise; for the mouth of the wicked and the mouth of the deceitful are opened against me; they have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause. For my love they are my adversaries; but I give myself unto prayer. And they have rewarded me evil for good, and hatred for my love. Set thou a wicked man over him; and let Satan stand at his right hand. When he shall be judged, let him be condemned; and let his prayer become sin. Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg; let them seek their bread also out of their desolate places. Let the extortioner catch all that he hath; and let the strangers spoil his labour. Let there be none to extend mercy unto him; neither let there be any to favour his fatherless children. Let his posterity be cut off; and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out. Let them be before the Lord continually, that he may cut off the memory of them from the earth. Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually. Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul. But do thou for me, O God the Lord, for thy name's sake; because thy mercy is good, deliver thou me; for I am poor and needy, and my heart is wounded within me. I am gone like the shadow when it declineth; I am tossed up and down as the locust. My knees are weak through fasting; and my flesh faileth of fatness. I became also a reproach unto them; when they looked upon me they shaked their heads. Help me, O Lord my God; O save me according to thy mercy; that they may know that this is thy hand; that thou, Lord, hast done it. Let them curse, but bless thou; when they arise, let them be ashamed; but let thy servant rejoice. Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle. I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude. For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

PSALM 110

(A psalm of David.)

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning;

thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the Order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way; therefore shall he lift up the head.

PSALM 111

Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious; and his righteousness endureth for ever. He hath made his wonderful works to be remembered; the Lord is gracious and full of compassion. He hath given meat unto them that fear him; he will ever be mindful of his covenant. He hath shewed his people the power of his works, that he may give them the heritage of the heathen. The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness. He sent redemption unto his people; he hath commanded his covenant for ever; holy and reverend is his name. The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments; his praise endureth for ever.

PSALM 112

Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth; the generation of the upright shall be blessed. Wealth and riches shall be in his house; and his righteousness endureth for ever. Unto the upright there ariseth light in the darkness; he is gracious, and full of compassion, and righteous. A good man sheweth favour, and lendeth; he will guide his affairs with discretion. Surely he shall not be moved for ever; the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid, until he see his desire upon his enemies. He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away; the desire of the wicked shall perish.

PSALM 113

Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and for evermore. From the rising of the sun unto the going down of the same the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high; who

humbleth himself to behold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people. He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord.

PSALM 114

When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion. The sea saw it, and fled; Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? Thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams; and ye little hills, like lambs! Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters.

PSALM 115

Not unto us, O Lord, not unto us, but unto thy name give glory; for thy mercy, and for thy truth's sake. Wherefore should the heathen say, Where is now their God? But our God is in the heavens; he hath done whatsoever he hath pleased. Their idols are silver and gold, the work of men's hands; they have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them. O Israel, trust thou in the Lord; he is their help and their shield. O house of Aaron, trust in the Lord; he is their help and their shield. Ye that fear the Lord, trust in the Lord; he is their help and their shield. The Lord hath been mindful of us; he will bless us; he will bless the house of Israel; he will bless the house of Aaron. He will bless them that fear the Lord, both small and great. The Lord shall increase you more and more, you and your children. Ye are blessed of the Lord which made heaven and earth. The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men. The dead praise not the Lord, neither any that go down into silence. But we will bless the Lord from this time forth and for evermore. Praise the Lord.

PSALM 116

I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple; I was

brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living; I believed, therefore have I spoken.

I was greatly afflicted; I said in my haste, All men are liars. What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord is the death of his saints. O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid; thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people; in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

PSALM 117

O praise the Lord, all ye nations; praise him, all ye people. For his merciful kindness is great toward us; and the truth of the Lord endureth for ever. Praise ye the Lord.

PSALM 118

O give thanks unto the Lord; for he is good; because his mercy endureth for ever. Let Israel now say, that his mercy endureth for ever; let the house of Aaron now say, that his mercy endureth for ever; let them now that fear the Lord say, that his mercy endureth for ever.

I called upon the Lord in distress; the Lord answered me, and set me in a large place. The Lord is on my side; I will not fear; what can man do unto me? The Lord taketh my part with them that help me; therefore shall I see my desire upon them that hate me. It is better to trust in the Lord, than to put confidence in man. It is better to trust in the Lord than to put confidence in princes. All nations compassed me about; but in the name of the Lord will I destroy them. They compassed me about; yea, they compassed me about; but in the name of the Lord I will destroy them. They compassed me about like bees; they are quenched as the fire of thorns; for in the name of the Lord I will destroy them. Thou hast thrust sore at me that I might fall; but the Lord helped me. The Lord is my strength and song, and is become my salvation. The voice of rejoicing and salvation is in the dwellings of the righteous; the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly. I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore; but he hath not given me over unto death. Open to me the gates of righteousness; I will go into them, and I will praise the Lord; this gate of the Lord, into which the righteous shall enter. I will praise thee; for thou hast heard me, and art become my salvation. The cornerstone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Save

now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord; we have blessed you out of the house of the Lord. God is the Lord, which hath shewed us light; bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee; thou art my God, I will exalt thee. O give thanks unto the Lord; for he is good; for his mercy endureth for ever.

PSALM 119

א ALEPH

Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity; they walk in his ways.

Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. I will keep thy statutes; O forsake me not utterly.

ב BETH

Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. With my whole heart have I sought thee; O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord; teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes; I will not forget thy word.

ג GIMEL

Deal bountifully with thy servant, that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law. I am a sojourner in the earth; hide not thy commandments from me. My soul breaketh for the longing that it hath unto thy judgments at all times. Thou hast rebuked the proud that are cursed, which do err from thy commandments. Remove from me reproach and contempt; for I have kept thy testimonies. Princes also did sit and speak against me; but thy servant did meditate in thy statutes. Thy testimonies also are my delight and my counsellors.

ד DALETH

My soul cleaveth unto the dust; quicken thou me according to thy word. I have declared my ways, and thou heardest me; teach me thy statutes. Make me to understand the way of thy precepts; so shall I talk of thy wondrous works. My soul melteth for heaviness; strengthen thou me according unto thy word. Remove from me the way of lying; and grant me thy law graciously. I have chosen the way of truth; thy judgments have I laid before me. I have stuck unto thy testimonies; O Lord, put me not to shame. I will run the way of thy commandments, when thou shalt enlarge my heart.

ה HE

Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. 1
Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. 2
Make me to go in the path of thy commandments; for therein do I delight. 3
Incline my heart unto thy testimonies, and not to covetousness. 4
Turn away mine eyes from beholding vanity; and quicken thou me in thy way. 5
Establish thy word unto thy servant, who is devoted to thy fear. 6
Turn away my reproach which I fear; for thy judgments are good. 7
Behold, I have longed after thy precepts; quicken me in thy righteousness. 8

ו VAU (Waw)

Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word. 9
So shall I have wherewith to answer him that reproacheth me; for I trust in thy word. 10
And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. 11
So shall I keep thy law continually for ever and ever. 12
And I will walk at liberty; for I seek thy precepts. 13
I will speak of thy testimonies also before kings, and will not be ashamed. 14
And I will delight myself in thy commandments, which I have loved. 15
My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes. 16 17

ז ZAIN (Zayin)

Remember the word unto thy servant, upon which thou hast caused me to hope. 18
This is my comfort in my affliction; for thy word hath quickened me. 19
The proud have had me greatly in derision; yet have I not declined from thy law. 20
I remembered thy judgments of old, O Lord; and have comforted myself. 21
Horror hath taken hold upon me because of the wicked that forsake thy law. 22
Thy statutes have been my songs in the house of my pilgrimage. 23
I have remembered thy name, O Lord, in the night, and have kept thy law. 24
This I had,because I kept thy precepts. 25

ח CHETH (Hheth)

Thou art my portion, O Lord; I have said that I would keep thy words. 26
I intreated thy favour with my whole heart; be merciful unto me according to thy word. 27 28
I thought on my ways, and turned my feet unto thy testimonies. 29
I made haste, and delayed not to keep thy commandments. 30
The bands of the wicked have robbed me; but I have not forgotten thy law. 31
At midnight I will rise to give thanks unto thee because of thy righteous judgments. 32
I am a companion of all them that fear thee, and of them that keep thy precepts. 33
The earth, O Lord, is full of thy mercy; teach me thy statutes.

ט TETH

Thou hast dealt well with thy servant, O Lord, according unto thy word. 34
Teach me good judgment and knowledge; for I have believed thy commandments. 35
Before I was afflicted I went astray; but now have I kept thy word. 36
Thou art good, and doest good; teach me thy statutes. 37
The proud have forged a lie against me; but I will keep thy precepts with my whole heart. 38
Their heart is as fat

as grease; but I delight in thy law. It is good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver.

י JOD (Yodh)

Thy hands have made me and fashioned me; give me understanding, that I may learn thy commandments. They that fear thee will be glad when they see me; because I have hoped in thy word. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. Let thy tender mercies come unto me, that I may live; for thy law is my delight. Let the proud be ashamed; for they dealt perversely with me without a cause; but I will meditate in thy precepts. Let those that fear thee turn unto me, and those that have known thy testimonies. Let my heart be sound in thy statutes; that I be not ashamed.

כ CAPH (Kaph)

My soul fainteth for thy salvation; but I hope in thy word. Mine eyes fail for thy word, saying, When wilt thou comfort me? For I am become like a bottle in the smoke; yet do I not forget thy statutes. How many are the days of thy servant? When wilt thou execute judgment on them that persecute me? The proud have digged pits for me, which are not after thy law. All thy commandments are faithful; they persecute me wrongfully; help thou me. They had almost consumed me upon earth; but I forsook not thy precepts. Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

ל LAMED

For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations; thou hast established the earth, and it abideth. They continue this day according to thine ordinances; for all are thy servants. Unless thy law had been my delight, I should then have perished in mine affliction. I will never forget thy precepts; for with them thou hast quickened me. I am thine, save me; for I have sought thy precepts. The wicked have waited for me to destroy me; but I will consider thy testimonies. I have seen an end of all perfection; but thy commandment is exceeding broad.

מ MEM

O how love I thy law! It is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments; for thou hast taught me. How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! Through thy precepts I get understanding; therefore I hate every false way.

נ NUN (Nūn)

Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep thy righteous judgments. I am afflicted

very much; quicken me, O Lord, according unto thy word. Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments. My soul is continually in my hand; yet do I not forget thy law. The wicked have laid a snare for me; yet I erred not from thy precepts. Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart. I have inclined mine heart to perform thy statutes alway, even unto the end.

ס SAMECH (Samekh)

I hate vain thoughts; but thy law do I love. Thou art my hiding place and my shield; I hope in thy word. Depart from me, ye evildoers; for I will keep the commandments of my God. Uphold me according unto thy word, that I may live; and let me not be ashamed of my hope. Hold thou me up, and I shall be safe; and I will have respect unto thy statutes continually. Thou hast trodden down all them that err from thy statutes; for their deceit is falsehood. Thou puttest away all the wicked of the earth like dross; therefore I love thy testimonies. My flesh trembleth for fear of thee; and I am afraid of thy judgments.

ע AIN (Ayin)

I have done judgment and justice; leave me not to mine oppressors. Be surety for thy servant for good; let not the proud oppress me. Mine eyes fail for thy salvation, and for the word of thy righteousness. Deal with thy servant according unto thy mercy, and teach me thy statutes. I am thy servant; give me understanding, that I may know thy testimonies. It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

פ PE

Thy testimonies are wonderful; therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple. I opened my mouth, and panted; for I longed for thy commandments. Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name. Order my steps in thy word; and let not any iniquity have dominion over me. Deliver me from the oppression of man; so will I keep thy precepts. Make thy face to shine upon thy servant; and teach me thy statutes. Rivers of waters run down mine eyes, because they keep not thy law.

צ TZADDI (Tsadheh)

Righteous art thou, O Lord, and upright are thy judgments. Thy testimonies that thou hast commanded are righteous and very faithful. My zeal hath consumed me, because mine enemies have forgotten thy words. Thy word is very pure; therefore thy servant loveth it. I am small and despised; yet do not I forget thy precepts. Thy righteousness is an everlasting righteousness, and thy law is the truth. Trouble and anguish have taken hold on me; yet thy commandments are my delights. The righteousness of thy testimonies is everlasting; give me understanding, and I shall live.

ק KOPH (Qoph)

I cried with my whole heart; hear me, O Lord; I will keep thy statutes. I cried unto thee; save me, and I shall keep thy testimonies. I prevented the dawning of the morning, and cried; I hoped in thy word. Mine eyes prevent the night watches, that I might meditate in thy word. Hear my voice according unto thy lovingkindness, O Lord, quicken me according to thy judgment. They draw nigh that follow after mischief; they are far from thy law. Thou art near, O Lord, and all thy commandments are truth. Concerning thy testimonies, I have known of old that thou hast founded them for ever.

ר RESH

Consider mine affliction, and deliver me; for I do not forget thy law. Plead my cause, and deliver me; quicken me according to thy word. Salvation is far from the wicked; for they seek not thy statutes. Great are thy tender mercies, O Lord; quicken me according to thy judgments. Many are my persecutors and mine enemies; yet do I not decline from thy testimonies. I beheld the transgressors, and was grieved; because they kept not thy word. Consider how I love thy precepts; quicken me, O Lord, according to thy lovingkindness. Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever.

ש SCHIN (Shīn)

Princes have persecuted me without a cause; but my heart standeth in awe of thy word. I rejoice at thy word, as one that findeth great spoil. I hate and abhor lying; but thy law do I love. Seven times a day do I praise thee because of thy righteous judgments. Great peace have they which love thy law; and nothing shall offend them. Lord, I have hoped for thy salvation, and done thy commandments. My soul hath kept thy testimonies; and I love them exceedingly. I have kept thy precepts and thy testimonies; for all my ways are before thee.

ת TAU (Taw)

Let my cry come near before thee, O Lord; give me understanding according to thy word. Let my supplication come before thee; deliver me according to thy word. My lips shall utter praise, when thou hast taught me thy statutes. My tongue shall speak of thy word; for all thy commandments are righteousness. Let thine hand help me; for I have chosen thy precepts. I have longed for thy salvation, O Lord; and thy law is my delight. Let my soul live, and it shall praise thee; and let thy judgments help me. I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

PSALM 120

In my distress I cried unto the Lord, and he heard me. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? Or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper. Woe is me, that I sojourn in Mesech, that

I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for peace; but when I speak, they are for war. | 1 2

PSALM 121

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore. | 3 4 5 6 7 8 9 10

PSALM 122

(A psalm of David.)

I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem; Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord; for there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good. | 11 12 13 14 15 16 17 18 19

PSALM 123

Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us. Have mercy upon us, O Lord, have mercy upon us; for we are exceedingly filled with contempt. Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud. | 20 21 22 23 24 25 26

PSALM 124

(A psalm of David.)

If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul; then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as | 27 28 29 30 31

a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth.

PSALM 125

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity. Do good, O Lord, unto those that be good, and to them that are upright in their hearts. As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel.

PSALM 126

When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy; he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

PSALM 127

Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep. Lo, children are an heritage of the Lord; and the fruit of the womb is his reward. As arrows are in the hand of a mighty man, so are children of the youth; happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate.

PSALM 128

Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labour of thine hands; happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel.

PSALM 129

Many a time have they afflicted me from my youth, may Israel now say; many a time have they afflicted me from my youth, yet they have not prevailed against me. The plowers plowed upon my back; they made long their furrows. The Lord is righteous; he hath cut asunder the cords of the wicked. Let them all be confounded and turned back that hate Zion. Let them be as the grass upon the housetops, which withereth afore it groweth up; wherewith the reaper filleth not his hand; nor he that bindeth sheaves his bosom; neither do they which go by say, The blessing of the Lord be upon you; we bless you in the name of the Lord. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9

PSALM 130

Out of the depths have I cried unto thee, O Lord. Lord, hear my voice; let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord; my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning. Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption; and he shall redeem Israel from all his iniquities. | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17

PSALM 131

(A psalm of David.)

Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother; my soul is even as a weaned child. Let Israel hope in the Lord from henceforth and for ever. | 18 | 19 | 20 | 21

PSALM 132

(A psalm of David.)

Lord, remember David, and all his afflictions; how he sware unto the Lord, and vowed unto the mighty God of Jacob; Surely I will not come into the dwelling of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah; we found it in the fields of Ya'ar. We will go into his tabernacles; we will worship at his footstool. Arise, O Lord, into thy rest; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy. For thy servant David's sake turn not away the face of thine anointed. The Lord hath sworn in truth unto David; of the fruit of thy body will I set upon thy throne; if thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore; he will not turn from it. For the Lord hath chosen Zion; he hath desired it for his habitation; | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34

this is my rest for ever; here will I dwell; for I have desired it; I will abundantly bless her provision; I will satisfy her poor with bread; I will also clothe her priests with salvation; and her saints shall shout aloud for joy. There will I make the horn of David to bud; I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish.

PSALM 133

(A psalm of David.)

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments, as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.

PSALM 134

Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven and earth bless thee out of Zion.

PSALM 135

Praise ye the Lord; praise ye the name of the Lord; praise him, O ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good; sing praises unto his name; for it is pleasant. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places.

He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries; he who smote the firstborn of Egypt, both of man and beast; who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants; who smote great nations, and slew mighty kings; Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan; and gave their land for an heritage, an heritage unto Israel his people. Thy name, O Lord, endureth for ever; and thy memorial, O Lord, throughout all generations. For the Lord will judge his people, and he will repent himself concerning his servants. The idols of the heathen are silver and gold, the work of men's hands; they have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths; they that make them are like unto them; so is every one that trusteth in them. Bless the Lord, O house of Israel; bless the Lord, O house of Aaron; bless the Lord, O house of Levi (Al-Levi), ye that fear the Lord, bless the Lord. Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the Lord.

PSALM 136

O give thanks unto the Lord, for he is good, for his mercy endureth for ever. O give thanks unto the God of gods, for his mercy endureth for ever. O give thanks to the Lord of lords, for his mercy endureth for ever; to him who alone doeth great wonders, for his mercy endureth for ever; to him that by wisdom made the heavens, for his mercy endureth for ever; to him that stretched out the earth above the waters, for his mercy endureth for ever; to him that made great lights, for his mercy endureth for ever; the sun to rule by day, for his mercy endureth for ever; the moon and stars to rule by night, for his mercy endureth for ever. To him that smote Egypt in their firstborn, for his mercy endureth for ever; and brought out Israel from among them, for his mercy endureth for ever; with a strong hand, and with a stretched out arm, for his mercy endureth for ever. To him which divided the Red sea into parts, for his mercy endureth for ever; and made Israel to pass through the midst of it, for his mercy endureth for ever; but overthrew Pharaoh and his host in the Red sea, for his mercy endureth for ever; to him which led his people through the wilderness, for his mercy endureth for ever; to him which smote great kings, for his mercy endureth for ever; and slew famous kings, for his mercy endureth for ever; Sihon king of the Amorites, for his mercy endureth for ever; and Og the king of Bashan, for his mercy endureth for ever; and gave their land for an heritage, for his mercy endureth for ever; even an heritage unto Israel his servant, for his mercy endureth for ever; who remembered us in our low estate, for his mercy endureth for ever; and hath redeemed us from our enemies, for his mercy endureth for ever; who giveth food to all flesh, for his mercy endureth for ever. O give thanks unto the God of heaven, for his mercy endureth for ever.

PSALM 137

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jerusalem, who said; Rase it, rase it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones.

PSALM 138

(A psalm of David.)

I will praise thee with my whole heart; before the gods will I sing praise unto thee. I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth; for thou hast magnified thy word above all

thy name. In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord; for great is the glory of the Lord. Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off. Though I walk in the midst of trouble, thou wilt revive me; thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. The Lord will perfect that which concerneth me; thy mercy, O Lord, endureth for ever; forsake not the works of thine own hands.

PSALM 139

(To the chief musician; a psalm of David.)

O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee. For thou hast created my inward parts; thou hast covered me in my mother's womb, I will praise thee; for I am fearfully and wonderfully made; marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand; when I awake, I am still with thee.

Surely thou wilt slay the wicked, O God; depart from me therefore, ye bloody men; for they speak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O Lord, that hate thee? And am not I grieved with those that rise up against thee? I hate them with perfect hatred; I count them mine enemies. Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.

PSALM 140

(To the chief musician; a psalm of David.)

Deliver me, O Lord, from the evil man; preserve me from the violent man, which imagine mischiefs in their heart; continually are they gathered together

for war; they have sharpened their tongues like a serpent; adders' poison is under their lips. Selah. Keep me, O Lord, from the hands of the wicked; preserve me from the violent men, who have purposed to to overthrow my goings. The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins (traps) for me. Selah.

I said unto the Lord, Thou art my God; hear the voice of my supplications, O Lord, O God the Lord, the strength of my salvation; thou hast covered my head in the day of battle. Grant not, O Lord, the desires of the wicked; further not his wicked device; lest they exalt themselves. Selah. As for the head of those that compass me about, let the mischief of their own lips cover them. Let burning coals fall upon them; let them be cast into the fire, into deep pits, that they rise not up again. Let not an evil speaker be established in the earth; evil shall hunt the violent man to overthrow him. I know that the Lord will maintain the cause of the afflicted, and the right of the poor; surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence.

PSALM 141

(A psalm of David.)

Lord, I cry unto thee; make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity; and let me not eat of their dainties. Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities. When their judges are overthrown in stony places, they shall hear my words, for they are sweet. Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth; but mine eyes are unto thee, O God the Lord; in thee is my trust; leave not my soul destitute. Keep me from the snares which they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I withal escape.

PSALM 142

(Maschil of David; when he was in the cave.)

I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication. I poured out my complaint before him; I shewed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul. I cried unto thee, O Lord, I said: Thou art my refuge and my portion in the land of the living; attend unto my cry, for I am brought very low; deliver me from my persecutors, for

they are stronger than I; bring my soul out of prison, that I may praise thy name. The righteous shall compass me about, for thou shalt deal bountifully with me.

PSALM 143

(A psalm of David.)

Hear my prayer, O Lord, give ear to my supplications; in thy faithfulness, answer me in thy righteousness. And enter not into judgment with thy servant, for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground, he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me; my heart within me is desolate. I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. I stretch forth my hands unto thee; my soul thirsteth after thee, as a thirsty land. Selah. Hear me speedily, O Lord; my spirit faileth; hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy lovingkindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk, for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies; I flee unto thee to hide me. Teach me to do thy will, for thou art my God; thy spirit is good; lead me into the land of uprightness. Quicken me, O Lord, for thy name's sake; for thy righteousness' sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul, for I am thy servant.

PSALM 144

(A psalm of David.)

Blessed be the Lord my Strength, which teacheth my hands to war, and my fingers to fight; my goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me. Lord, what is man, that thou takest knowledge of him! Or the son of man, that thou makest account of him! Man is like to vanity; his days are as a shadow that passeth away. Bow thy heavens, O Lord, and come down; touch the mountains, and they shall smoke. Cast forth lightning, and scatter them; shoot out thine arrows, and destroy them. Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children, whose mouth speaketh vanity; and their right hand is a right hand of falsehood. I will sing a new song unto thee, O God; upon a psaltery and an instrument of ten strings will I sing praises unto thee. It is he that giveth salvation unto kings; who delivereth David his servant from the hurtful sword. Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity,and their right hand is a right hand of falsehood. That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace; that our garners may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets; that our

oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is that people, that is in such a case; yea, happy is that people, whose God is the Lord.

PSALM 145

(A psalm of David.)

I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts; and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and his tender mercies are over all his works.

All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them. The Lord preserveth all them that love him, but all the wicked will he destroy. My mouth shall speak the praise of the Lord; and let all flesh bless his holy name for ever and ever.

PSALM 146

Praise ye the Lord (Halleluyah). Praise the Lord, O my soul. While I live will I praise the Lord; I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the sons of men, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; which made heaven and earth, the sea, and all that therein is; which keepeth truth for ever; which executeth judgment for the oppressed; which giveth food to the hungry. The Lord looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down; the Lord loveth the righteous; the Lord preserveth the strangers; he relieveth the fatherless and widow; but the way of the wicked he turneth upside down. The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord (Halleluyah).

PSALM 147

Praise ye the Lord (Halleluyah); for it is good to sing praises unto our God; for it is pleasant; and praise is comely. The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power; his understanding is infinite. The Lord lifteth up the meek; he casteth the wicked down to the ground. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God; who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry; he delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy. Praise the Lord, O Jerusalem; praise thy God, O Zion. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the wheat. He sendeth forth his commandment upon earth; his word runneth very swiftly; he giveth snow like wool; he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels; who can stand before his cold? He sendeth out his word, and melteth them; he causeth his wind to blow, and the waters flow. He sheweth his word unto Jacob, his statute and his judgments unto Israel; he hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord (Halleluyah).

PSALM 148

Praise ye the Lord (Halleluyah). Praise ye the Lord from the heavens; praise him in the heights; praise ye him, all his angels; praise ye him, all his hosts; praise ye him, sun and moon; praise him, all ye stars of light; praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord; for he commanded, and they were created. He hath also established them for ever and ever; he hath made a decree which shall not pass. Praise the Lord from the earth, ye dragons (sea monsters), and all deeps; fire and hail; snow and vapour, stormy wind fulfilling his word; mountains, and all hills, fruitful trees, and all cedars; beasts, and all cattle, creeping things, and flying fowl; kings of the earth, and all people, princes, and all judges of the earth; both young men, and maidens, old men, and children; let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven. He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord (Halleluyah).

PSALM 149

Praise ye the Lord (Halleluyah). Sing unto the Lord a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him; let the children of Zion be joyful in their King. Let them praise his name in the dance; let them sing praises unto him with the timbrel and harp. For

the Lord taketh pleasure in his people; he will beautify the meek with salvation. Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all his saints. Praise ye the Lord (Halleluyah).

PSALM 150

Praise ye the Lord (Halleluyah). Praise God in his sanctuary; praise him in the firmament of his power; praise him for his mighty acts; praise him according to his excellent greatness. Praise him with the sound of the trumpet; praise him with the psaltery and harp; praise him with the timbrel and dance; praise him with stringed instruments, pipes and flutes; praise him upon the loud cymbals; praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord (Halleluyah).

Words of Wisdom of King Solomon the Preacher*

(also known as The Proverbs and Ecclesiastes)

Most of these words of wisdom were recorded during the reign of King Solomon (1037-997 B.C.), son of David by Bath-sheba; but others were recorded during the reign of King Hezekiah (or Lemuel) of Judah (745-716 B.C.).

SECTION 1

The Words of Wisdom or the Proverbs of Solomon the son of David, king of Israel. To know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple, to the young man, knowledge and discretion.

A wise man will hear, and will increase learning, and a man of understanding shall attain unto wise counsels; to understand a proverb, and the interpretation, the words of the wise, and their mysterious sayings.

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* He was also ordained an Aaronic Priest, by the Holy Priesthood of God; with power and authority to offer sacrifices and offerings unto the Lord, to bless the congregation, and to burn incense in the house of the Lord; as was his father David, son of Jesse, king of Judah and Israel.

The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck. My son, if sinners entice thee, consent thou not; if they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause; let us swallow them up alive as the grave, and whole, as those that go down into the pit; we shall find all precious substance, we shall fill our houses with spoil; cast in thy lot among us; let us all have one purse! My son, walk not thou in the way with them; refrain thy foot from their path, for their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird, and they lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain, which taketh away the life of the owners thereof.

Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, saying: How long, ye simple ones, will ye love simplicity? And the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof; behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices; for the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

SECTION 2

My son, if thou wilt receive my words, and treasure my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly; he keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee; to deliver thee from the way of the evil man, from the men that speaketh froward things, who leave the paths of uprightness, to walk in the ways of darkness; who rejoice to do evil, and delight in the frowardness of the wicked; whose ways are crooked,

and they froward in their paths; to deliver thee from the strange woman, even from the stranger which flattereth with her words; which forsaketh the guide of her youth, and forgetteth the covenant of her God; for her house inclineth unto death, and her paths unto the dead; none that go unto her return again, neither take they hold of the paths of life. That thou mayest walk in the way of good men, and keep the paths of the righteous; for the upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

SECTION 3

My son, forget not my law, but let thine heart keep my commandments; for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee; bind them about thy neck, write them upon the table of thine heart; so shalt thou find favour and good understanding in the sight of God and man. Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes; fear the Lord, and depart from evil; it shall be health to thy navel, and marrow to thy bones. Honour the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. My son, despise not the chastening of the Lord, neither be weary of his correction; for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her; length of days is in her right hand, and in her left hand riches and honour; her ways are ways of pleasantness, and all her paths are peace; she is a tree of life to them that lay hold upon her; and happy is every one that retaineth her. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. My son, let not them depart from thine eyes; keep sound wisdom and discretion; so shall they be life unto thy soul, and grace to thy neck; then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee. Devise not evil against thy neighbour, seeing he dwelleth securely by thee. Strive not with a man without cause, if he have done thee no harm. Envy thou not the oppressor, and choose none of his ways; for the froward is abomination to the Lord; but his secret is with the righteous. The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just. Surely he scorneth the scorners, but he giveth grace unto the lowly. The wise shall inherit glory, but shame shall be the promotion of fools.

SECTION 4

Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words; keep my commandments, and live; get wisdom, get understanding; forget it not; neither decline from the words of my mouth; forsake her not, and she shall preserve thee; love her, and she shall keep thee.

Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding. Exalt her, and she shall promote thee; she shall bring thee to honour, when thou dost embrace her; she shall give to thine head an ornament of grace, a crown of glory shall she deliver to thee. Hear, O my son, and receive my saying; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go; keep her, for she is thy life. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall; for they eat the bread of wickedness, and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness, they know not at what they stumble. My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart; for they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil.

SECTION 5

My son, attend unto my wisdom, and bow thine ear to my understanding; that thou mayest regard discretion, and that thy lips may keep knowledge. For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a twoedged sword; her feet go down to death; her steps take hold on hell. Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them. Hear me now therefore, O ye children, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house; lest thou give thine honour unto others, and thy years unto the cruel; lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; and thou mourn at the last, when thy flesh and thy body are consumed; and say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! I was almost in all evil in the midst of the congregation and assembly.

Drink waters out of thine own cistern, and running waters out of thine own well (meaning to rely on your own intuition, and on your own Higher Self or Soul); let thy fountains be dispersed abroad, and rivers of waters in the streets; let them be only thine own, and not strangers' with thee. Let thy fountain be blessed; and rejoice with the wife of thy youth; let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? For the ways of man are before the eyes of the Lord, and he pondereth all his goings. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray.

SECTION 6

My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger; thou art snared with the words of thy mouth, thou art taken with the words of thy mouth, do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend. Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler. Go to the ant, thou sluggard; consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth, and thy want as an armed man. A naughty person, a wicked man, walketh with a froward (perverse) mouth; he winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; frowardness is in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

These six things doth the Lord hate; yea, seven are an abomination unto him: a proud look, a lying tongue, hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren. My son, keep thy father's commandment, and forsake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life; to keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorish woman a man is brought to a piece of bread; and the adulteress will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent. Men do not despise a thief, if he steal to satisfy his soul when he is hungry; but if he be found, he shall restore sevenfold;

he shall give all the substance of his house. But whoso committeth adultery with a woman lacketh understanding; he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away. For jealousy is the rage of a man; therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts.

SECTION 7

My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye; bind them upon thy fingers, write them upon the table of thine heart. Say unto wisdom, Thou art my sister; and call understanding thy kinswoman; that they may keep thee from the strange woman, from the stranger which flattereth with her words. For at the window of my house I looked through my casement; and beheld among the simple ones, I discerned among the youths, a young man void of understanding, passing through the street near her corner; and he went the way to her house, in the twilight, in the evening, in the black and dark night; and, behold, there met him a woman with the attire of an harlot, and subtil of heart. (She is loud and stubborn; her feet abide not in her house; now is she without, now in the streets, and lieth in wait at every corner.) So she caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I payed my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee; I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt; I have perfumed my bed with myrrh, aloes, and cinnamon; come, let us take our fill of love until the morning; let us solace ourselves with loves. For the goodman is not at home, he is gone on a long journey; he hath taken a bag of money with him, and will come home at the day appointed. With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded; yea, many strong men have been slain by her; her house is the way to hell, going down to the chambers of death.

SECTION 8

Doth not wisdom cry? And understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths; she crieth at the gates, at the entry of the city, at the coming in at the doors: Unto you, O men, I call, and my voice is to the sons of man; O ye simple, understand wisdom, and ye fools, be ye of an understanding heart; hear, for I will speak of excellent things, and the opening of my lips shall be right things; for my mouth shall speak truth, and wickedness is an abomination to my lips. All the

he shall give all the substance of his house. But whoso committeth adultery with a woman lacketh understanding; he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away. For jealousy is the rage of a man; therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts.

SECTION 7

My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye; bind them upon thy fingers, write them upon the table of thine heart. Say unto wisdom, Thou art my sister; and call understanding thy kinswoman; that they may keep thee from the strange woman, from the stranger which flattereth with her words. For at the window of my house I looked through my casement; and beheld among the simple ones, I discerned among the youths, a young man void of understanding, passing through the street near her corner; and he went the way to her house, in the twilight, in the evening, in the black and dark night; and, behold, there met him a woman with the attire of an harlot, and subtil of heart. (She is loud and stubborn; her feet abide not in her house; now is she without, now in the streets, and lieth in wait at every corner.) So she caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I payed my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee; I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt; I have perfumed my bed with myrrh, aloes, and cinnamon; come, let us take our fill of love until the morning; let us solace ourselves with loves. For the goodman is not at home, he is gone on a long journey; he hath taken a bag of money with him, and will come home at the day appointed. With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded; yea, many strong men have been slain by her; her house is the way to hell, going down to the chambers of death.

SECTION 8

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words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. I, wisdom, dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil; pride, arrogancy, the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom; I am understanding; I have strength; by me kings reign, and princes decree justice; by me princes rule, and nobles, even all the judges of the earth; I love them that love me; and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance; and I will fill their treasures. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth, when there were no fountains abounding with water; before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men. Now therefore hearken unto me, O ye children; for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul; all they that hate me love death.

SECTION 9

Wisdom hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath furnished her table; she hath sent forth her maidens; she crieth upon the highest places of the city, Whoso is simple, let him turn in hither; as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding.

He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee; rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding. For by me thy days shall be multiplied, and the years of thy life shall be increased. If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it.

A foolish woman is clamorous; she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways, Whoso is simple, let him turn in hither; and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell.

SECTION 10

A wise son maketh a glad father; but a foolish son is the heaviness of his mother. Treasures of wickedness profit nothing; but righteousness delivereth from death. The Lord will not suffer the soul of the righteous to famish; but he casteth away the substance of the wicked. He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich. He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame. Blessings are upon the head of the just; but violence covereth the mouth of the wicked. The memory of the just is blessed; but the name of the wicked shall rot. The wise in heart will receive commandments; but a prating fool shall fall. He that walketh uprightly walketh surely; but he that perverteth his ways shall be known. He that winketh with the eye causeth sorrow; but a prating fool shall fall. The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked. Hatred stirreth up strifes; but love covereth all sins. In the lips of him that hath understanding wisdom is found; but a whip is for the back of him that is void of understanding. Wise men lay up knowledge; but the mouth of the foolish is his destruction. The rich man's wealth is his strong city; the destruction of the poor is their poverty. The labour of the righteous tendeth to life; the fruit of the wicked to sin. He is in the way of life that keepeth instruction; but he that refuseth reproof erreth. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool. In the multitude of words there wanteth not sin; but he that refraineth his lips is wise. The tongue of the just is as choice silver; the heart of the wicked is little worth. The lips of the righteous feed many, but fools die for want of wisdom. The blessing of the Lord maketh rich, and he addeth no sorrow with it. It is as sport to a fool to do mischief; but a man of understanding hath wisdom. The fear of the wicked, it shall come upon him; but the desire of the righteous shall be granted. As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation. As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him. The fear of the Lord prolongeth days; but the years of the wicked shall be shortened. The hope of the righteous shall be gladness; but the expectation of the wicked shall perish. The way of the Lord is strength to the upright; but destruction shall be to the workers of iniquity. The righteous shall never be removed; but the wicked shall not inhabit the earth in peace. The mouth of the just bringeth forth wisdom; but the froward (perverse) tongue shall be cut out in due time. The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness.

SECTION 11

A false balance (deceptive scale) is abomination to the Lord; but a just weight is his delight. When pride cometh, then cometh shame; but with the lowly wisdom and blessings are their reward. The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them. Riches profit not in the day of wrath; but righteousness delivereth from death. The righteousness of the perfect shall direct his way; but the wicked shall fall by his own wickedness. The righteousness of the upright shall deliver them; but transgressors shall be taken in their own naughtiness. When a wicked man dieth, his expectation shall perish, and the hope of unjust men perisheth. The righteous is delivered out of trouble; and the wicked cometh in his stead. An hypocrite with his mouth destroyeth his neighbour; but through knowledge shall the just be delivered. When it goeth well with the righteous, the city rejoiceth; and when the wicked perish, there is shouting. By the blessing of the upright the city is exalted; but it is overthrown by the mouth of the wicked. He that is void of wisdom despiseth his neighbour; but a man of understanding holdeth his peace. A talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter.

Where no counsel is, the people fall, but in the multitude of counsellors there is safety. He that is surety (for debts) for a stranger shall smart for it; and he that hateth suretiship is sure. A gracious woman retaineth honour; and strong men retain riches. The merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh. The wicked worketh a deceitful work; but to him that soweth righteousness shall be a sure reward. As righteousness tendeth to life; so he that pursueth evil pursueth it to his own death. They that are of a froward heart are abomination to the Lord; but such as are upright in their way are his delight. Though hand join in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered. As a jewel of gold in a swine's snout, so is a fair woman which is without discretion. The desire of the righteous is only good; but the expectation of the wicked is wrath.

There is he that scattereth, and yet increaseth; and there is he that withholdeth more than is meet, but tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself. He that withholdeth grain, the people shall curse him; but blessing shall be upon the head of him that selleth it. He that diligently seeketh good procureth favour; but he that seeketh mischief, it shall come unto him. He that trusteth in his riches shall fall; but the righteous shall flourish as a branch. He that troubleth his own house shall inherit the wind, and the fool shall be servant to the wise of heart. The fruit of the righteous is a tree of life; and he that winneth souls is wise. Behold, the righteous shall be recompensed in the earth; but much more the wicked and the sinner.

SECTION 12

Whoso loveth instruction loveth knowledge; but he that hateth reproof is brutish. A good man obtaineth favour of the Lord; but a man of wicked devices

will he condemn. A man shall not be established by wickedness; but the root of the righteous shall not be moved. A virtuous woman is a crown to her husband; but she that maketh ashamed is as rottenness in his bones. The thoughts of the righteous are right; but the counsels of the wicked are deceit. The words of the wicked are to lie in wait for blood; but the mouth of the upright shall deliver them. The wicked are overthrown, and are not; but the house of the righteous shall stand. A man shall be commended according to his wisdom; but he that is of a perverse heart shall be despised. He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread. A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel. He that tilleth his land shall be satisfied with bread; but he that followeth vain persons is void of understanding. The wicked desireth the net of evil men; but the root of the righteous yieldeth fruit. The wicked is snared by the transgression of his lips; but the just shall come out of trouble. A man shall be satisfied with good by the fruit of his mouth; and the recompence of a man's hands shall be rendered unto him. The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise. A fool's wrath is presently known; but a prudent man covereth shame.

He that speaketh truth sheweth forth righteousness; but a false witness deceit. There is he that speaketh like the piercings of a sword; but the tongue of the wise is health. The lip of truth shall be established for ever; but a lying tongue is but for a moment. Deceit is in the heart of them that imagine evil; but to the counsellors of peace is joy. There shall no evil happen to the just; but the wicked shall be filled with mischief. Lying lips are abomination to the Lord; but they that deal truly are his delight. A prudent man concealeth knowledge; but the heart of fools proclaimeth foolishness. The hand of the diligent shall bear rule; but the slothful shall be under tribute. Heaviness in the heart of man maketh it stoop, but a good word maketh it glad. The righteous is more excellent than his neighbour, but the way of the wicked seduceth them. The slothful man roasteth not that which he took in hunting; but the substance of a diligent man is precious. In the way of righteousness is life; and in the pathways thereof there is no death.

SECTION 13

A wise son heareth his father's instruction; but a scorner heareth not rebuke. A man shall eat good by the fruit of his mouth; but the soul of the transgressors shall eat violence. He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction. The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat. A righteous man hateth lying; but a wicked man is loathsome, and cometh to shame. Righteousness keepeth him that is upright in the way; but wickedness overthroweth the sinner.

There is he that maketh himself rich, yet hath nothing; and there is he that maketh himself poor, yet hath great riches. The ransom of a man's life are his riches; but the poor heareth not rebuke. The light of the righteous is to rejoice; but the lamp of the wicked shall be put out. Only by pride cometh contention; but with the well advised is wisdom. Wealth gotten by vanity shall

be diminished; but he that gathereth by labour shall increase. Hope deferred maketh the heart sick; but the righteous desire is a tree of life. Whoso despiseth the Word shall be destroyed; but he that feareth the commandment shall be rewarded. The law of the wise is a fountain of life, to depart from the snares of death. Good understanding giveth favour; but the way of transgressors is hard. Every prudent man dealeth with knowledge; but a fool layeth open his folly. A wicked messenger falleth into mischief; but a faithful ambassador is health. Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honoured. The desire accomplished is sweet to the soul; but it is abomination to fools to depart from evil. He that walketh with wise men shall be wise; but a companion of fools shall be destroyed. Evil pursueth sinners; but to the righteous good shall be repayed. A good man leaveth an inheritance to his children's children; and the wealth of the sinner is laid up for the just. Much food is in the tillage of the poor; but there is he that is destroyed for want of judgment. He that spareth his rod (whip) hateth his son; but he that loveth him chasteneth him betimes. The righteous eateth to the satisfying of his soul; but the belly of the wicked shall want.

SECTION 14

Every wise woman buildeth her house; but the foolish plucketh it down with her hands. He that walketh in his uprightness feareth the Lord; but he that is perverse in his ways despiseth him. In the mouth of the foolish is a rod of pride; but the lips of the wise shall preserve them. Where no oxen are, the crib is clean; but much increase is by the strength of the ox. A faithful witness will not lie; but a false witness will utter lies. A scorner seeketh wisdom, and findeth it not; but knowledge is easy unto him that understandeth. Go from the presence of the foolish, when thou perceivest not in him the lips of knowledge. The wisdom of the prudent is to understand his way; but the folly of fools is deceit. Fools make a mock at sin; but among the righteous there is favour. The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. The house of the wicked shall be overthrown; but the dwelling (tent) of the upright shall flourish.

There is a way which seemeth right unto a man, but the end thereof is the ways of death. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness. The backslider in heart shall be filled with his own ways; and a good man shall be satisfied from himself. The simple believeth every word; but the prudent man looketh well to his going. A wise man feareth, and departeth from evil; but the fool rageth, and is confident. He that is soon angry dealeth foolishly; and a man of wicked devices is hated. The simple inherit folly; but the prudent are crowned with knowledge. The evil bow before the good; and the wicked at the gates of the righteous. The poor is hated even of his own neighbour; but the rich hath many friends. He that despiseth his fellowman sinneth; but he that hath mercy on the poor, happy is he. Do they not err that devise evil? But mercy and truth shall be to them that devise good. In all labour there is profit; but the talk of the lips tendeth only to penury. The crown of the wise is their riches; but the foolishness of fools is folly. A true witness delivereth souls; but a deceitful witness speaketh

will he condemn. A man shall not be established by wickedness; but the root of the righteous shall not be moved. A virtuous woman is a crown to her husband; but she that maketh ashamed is as rottenness in his bones. The thoughts of the righteous are right; but the counsels of the wicked are deceit. The words of the wicked are to lie in wait for blood; but the mouth of the upright shall deliver them. The wicked are overthrown, and are not; but the house of the righteous shall stand. A man shall be commended according to his wisdom; but he that is of a perverse heart shall be despised. He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread. A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel. He that tilleth his land shall be satisfied with bread; but he that followeth vain persons is void of understanding. The wicked desireth the net of evil men; but the root of the righteous yieldeth fruit. The wicked is snared by the transgression of his lips; but the just shall come out of trouble. A man shall be satisfied with good by the fruit of his mouth; and the recompence of a man's hands shall be rendered unto him. The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise. A fool's wrath is presently known; but a prudent man covereth shame.

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lies. In the fear of the Lord is man's strong confidence, and his children shall have a place of refuge; the fear of the Lord is a fountain of life, to depart from the snares of death. In the multitude of people is the king's honour; but in the want of people is the destruction of the prince. He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly. A sound heart is the life of the flesh; but envy the rottenness of the bones. He that oppresseth the poor reproacheth his Maker; but he that honoureth Him hath mercy on the poor. The wicked is driven away in his wickedness; but the righteous hath hope in his death. Wisdom resteth in the heart of him that hath understanding; but that which is in the midst of fools is made known. Righteousness exalteth a nation; but sin is a reproach to any people. The king's favour is toward a wise servant; but his wrath is against him that causeth shame.

SECTION 15

A soft answer turneth away wrath; but grievous words stir up anger. The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness. The eyes of the Lord are in every place, beholding the evil and the good. A wholesome tongue is a tree of life; but perverseness therein is a breach in the spirit. A fool despiseth his father's instruction; but he that regardeth reproof is prudent. In the house of the righteous is much treasure; but in the revenues of the wicked is trouble. The lips of the wise disperse knowledge; but the heart of the foolish doeth not so. The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight. The way of the wicked is an abomination unto the Lord; but he loveth him that followeth after righteousness. Correction is grievous unto him that forsaketh the way; and he that hateth reproof shall die (in the spirit).

Hell and destruction are before the Lord; how much more then the hearts of the children of men? A scorner loveth not one that reproveth him; neither will he go unto the wise. A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken. The heart of him that hath understanding seeketh knowledge; but the mouth of fools feedeth on foolishness. All the days of the afflicted are evil; but he that is of a merry heart hath a continual feast. Better is little with the fear of the Lord than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a fattened ox and hatred therewith. A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife. The way of the slothful man is as an hedge of thorns; but the way of the righteous is made plain. A wise son maketh a glad father; but a foolish man despiseth his mother. Folly is joy to him that is destitute of wisdom; but a man of understanding walketh uprightly. Without counsel purposes are disappointed; but in the multitude of counsellors they are established. A man hath joy by the answer of his mouth; and a word spoken in due season, how good it is!

The way of life is above to the wise, that he may depart from hell beneath. The Lord will destroy the house of the proud; but he will establish the border of the widow. The thoughts of the wicked are an abomination to the Lord; but the words of the pure are pleasant words. He that is greedy of gain troubleth his own house; but he that hateth gifts shall live. The heart of the righteous

studieth to answer; but the mouth of the wicked poureth out evil things. The Lord is far from the wicked; but he heareth the prayer of the righteous. The light of the eyes rejoiceth the heart, and a good report maketh the bones fat. The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding. The fear of the Lord is the instruction of wisdom; and before honour is humility.

SECTION 16

The preparations of the heart in man, and the answer of the tongue, is from the Lord. All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits. Commit thy works unto the Lord, and thy thoughts shall be established. The Lord hath made all things for himself; yea, even the wicked for the day of evil. Every one that is proud in heart is an abomination to the Lord; though hand join in hand, he shall not be unpunished. By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil. When a man's ways please the Lord, he maketh even his enemies to be at peace with him. Better is a little with righteousness than great revenues without right. A man's heart deviseth his way; but the Lord directeth his steps. A divine sentence is in the lips of the king, his mouth transgresseth not in judgment. A just weight and balance are the Lord's; all the weights of the bag are his work. It is an abomination to kings to commit wickedness; for the throne is established by righteousness. Righteous lips are the delight of kings; and they love him that speaketh right. The wrath of a king is as messengers of death; but a wise man will pacify it. In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.

How much better is it to get wisdom than gold! And to get understanding rather to be chosen than silver! The highway of the upright is to depart from evil; he that keepeth his way preserveth his soul. Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy is he. The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning. Understanding is a wellspring of life unto him that hath it; but the instruction of fools is folly. The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words are as an honeycomb, sweet to the soul, and health to the bones. There is a way that seemeth right unto a man, but the end thereof is the ways of death. He that laboureth laboureth for himself; for his mouth craveth it of him.

An ungodly man diggeth up evil; and in his lips there is as a burning fire. A froward man soweth strife; and a whisperer separateth chief friends. A violent man enticeth his neighbour, and leadeth him into the way that is not good; he shutteth his eyes to devise froward things, moving his lips he bringeth evil to pass. The hoary head is a crown of glory, if it be found in the way of righteousness. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. The lot is cast into the lap; but the whole disposing thereof is of the Lord.

SECTION 17

Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife. A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren. The fining pot is for silver, and the furnace for gold; but the Lord trieth the hearts. A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue. Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not be unpunished. Children's children are the crown of old men; and the glory of children are their fathers. Excellent speech becometh not a fool; much less do lying lips a prince. A gift of God is as a precious stone in the eyes of him that hath it; whithersoever it turneth, it prospereth. He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends. A reproof entereth more into a wise man than an hundred stripes into a fool. An evil man seeketh only rebellion; therefore a cruel messenger shall be sent against him. Let a bear robbed of her whelps meet a man, rather than a fool in his folly. Whoso rewardeth evil for good, evil shall not depart from his house.

The beginning of strife is as when one letteth out water; therefore leave off contention, before it be meddled with. He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord. Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? A friend loveth at all times, and a brother is born for adversity. A man void of understanding striketh hands, and becometh surety in the presence of his friend. He loveth transgression that loveth strife; and he that exalteth his gate seeketh destruction. He that hath a froward heart findeth no good; and he that hath a perverse tongue falleth into mischief. He that begetteth a fool doeth it to his sorrow; and the father of a fool hath no joy. A merry heart doeth good like a medicine; but a broken spirit drieth the bones. A wicked man taketh a gift out of the bosom to pervert the ways of judgment. Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth. A foolish son is a grief to his father, and bitterness to her that bare him. Also to punish the just is not good, nor to strike princes for equity. He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit. Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding.

SECTION 18

Through righteous desire a man, having separated himself, seeketh and intermeddleth with all wisdom. A fool hath no delight in understanding, but that his heart may discover itself. When the wicked cometh, then cometh also contempt, and with ignominy reproach. The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook. It is not good to accept the person of the wicked, to overthrow the righteous in judgment. A fool's lips enter into contention, and his mouth calleth for strokes. A fool's mouth is his destruction, and his lips are the snare of his soul. The words of a talebearer are as wounds, and they go down into the innermost parts of

the belly. He also that is slothful in his work is brother to him that is a great waster. The name of the Lord is a strong tower; the righteous runneth into it, and is safe. The rich man's wealth is his strong city, and as an high wall in his own conceit. Before destruction the heart of man is haughty, and before honour is humility. He that answereth a matter before he heareth it, it is folly and shame unto him. The spirit of a man will sustain his infirmity; but a wounded spirit who can bear? The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge. A man's gift maketh room for him, and bringeth him before great men. He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him. The lot causeth contentions to cease, and parteth between the mighty. A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle. A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled. Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof. Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord. The poor useth intreaties; but the rich answereth roughly. A man that hath friends must shew himself friendly; and there is a friend that sticketh closer than a brother.

SECTION 19

Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool. Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth. The foolishness of man perverteth his way; and his heart fretteth against the Lord. Wealth maketh many friends; but the poor is separated from his neighbour. A false witness shall not be unpunished, and he that speaketh lies shall not escape. Many will intreat the favour of the prince; and every man is a friend to him that giveth gifts. All the brethren of the poor do hate him; how much more do his friends go far from him? He pursueth them with words, yet they are wanting to him. He that getteth wisdom loveth his own soul; he that keepeth understanding shall find good. A false witness shall not be unpunished, and he that speaketh lies shall perish. Delight is not seemly for a fool; much less for a servant to have rule over princes. The discretion of a man defereth his anger; and it is his glory to pass over a transgression. The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass. A foolish son is the calamity of his father; and the contentions of a wife are a continual dropping. House and riches are the inheritance of fathers; and a prudent wife is from the Lord. Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger. He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. Chasten thy son while there is hope, and let not thy soul spare for his crying. A man of great wrath shall suffer punishment; for if thou deliver him, yet thou must do it again. Hear counsel, and receive instruction, that thou mayest be wise in thy latter end. There are many devices in a man's heart; nevertheless the counsel of the Lord shall stand. The desire of a man is his kindness; and a poor man is better than a liar. The fear of the Lord tendeth to life; and he that hath it shall

abide satisfied; he shall not be visited with evil. A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again. Smite a scorner, and the simple will beware; and reprove one that hath understanding, and he will understand knowledge. He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach. Cease, my son, to hear the instruction that causeth to err from the words of knowledge. An ungodly witness scorneth judgment; and the mouth of the wicked devoureth iniquity. Judgments are prepared for scorners, and stripes for the back of fools.

SECTION 20

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. The fear of a king is as the roaring of a lion; whoso provoketh him to anger sinneth against his own soul. It is an honour for a man to cease from strife; but every fool will be meddling. The sluggard will not plow by reason of the cold (in winter); therefore shall he beg in harvest, and have nothing. Counsel in the heart of man is like deep water; but a man of understanding will draw it out. Most men will proclaim every one his own goodness; but a faithful man who can find? The just man walketh in his integrity; his children are blessed after him. A king that sitteth in the throne of judgment scattereth away all evil with his eyes. Who can say, I have made my heart clean, I am pure from my sin? Divers weights, and divers measures, both of them are alike abomination to the Lord. Even a child is known by his doings, whether his work be pure, and whether it be right. The hearing ear, and the seeing eye, the Lord hath made even both of them.

Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread. It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth. There is gold, and a multitude of rubies; but the lips of knowledge are a precious jewel. Take his garment that is surety for a stranger; and take a pledge of him for a strange woman. Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel. Every purpose is established by counsel; and with good advice make war. He that goeth about as a talebearer revealeth secrets; therefore meddle not with him that flattereth with his lips. Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed. Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee. Divers weights are an abomination unto the Lord; and a false balance is not good. Man's goings are of the Lord; how can a man then understand his own way? It is a snare to the man who devoureth that which is holy, and after vows to make enquiry. A wise king scattereth the wicked, and bringeth the wheel over them. The spirit of man is the candle of the Lord, searching all the inward parts of the belly. Mercy and truth preserve the king; and his throne is upheld by mercy. The glory of young men is their strength; and the beauty of old men is the gray head. The blueness of a wound cleanseth away evil; so do stripes the inward parts of the belly.

SECTION 21

The king's heart is in the hand of the Lord; as the rivers of water, he turneth it whithersoever he will. Every way of a man is right in his own eyes; but the Lord pondereth the hearts. To do justice and judgment is more acceptable to the Lord than sacrifice. An high look, and a proud heart, and the plowing of the wicked, is sin. The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want. The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death. The robbery of the wicked shall destroy them; because they refuse to do judgment. The way of man is froward and strange; but as for the pure, his work is right. It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house. The soul of the wicked desireth evil; his neighbour findeth no favour in his eyes. When the scorner is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge. The righteous man wisely considereth the house of the wicked; but God overthroweth the wicked for their wickedness. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. A gift in secret pacifieth anger; and a reward in the bosom strong wrath. It is joy to the just to do judgment; but destruction shall be to the workers of iniquity. The man that wandereth out of the way of understanding shall remain in the congregation of the dead. He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich. The wicked shall be a ransom for the righteous, and the transgressor for the upright. It is better to dwell in the wilderness, than with a contentious and an angry woman. There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it.

He that followeth after righteousness and mercy findeth life, righteousness, and honour. A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof. Whoso keepeth his mouth and his tongue keepeth his soul from troubles. Proud and haughty scorner is his name, who dealeth in proud wrath. The desire of the slothful killeth him, for his hands refuse to labour; he coveteth greedily all the day long, but the righteous giveth and spareth not. The sacrifice of the wicked is abomination; how much more, when he bringeth it with a wicked mind? A false witness shall perish; but the man that heareth speaketh constantly. A wicked man hardeneth his face; but as for the upright, he directeth his way. There is no wisdom nor understanding nor counsel against the Lord. The horse is prepared against the day of battle, but safety is of the Lord.

SECTION 22

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold. The rich and poor meet together; the Lord is the maker of them all. A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished. By humility and the fear of the Lord are riches, honour, and life. Thorns and snares are in the way of the froward; he that doth keep his soul shall be far from them. Train up a child in the way he should go; and when he is old, he will not depart from it. The rich

ruleth over the poor, and the borrower is servant to the lender. He that soweth iniquity shall reap vanity; and the rod of his anger shall fail. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor. Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease. He that loveth pureness of heart, for the grace of his lips the king shall be his friend. The eyes of the Lord preserve knowledge, and he overthroweth the words of the transgressor. The slothful man saith, There is a lion without, I shall be slain in the streets. The mouth of strange women is a deep pit; he that is abhorred of the Lord shall fall therein. Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge; for it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips, that thy trust may be in the Lord; I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee? Rob not the poor, because he is poor; neither oppress the afflicted in the gate; for the Lord will plead their cause, and spoil the soul of those that spoiled them. Make no friendship with an angry man, and with a furious man thou shalt not go; lest thou learn his ways, and get a snare to thy soul. Be not thou one of them that shake hands, or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee? Remove not the ancient landmark, which thy fathers have set. Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before the wicked.

SECTION 23

When thou sittest to eat with a ruler, consider diligently what is before thee; and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties, for they are deceitful meat. Labour not to be rich; cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle toward heaven.

Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats; for as he thinketh in his heart, so is he; Eat and drink saith he to thee, but his heart is not with thee. The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words. Speak not in the ears of a fool, for he will despise the wisdom of thy words. Remove not the old landmark, and enter not into the fields of the fatherless; for their redeemer is mighty; he shall plead their cause with thee. Apply thine heart unto instruction, and thine ears to the words of knowledge. Withhold not correction from the child; for if thou beatest him with the rod, he shall not die; thou shalt beat him with the rod, and shalt deliver his soul from hell. My son, if thine heart be wise, my heart shall rejoice, even mine. Yea, my reins shall rejoice, when thy lips speak right things. Let not thine heart envy sinners; but be thou

in the fear of the Lord all the day long. For surely there is an end; and thine expectation shall not be cut off. Hear thou, my son, and be wise, and guide thine heart in the way. Be not among winebibbers, among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags. Hearken unto thy father that begat thee, and despise not thy mother when she is old. Buy the truth, and sell it not; also wisdom, and instruction, and understanding. The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice. My son, give me thine heart, and let thine eyes observe my ways. For a whore is a deep ditch, and a strange woman is a narrow pit; she also lieth in wait as for a prey, and increaseth the transgressors among men.

Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again.

SECTION 24

Be not thou envious against evil men, neither desire to be with them. For their heart studieth destruction, and their lips talk of mischief. Through wisdom is an house builded; and by understanding it is established; and by knowledge shall the chambers be filled with all precious and pleasant riches. A wise man is strong; yea, a man of knowledge increaseth strength; for by wise counsel thou shalt make thy war; and in multitude of counsellors there is safety. Wisdom is too high for a fool; he openeth not his mouth in the gate. He that deviseth to do evil shall be called a mischievous person. The thought of foolishness is sin; and the scorner is an abomination to men. If thou faint in the day of adversity, thy strength is small; if thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth not he know it? And shall not he render to every man according to his works? My son, as thou eat honey, because it is good, and the honeycomb, which is sweet to thy taste, so shall the knowledge of wisdom be unto thy soul; when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off. Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place, for a just man falleth seven times, and riseth up again, but the wicked shall fall into mischief. Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth; lest the Lord see it, and it displease him, and he turn away his wrath from him. Fret not thyself because of evil men, neither be thou envious at the wicked; for there shall be no reward to the evil man; the candle of the

wicked shall be put out. My son, fear thou the Lord and the king; and meddle not with them that are given to change; for their calamity shall rise suddenly; and who knoweth the ruin of them both? These things also belong to the wise. It is not good to have respect of persons in judgment. He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him. But to them that rebuke him shall be delight, and a good blessing shall come upon them. Every man shall kiss his lips that giveth a right answer. Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house. Be not a witness against thy neighbour without cause; and deceive not with thy lips. Say not, I will do so to him as he hath done to me; I will render to the man according to his work.

I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well; I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth; and thy want as an armed man.

SECTION 25

These Words of Wisdom or the Proverbs of Solomon were copied out and written by the men of Hezekiah (or Lemuel) king of Judah (c.745-716 B.C.): It is the glory of God to conceal a thing; but the honour of kings is to search out a matter. The heaven for height, and the earth for depth, and the heart of kings is unsearchable. Take away the dross from the silver, and there shall come forth a vessel for the finer; take away the wicked from before the king, and his throne shall be established in righteousness. Put not forth thyself in the presence of the king, and stand not in the place of great men; for better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame. Debate thy cause with thy neighbour himself; and discover (or reveal) not a secret to another, lest he that heareth it put thee to shame, and thine infamy turn not away. A word fitly spoken is like apples of gold in pictures of silver; as an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear. As the cold of snow in the time of harvest, so is a faithful messenger to them that send him; for he refresheth the soul of his masters. Whoso boasteth himself of a false gift is like clouds and wind without rain. By long forbearing is a prince persuaded, and a soft tongue breaketh the bone. Hast thou found honey? Eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it. Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee. A man that beareth false witness against his neighbour is a maul (war club) and a sword, and a sharp arrow. Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint. As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an heavy heart.

IV. THE FOURTH EPOCH: FROM AARON TO JOHN THE BAPTIST (1597 B.C. - 33 A.D.)

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head (to purge him of his iniquity), and the Lord shall reward thee. The north wind driveth away rain; so doth an angry countenance a backbiting tongue. It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house. As cold waters to a thirsty soul, so is good news from a far country. A righteous man falling down before the wicked is as a troubled and corrupted spring ruined by wading. It is not good to eat much honey; nor for men to search their own glory. He that hath no rule over his own spirit is like a city that is broken down, and without walls.

SECTION 26

As snow in summer, and rain in harvest, so honour is not seemly for a fool. As the bird by wandering, and swallow by flying, so the curse causeless shall not come. As a whip for the horse, and a bridle for the ass, so is a rod for the fool's back. Answer not a fool according to his folly, lest thou also be like unto him; answer a fool according to his folly, lest he be wise in his own conceit. He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage. The legs of the lame are not equal; so is a parable in the mouth of fools. As he that bindeth a stone in a sling, so is he that giveth honour to a fool. As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools. The great God that formed all things both rewardeth the fool, and rewardeth transgressors. As a dog returneth to his vomit, so a fool returneth to his folly. Seest thou a man wise in his own conceit? There is more hope of a fool than of him. The slothful man saith, There is a lion in the way, a lion is in the streets; as the door turneth upon its hinges, so doth the slothful upon his bed; the slothful hideth his hand in his bosom, it grieveth him to bring it again to his mouth. The sluggard is wiser in his own conceit than seven men that can render a reason.

He that passeth by, and meddleth with strife belonging not to him is like one that taketh a wild dog by the ears; as a mad man who casteth firebrands, arrows, and death; so is the man that deceiveth his neighbour, and saith, Am not I in sport? Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly. Burning lips and a wicked heart are like a potsherd covered with silver dross. He that hateth dissembleth with his lips, and layeth up deceit within him; when he speaketh fair, believe him not, for there are seven abominations in his heart, whose hatred is covered by deceit; his wickedness shall be shewed before the whole congregation. Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him. A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

SECTION 27

Boast not thyself of tomorrow, for thou knowest not what a day may bring forth. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both. Wrath is cruel, and anger is outrageous; but who is able to stand before envy? Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful. The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet. As a bird that wandereth from her nest, so is a man that wandereth from his place. Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel. Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity; for better is a neighbour that is near than a brother far off. My son, be wise, and make my heart glad, that I may answer him that reproacheth me. A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished. Take his garment that is surety for a stranger, and take a pledge of him for a strange woman. He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him. A continual dropping in a very rainy day and a contentious woman are alike; whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth (betrayeth) itself. Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. Whoso keepeth the fig tree shall eat the fruit thereof; so he that waiteth on his master shall be honoured. As in water face answereth to face, so the heart of man to man. Hell and destruction are never full; so the eyes of man are never satisfied. As the fining pot for silver, and the furnace for gold; so is a man to his praise. Though thou shouldest bray (pound) a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

Be thou diligent to know the state of thy flocks, and look well to thy herds; for riches are not for ever, doth the crown endure to every generation? The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered; the lambs are for thy clothing, and the goats are the price of the field; and thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens.

SECTION 28

The wicked flee when no man pursueth; but the righteous are bold as a lion. For the transgression of a land many are the princes thereof; but by a man of understanding and knowledge the state thereof shall be prolonged. A poor man that oppresseth the poor is like a sweeping rain which leaveth no food. They that forsake the law praise the wicked; but such as keep the law contend with them. Evil men understand not judgment; but they that seek the Lord understand all things. Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich. Whoso keepeth the law is a wise son; but he that is a companion of riotous (gluttonous) men shameth his father. He that by usury and unjust gain increaseth his substance, shall gather it for him that will pity the poor. He that turneth away his ear from hearing the

law, even his prayer shall be abomination. Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have good things in possession. The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out. When righteous men do rejoice, there is great glory; but when the wicked rise, a man is hidden. He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth alway; but he that hardeneth his heart shall fall into mischief. As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people. The prince that wanteth understanding is also a great oppressor; but he that hateth covetousness shall prolong his days. A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him. Whoso walketh uprightly shall be saved; but he that is perverse in his ways shall fall at once. He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough. A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent.

To have respect of persons is not good; for for a piece of bread that man will transgress. He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him. He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue. Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer. He that is of a proud heart stirreth up strife; but he that putteth his trust in the Lord shall be made fat. He that trusteth in his own heart is a fool; but whoso walketh wisely, he shall be delivered. He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse. When the wicked rise, men hide themselves; but when they perish, the righteous increase.

SECTION 29

He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy. When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn. Whoso loveth wisdom rejoiceth his father; but he that keepeth company with harlots spendeth his substance. The king by judgment establisheth the land; but he that receiveth gifts overthroweth it. A man that flattereth his neighbour spreadeth a net for his feet. In the transgression of an evil man there is a snare; but the righteous doth sing and rejoice. The righteous considereth the cause of the poor; but the wicked regardeth not to know it. Scornful men bring a city into a snare; but wise men turn away wrath. If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest. The bloodthirsty hate the upright; but the just seek his soul. A fool uttereth all his mind; but a wise man keepeth it in till afterwards. If a ruler hearken to lies, all his servants are wicked. The poor and the deceitful man meet together; the Lord lighteneth both their eyes.

The king that faithfully judgeth the poor, his throne shall be established for ever. The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame. When the wicked are multiplied, transgression increaseth;

but the righteous shall see their fall. Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul. Where there is no vision, the people perish; but he that keepeth the law, happy is he. A servant will not be corrected by words; for though he understand he will not answer. Seest thou a man that is hasty in his words? There is more hope of a fool than of him. He that delicately bringeth up his servant from a child shall have him become his son at the length. An angry man stirreth up strife, and a furious man aboundeth in transgression. A man's pride shall bring him low; but honour shall uphold the humble in spirit. Whoso is partner with a thief hateth his own soul; he heareth cursing, and bewrayeth it not. The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe. Many seek the ruler's favour; but every man's judgment cometh from the Lord. An unjust man is an abomination to the just; and he that is upright in the way is abomination to the wicked.

SECTION 30

The words of Agur the son of Jakeh, the prophecy (the man spake unto Ithiel, even unto Ithiel and Ucal): Surely I am more brutish than any man, and have not the understanding of a man; I neither learned wisdom, nor have the knowledge of the holy -- who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his Son's name, if thou canst tell?

Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar. Two things have I required of thee; deny me them not before I die -- remove far from me vanity and lies; give me neither poverty nor riches. Feed me with food convenient for me, lest I be full, and deny thee, and say, Who is the Lord? Or lest I be poor, and steal, and take the name of my God in vain. Accuse not a servant unto his master, lest he curse thee, and thou be found guilty. There is a generation that curseth their father, and doth not bless their mother. There is a generation that are pure in their own eyes, and yet are not washed from their filthiness. There is a generation, O how lofty are their eyes! And their eyelids are lifted up. There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men. The horseleach (blood-sucking parasite) hath two daughters, crying, Give, give.

There are three things that are never satisfied, yea, four things which say not, It is enough: the grave, the barren womb, the earth that is not filled with water, and the fire; that saith not, It is enough.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

There be three things which are too wonderful for me, yea, four which I know not: the way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

For three things the earth is disquieted, yea, four which it cannot bear: a servant when he reigneth, a fool when he is filled with meat, an odious woman when she is married, and an handmaid that is heir to her mistress.

There be four things which are little upon the earth, but they are exceeding wise: the ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings' palaces.

There be three things which go well, yea, four are comely in going and against which there is no rising up: a lion which is strongest among beasts, and turneth not away for any; a greyhound; an he goat; and a king, against whom there is no rising up.

If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth. Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood; so the forcing of wrath bringeth forth strife.

SECTION 31

The words of king Lemuel (another name of Hezekiah) the wisdom that his mother taught him: What, my son? And what, the son of my womb? And what, the son of my vows? Give not thy strength unto women, nor thy ways to that which destroyeth kings. It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink; lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts; let him drink, and forget his poverty, and remember his misery no more. Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

Who can find a virtuous woman? For her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil; she will do him good and not evil all the days of her life; she seeketh wool, and flax, and worketh willingly with her hands; she is like the merchants' ships, she bringeth her food from afar; she riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens; she considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard; she girdeth her loins with strength, and strengtheneth her arms; she perceiveth that her merchandise is good, her candle goeth not out by night; she layeth her hands to the spindle, and her hands hold the distaff; she stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy; she is not afraid of the snow for her household, for all her household are clothed with scarlet; she maketh herself coverings of tapestry, her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land; she maketh fine linen, and selleth it, and delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom, and in her tongue is the law of kindess. She looketh well to the ways of her household, and eateth not the

bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.

SECTION 32

The words of the Preacher (Solomon) the son of David, king in Jerusalem. Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun? One generation passeth away, and another generation cometh; but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose; the wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to its circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. All things are full of labour; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? It hath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

I the Preacher was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven; this sore travail (evil business, of little profit) hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight; and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly; I perceived that this also is vexation of spirit. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.

SECTION 33

I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure; and, behold, this also is vanity. I said of laughter, It is mad; and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kind of fruits; I made me pools of water, to water therewith

the wood that bringeth forth trees; I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me; I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour; and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

And I turned myself to behold wisdom, and madness, and folly; for what can the man do that cometh after the king? Even that which hath been already done. Then I saw that wisdom excelleth folly, as far as light excelleth darkness. The wise man's eyes are in his head; but the fool walketh in darkness; and I myself perceived also that one event happeneth to them all. Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? As the fool. Therefore I hated life; because the work that is wrought under the sun is grievous unto me; for all is vanity and vexation of spirit. Yea, I hated all my labour which I had taken under the sun; because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? Yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity. Therefore I went about to cause my heart to despair of all the labour which I took under the sun. For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil. For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. For who can eat, or who else can hasten hereunto, more than I? For God giveth to a man that is good in his sight wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

SECTION 34

To every thing there is a season, and a time to every purpose under the heaven. A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to bruise, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh;

a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time of peace.

What profit hath he that worketh in that wherein he laboureth? I have seen the travail, which God hath given to the sons of men to be exercised in it. He hath made every thing beautiful in his time; also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. I know that there is no good in them, but for a man to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God. I know that, whatsoever God doeth, it shall be for ever; nothing can be put to it, nor any thing taken from it; and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in mine heart, God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work. I said in mine heart concerning the affairs of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion; for who shall bring him to see what shall be after him?

SECTION 35

So I returned, and considered all the oppressions that are done under the sun; and behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power, but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit. The fool foldeth his hands together, and eateth his own flesh. Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

Then I returned, and I saw vanity under the sun. There is one alone, and there is none beside him, yea, he hath neither child nor brother; yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity,

yea, it is a sore travail. Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat; but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

Better is a poor and a wise child than an old and foolish king, who will no more be admonished. For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor. I considered all the living which walk under the sun, with the second child that shall stand up in his stead. There is no end of all the people, even of all that have been before them; they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

SECTION 36

Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands? For in the multitude of dreams and many words there are also divers vanities; but fear thou God.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for he that is higher than the highest regardeth; and there be higher than they. Moreover the profit of the earth is for all; the king himself is served by the field. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase; this is also vanity. When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes? The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep. There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail; he begetteth a son, and there is nothing in his hand. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go; and what profit hath he that hath laboured for the wind? All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.

Behold that which I have seen: It is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him; for it is his portion. Every

man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God. For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

SECTION 37

There is an evil which I have seen under the sun, and it is common among men: A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it; this is vanity, and it is an evil disease.

If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. Moreover he hath not seen the sun, nor known any thing, this hath more rest than the other; yea, though he live a thousand years twice told, yet hath he seen no good. Do not all go to one place? All the labour of man is for his mouth, and yet the appetite is not filled. For what hath the wise more than the fool? What hath the poor, that knoweth to walk before the living? Better is the sight of the eyes than the wandering of the desire; this is also vanity and vexation of spirit.

That which hath been is named already, and it is known that it is man; neither may he contend with him that is mightier than he. Seeing there be many things that increase vanity, what is man the better? For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? For who can tell a man what shall be after him under the sun?

SECTION 38

A good name is better than precious ointment; and the day of death than the day of one's birth. It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter; for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. It is better to hear the rebuke of the wise, than for a man to hear the song of fools; for as the crackling of thorns under a pot, so is the laughter of the fools; this also is vanity.

Surely oppression maketh a wise man mad; and a gift destroyeth the heart. Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit. Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools. Say not thou, What is the cause that the former days were better than these? For thou dost not enquire wisely concerning this.

Wisdom is good with an inheritance; and by it there is profit to them that see the sun. For wisdom is a defense, and money is a defence; but the excellency

of knowledge is, that wisdom giveth life to them that have it. Consider the work of God; for who can make that straight, which he hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider; God also hath set the one over against the other, to the end that man should find nothing after him. All things have I seen in the days of my vanity; there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness. Be not righteous over much, neither make thyself over wise; why shouldest thou destroy thyself? Be not over much wicked, neither be thou foolish; why shouldest thou die before thy time? It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand; for he that feareth God shall come forth of them all. Wisdom strengtheneth the wise more than ten mighty men which are in the city; for there is not a just man upon earth, that doeth good, and sinneth not. Also take no heed unto all words that are spoken, lest thou hear thy servant curse thee; for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

All this have I proved by wisdom; I said, I will be wise; but it was far from me. That which is far off, and exceeding deep, who can find it out? I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness. And I find more bitter than death, the woman whose heart is snares and nets, and her hands as bands; whoso pleaseth God shall escape from her; but the sinner shall be taken by her. Behold, this have I found, saith the preacher, counting one by one, to find out the account. Which yet my soul seeketh, but I find not -- one man among a thousand have I found, but a woman among all those have I not found. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

SECTION 39

Who is as the wise man? And who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, and the boldness of his face shall be changed. I counsel thee to keep the king's commandment, and that in regard of the oath of God. Be not hasty to go out of his sight; stand not in an evil thing; for he doeth whatsoever pleaseth him. Where the word of a king is, there is power; and who may say unto him, What doest thou? Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment.

Because to every purpose there is time and judgment, therefore the misery of man is great upon him. For he knoweth not that which shall be; for who can tell him when it shall be? There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war; neither shall wickedness deliver those that are given to it. All this have I seen, and applied my heart unto every work that is done under the sun; there is a time wherein one man ruleth over another to his own hurt. And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done; this is also vanity. Because sentence against an evil work is not executed speedily, the heart of the sons of men is fully set in them to do evil. Though a sinner

do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him; but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God. There is a vanity which is done upon the earth: that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous; I said that this also is vanity. Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry; for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

When I applied mine heart to know wisdom, and to see the business that is done upon the earth, (for also there is that neither day nor night seeth sleep with his eyes), then I beheld all the work of God, that a man cannot find out the work that is done under the sun; because though a man labour to seek it out, yet he shall not find it; yea further, though a wise man think to know it, yet shall he not be able to find it.

SECTION 40

For all this I considered in my heart even to declare all this, that the righteous and the wise, and their works, are in the hand of God; no man knoweth either love or hatred by all that is before them. All things come alike to all; there is one event to the righteous, and to the wicked; to the good and the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all; yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die, but the dead know not any thing; neither have they any more a reward, for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. Let thy garments be always white; and let thy head lack no ointment. Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity; for that is thy portion in this life, and in thy labour which thou takest under the sun. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. For man also knoweth not his time, as the fishes that are taken

in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

This wisdom have I seen also under the sun, and it seemed great unto me: There was a little city, and few men within it; and there came a great king against it, and besieged it, and built breat bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength; nevertheless the poor man's wisdom is despised, and his words are not heard. The words of wise men are heard in quiet more than the cry of him that ruleth among fools. Wisdom is better than weapons of war; but one sinner destroyeth much good.

SECTION 41

Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour. A wise man's heart is at his right hand; but a fool's heart at his left. Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool. If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

There is an evil which I have seen under the sun, as an error which proceedeth from the ruler -- folly is set in great dignity, and the rich sit in low place; I have seen servants upon horses, and princes walking as servants upon the earth.

He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby. If the iron be blunt, and he do not whet the edge, then must he put to more strength; but wisdom is profitable to direct. Surely the serpent will bite without enchantment; and a babbler is no better.

The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself; the beginning of the words of his mouth is foolishness, and the end of his talk is mischievous madness. A fool also is full of words; a man cannot tell what shall be; and what shall be after him, who can tell him? The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness! By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through. A feast is made for laughter, and wine maketh merry; but money answereth all things.

Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

SECTION 42

Cast thy bread upon the waters; for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall

be upon the earth. If the clouds be full of rain, they empty themselves upon the earth; and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun; but if a man live many years, and rejoice in them all; yet let him remember the days of darkness, for they will be many. All that cometh is vanity. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh; for childhood and youth are vanity.

SECTION 43

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way; and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern; then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. Vanity of vanities, saith the preacher; all is vanity.

And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words; and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from One Shepherd. And further, by these, my son, be admonished; of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Now, the reigns of all kings of the divided kingdoms of Israel and Judah, of the northern ten-tribe and the southern two-tribe kingdoms, began to be reckoned from the time of their anointing or election; but it meant not that the son of the father began to rule on that date; rather, the chosen son, or heir to the throne, would serve as coregent with his father king, until death, illness, political circumstances, or the fulfillment of the word of God, demanded a change in rulership; then he was crowned, and officially became the king.

Rehoboam, son of Solomon by his Ammonite wife Naamah, succeeded his father to the throne in c.997 B.C., at the age of forty-one, and reigned in Judah (Jerusalem) seventeen years. Rehoboam was the last king of the united kingdom of Israel, and the first ruler of the southern two-tribe kingdom of Judah and Benjamin. Soon after he was anointed and crowned king at Shechem by all Israel, the united kingdom which grew under David and Solomon was divided; and men of virtue and peace were separated from the men of passion and war. Ten of the twelve tribes of Israel withdrew their support of Rehoboam, and made Jeroboam the Ephraimite (son of Nebat, one of Solomon's officers in the village of Zeredah) their king, as was foretold by Ahijah the prophet. The reign of the kings of Israel lasted two hundred and fifty-seven years, from c.997 to 740 B.C.; until Shalmaneser V king of Assyria besieged Samaria, and took captive Israel, and planted them into various cities of Assyria, Media, Persia, and Armenia. And the reign of the kings of Judah lasted three hundred and ninety years, from 997 to 607 B.C.; until Nebuchadnezzar king of Babylonia besieged Jerusalem and Judah, and took captive Jews to Babylonia. An abridgement of the record of all the twenty kings of Judah, and nineteen of Israel, and known prophets of this period, begins with Rehoboam and Jeroboam the kings; and Ahijah, Shemaiah, and Iddoh (Iddo) the prophets.

And it came to pass that Jeroboam, who dwelt in Egypt, was informed of the death of Solomon and the coronation of his son Rehoboam; and all Israel called him back to his homeland. And Jeroboam joined the congregation of Israel, and came to Rehoboam, saying: Thy father made our yoke grievous; now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And Rehoboam said, Depart yet for three days, then come again to me; and Jeroboam and those with him departed. Then king Rehoboam consulted the old men, that once stood before Solomon his father, and said, How do you advise that I may answer this people? And they said unto him: If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, they will be thy servants forever. But he forsook the counsel of the elders, and consulted the young men with whom he grew up, and those that stood before him. And Rehoboam said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? And the young men spake unto him, saying, Thus shalt thou speak unto this people — My little finger shall be thicker than my father's loins; and now whereas my father did

lade you with a heavy yoke, I will add to your yoke; my father hath chastised you with whips, but I will chastise you with stinging whips (scorpions).

And when Jeroboam and his people came to Rehoboam the third day, the king answered them crossly, and forsook the old men's counsel; and spake to them according to the counsel of the young men, saying: My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with stinging whips. So the king hearkened not unto the people, for the cause was from the Lord, that he might fulfill the prophecy made by Ahijah the Shilonite unto Jeroboam, when he rent his garment into twelve pieces, and gave Jeroboam ten pieces, saying: For thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.

So when all Israel saw that the king hearkened not unto them, the people rebelled against the king, saying: What portion have we in David? Neither have we inheritance in the son of Jesse! to your tents, O Israel; now see to your own house, David! And Israel departed to their dwellings. But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. And it came to pass that when Rehoboam sent Adoram, who was over the tribute, Israel stoned him to death; and in fear Rehoboam fled in his chariot to Jerusalem. Thus Israel rebelled against the house of Judah, and the congregation elected Jeroboam king over the ten tribes of Israel, except the tribe of Dan which remained loyal to the house of Judah.

Then Rehoboam assembled the tribes of Judah and Benjamin, and chose an hundred and eighty thousand warriors to fight against Israel. But the word of the Lord came to Rehoboam through Shemaiah the prophet, saying: Thus saith the Lord, ye shall not go up, nor fight against your brethren, the children of Israel; return every man to his house, for this thing is from me. So they all returned, each man to his dwelling place.

And it came to pass that Jeroboam rebuilt Shechem in mount Ephraim, and Penuel near the ford of the Jabbok river, and dwelt in Shechem. Now Jeroboam became afraid, saying in his heart, If the people go to Jerusalem to offer sacrifices in the house of the Lord, the heart of the people may turn again unto their Lord, and unto Rehoboam king of Judah; then they will kill me and the kingdom shall return to the house of David. Whereupon Jeroboam took counsel, and made two golden calves, and spake unto Israel, saying, Behold thy God, O Israel, which brought thee out of the land of Egypt! And he set one in Beth-el and the other in Dan. And this thing became a sin, for all Israel worshipped the calves from Dan to Beth-el. And he appointed priests of the lowest order, not from the house of Aaron, to perform the rituals and ceremonies, nor from the house of Levi (or the Al-Levi) to seek Spiritual guidance and direction. In the eighth month, on the fifteenth day, Jeroboam offered upon the altar in Beth-el burnt incense and sacrificed calves; and proclaimed it a feast day for all Israel.

And, behold, there came a man of God out of Judah by the word of the Lord to Beth-el, and cried, saying, O altar, altar, thus saith the

Lord — Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. Behold, today I give the sign, this altar shall be rent (torn down), and the ashes that are upon it shall be poured out. When king Jeroboam heard the words of the man of God, he put forth his hand from the altar, saying, Lay hold on him. But his hand which he put forth against him dried up, so that he could not pull it in again to him; and the altar was rent, and ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord.

Then the king humbled himself, and said unto the man of God, Intreat now the Lord thy God, and pray for me, that my hand may be restored unto me again. And the man of God besought the Lord, and Jeroboam's hand was restored again, and became as it was before. And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. And the man of God replied, If thou wilt give me half thine house, I will not go with thee; neither will I eat bread nor drink water in this place; for so it was charged me by the word of the Lord, not to eat bread nor drink water, nor to turn again by the same way that thou camest. So he went another way, and returned not by the way he came to Beth-el. Now,there dwelt an old prophet in Beth-el; and his sons told him all the works the man of God from Judah had done that day. And he said unto his sons, What way went he? For his sons had seen what way the man of God went, and he said unto his sons, Saddle me the ass. So they saddled him an ass, and he rode thereon after the man of God, and found him sitting under an oak. And they said unto him, Art thou the man of God that camest from Judah? And he said, I am. Then he said unto him, Come home with me, and eat bread. And he replied, I may not return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place; for it is given me by the word of the Lord, not to eat bread nor drink water in this place. So the man lied unto him, saying, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. So he went back with him, and ate bread and drank water. And as they sat at the table after their meal, the old prophet cried unto the man of God from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment of the Lord, and hast eaten bread and drunk water in this place, thy carcass shall not come unto the sepulchre of thy fathers. And it came to pass that while the man of God was gone, a lion met him by the way, and slew him, and his carcass was cast in the way; and his ass and also the lion stood by the carcass.

And, behold, men passed by and saw the carcass cast in the way; and the lion and the ass standing by the carcass; the lion had not eaten the carcass nor the ass. When the old prophet heard, he said unto his sons, It is the man of God who was disobedient unto the word of the Lord; therefore the Lord hath delivered him unto the lion, which hath torn him,

and slain him; now therefore saddle me the ass that I may go thither and fetch his carcass. And the old prophet went and found the carcass, and the ass and the lion standing by it. He took up the carcass in the sight of the lion and laid it upon the ass, and brought it back to the city, to mourn and bury him. Then he laid the carcass in his own sepulchre; and they mourned over him, saying, Alas, my brother! After he had buried the carcass, he spake to his sons, saying, When I am dead, bury my bones alongside his bones; for the saying which he cried against the altar in Beth-el, and against all the houses of the high places in the cities of Samaria, shall surely come to pass.

Jeroboam, however, did not return from his evil ways; but made again the lowest of the people, the thieves, the liars, the whoremongers, and such, the priests of the high places. Whosoever would, he consecrated him; and he consecrated himself the chief priest of the high places. And this thing became an abomination in the sight of the Lord; so much so that the house of Jeroboam was cursed to be cut off and destroyed from the face of the earth.

Soon after, Abijah, a son of Jeroboam, fell sick, and Jeroboam said to his wife, Arise, I pray thee, and disguise thyself that thou be not known to be the wife of Jeroboam, and get thee to Shiloh; behold there is Ahijah the prophet which told me that I should be king over this people. Take with thee ten loaves and cracknels, and a cruse of honey, and go to him; he shall tell thee what shall become of the child. And Jeroboam's wife did so, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see, for his eyes were set by reason of his age. And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son, for he is sick; and it shall be when she cometh in, that she shall feign herself to be another woman. And it was so. When Ahijah heard the sound of her feet, as she came in at the door, he said, Come in, thou wife of Jeroboam, why feignest thou to be another? And she said, For I am sent to thee with heavy tidings. So Ahijah the prophet said, Go tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee; yet thou hast not been as my servant David, who followed me with all his heart, and obeyed the commandments which were given to him. But thou hast done evil above all that were before thee; for thou hast dwindled and made thee other gods, and molten images, to provoke me to anger, and cast me behind thy back. Therefore, behold, I will bring evil upon the house of Jeroboam, and cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel; and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. Him that dieth in the city shall the dogs eat, and him that dieth in the field shall the fowls of the air eat; for the Lord hath spoken it. Arise thou therefore, get thee to thine own house; and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him alone is found some good thing toward the

Lord God of Israel. Moreover the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day, even now. Moreover, for the Lord shall smite Israel as a reed is shaken in the water, and shall root up Israel out of this goodly land which he gave to their fathers, and shall scatter them beyond the river (Euphrates); because they have made their asherim (groves of trees), provoking the Lord to anger. And he shall give Israel up, because of the sins of Jeroboam, who caused Israel to sin. And Jeroboam's wife arose, and departed, and came to Tirzah; and when she reached the threshhold of the door, the child died. And they buried him, and all Israel mourned for him, according to the word of the Lord spoken by Ahijah the prophet. And the rest of the acts of Jeroboam, how he warred and reigned, were recorded in the book of chronicles of the kings of Israel.

In the eighteenth year of Jeroboam king of Israel began Abijah (Abijam, or Abia) to reign over Judah; his mother's name was Michaiah the daughter of Uriel of Gibeah. He reigned three years in Jerusalem, and there was a war between Abijah and Jeroboam. Abijah set the battle in array with an army of four hundred thousand valiant men of war. Jeroboam also set the battle in array against him with eight hundred thousand chosen men, mighty men of valour. And Abijah stood upon mount Zemaraim in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel. Ought ye not to know that the Lord God of Israel gave the kingdom over to the house of David, even to him and his sons by a covenant of salt? Yet, behold, Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up and hath rebelled against his lord. And there are gathered unto him vain men, the children of Belial (scoundrels); and have strengthened themselves against Rehoboam the son of Solomon, when he was yet young and tenderhearted, and could not withstand them. And now ye think to withstand the kingdom of the Lord with a great multitude, and with the golden calves which Jeroboam made you for gods. Have ye not cast out the priests of the Lord, the sons of Aaron, and the Levites; and have made you priests after the manner of the nations of strange lands? So that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may become a priest of them that are no gods. But as for us, the Lord is our God, and we have not forsaken him; and the priests that minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business. And they burn unto the Lord every morning and every evening burnt sacrifices and sweet incense; the shewbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening; for we keep the charge of the Lord our God, but ye have forsaken him. And, behold, God himself is with us for our captain; and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers, for ye shall not prosper.

But Jeroboam caused an ambushment to come from behind, so Judah was trapped between the two. And when the men of Judah looked behind, and saw that battle was before and behind them, they cried unto the Lord, and the priests sounded the trumpets. And it came to pass that as the

men of Judah gave a shout of the battle cry, God smote Jeroboam, and all Israel fled in confusion. And God delivered them into the hands of Abijah and his men, that they slew them with a great slaughter, and on that day fell down slain of Israel five hundred thousand chosen men. And Abijah pursued after the children of Israel, and took Beth-el and surrounding towns, Jeshanah with towns thereof, and Ephraim and towns thereof.

Thus Jeroboam reigned as king of Israel twenty-two years, and slept with his fathers, and Nadab his son reigned in his stead. Now, Rehoboam son of Solomon was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel. But Judah did evil in the sight of the Lord, and continued to provoke him to jealousy, with their sins and abominations. For they also built themselves high places, molten images, and groves on the hills and among the green trees. And they dwelt with Sodomites, and did according to all their abominations, which the Lord had forbidden them. Therefore, in the fifth year of king Rehoboam, the Lord caused Shishak the king of Egypt to come up against Jerusalem with twelve hundred chariots, sixty thousand horsemen, and innumerable multitude of the Egyptians, the Libyans (Lubim), the Sukkim, and the Cushites (Nubians). And he took away the treasures of the house of the Lord, and the treasures of the king's house, even all. He took away all the shields of gold which Solomon had made. And Rehoboam made in their stead brazen shields, and committed them unto the hands of the chief guards, that kept the door of the king's house, and to guard the chamber. Then came Shemaiah the prophet to Rehoboam and to the princes of Judah that were gathered together in Jerusalem because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me, therefore I have left you in the hand of Shishak. Whereupon the princes of Judah and the king humbled themselves, saying, The Lord is righteous. And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, For they have humbled themselves I will not destroy them, but will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they shall be his servants, that they may know my works, and the works of the kingdoms of the countries. So Rehoboam the son of Solomon by his Ammonite wife Naamah reigned seventeen years in Jerusalem, and slept with his fathers, and was buried with his fathers in the city of David; and Abijah (Abijam, Abia) his son reigned over Judah.

In the eighteenth year of Jeroboam king of Israel, Abijah son of Maachah, the daughter of Absalom (Abi-shalom), began his reign over Judah. Three years he reigned in Jerusalem, but his heart was not right with the Lord his God, as was the heart of David; And Abijah walked in all the sins of his father, which he had committed before him. Abijah married fourteen wives, and begat twenty-two sons and sixteen daughters. So Abijah, one of the twenty-eight sons of Rehoboam, became the second king of the two-tribe kingdom of Judah, and reigned from circa 980 B.C. to 977 B.C. Abijah slept with his fathers, and they buried him in the city

of David, and his son Asa reigned in his stead. And prophet Iddo kept the book of records of the kings of Judah during this time.

In the twentieth year of Jeroboam king of Israel reigned Asa over Judah. And Asa did that which was right in the sight of the Lord. He took away the altars of the false gods from the high places, cut down the asherim (groves), and removed the Sodomites from the land, and all the idols that his father Abijam made unto strange gods. And his grandmother Maachah the daughter of Absalom (Abi-shalom) was removed from the royal office, because she had made an idol in a grove; he took away her idol and burnt it by the brook Kidron. And he commanded Judah to seek the Lord God of their fathers, and to keep the commandments and statutes of the Lord. He built fenced cities in Judah, and spake unto the people, saying, Let us build these cities, and make about them walls, towers, gates and bars, while the land is yet before us, for the Lord hath given us rest on every side (except there was a war between Baasha king of Israel and Judah all their days).

Asa had an army of five hundred and eighty thousand men; three hundred thousand of Judah that bare large shields (targets) and spears, and two hundred and eighty thousand men of Benjamin that bare shields and used bows and arrows. And it came to pass that there came against Judah and Benjamin, Zerah the Libyan with an host of a million men, and three hundred chariots, unto Mareshah. And they fought the battle in the valley of Zephathah. Then cried Asa unto the Lord, and said, Lord it is nothing with thee to help, whether they be many or a few; help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God, let not these men prevail against thee. So the Lord smote the Libyans and the Ethiopians, and they fled. Asa and his people pursued them unto Gerar, and carried away very much spoil, sheep and camels in abundance, unto Jerusalem.

And the Spirit of God came upon Azariah the son of Oded; and he went out to meet Asa, and said unto him; Hear me, Asa, and Judah and Benjamin — The Lord is with you, for ye have put your trust in him; and if ye continue to seek him, he will be found of you; but if ye forsake him, he will forsake you. Now for a long season Israel hath been without the true God, and without a teaching priest and the law; but when they sought him with contrite heart and faith, in their trouble, he didst come to their rescue. Be ye strong therefore, and let not your hands be weak, for ye shall be rewarded according to your works. And when Asa heard these words and the prophecy of the son of Oded, he gathered all Judah and Benjamin, and resident aliens, out of Ephraim, Manasseh, and Simeon, unto Jerusalem in the third month, in the fifteenth year of the reign of Asa (in 963 B.C.). And they offered unto the Lord of the spoils which they had brought, seven hundred oxen and seven thousand sheep. And they entered into a covenant to seek the Lord God of their fathers, with all their heart and soul; that whosoever would not abide in the law of the Lord God of Israel shall be put to death, whether small or great, man or woman. And all the people sware unto the Lord with a loud voice and shouting, with trumpets, and with horns (shofarim); and the congregation

rejoiced greatly at the oath which they had sworn; and remained steadfast in obeying the law. And the Lord gave them rest round about, and there was no war unto the thirty-fifth year of the reign of Asa.

And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned two years. He did evil in the sight of the Lord, and walked in the ways of his father, and caused Israel to sin. In the third year of Asa king of Judah, Baasha the son of Ahijah, of the house of Issachar, conspired against Nadab and slew him at Gibbethon (which belonged to the Philistines). And Baasha began to reign in Israel. After he was established, he smote all the house of Jeroboam, leaving not one alive to carry his name. Thus all was fulfilled that was spoken by Ahijah the Shilonite, the prophet of the Lord, concerning the house of Jeroboam.

In the third year of Asa king of Judah began Baasha to reign over Israel in Tirzah, and twenty-four years he reigned. And there was war between Asa and Baasha all their days. And Baasha did evil in the sight of the Lord, and walked in the ways of Jeroboam; and in his sin caused all Israel to sin. Then the word of the Lord came to Jehu the son of Hanani, against Baasha, saying, Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, thou hast walked in the ways of Jeroboam, and hast made my people to sin, to provoke me to anger with their sins and abominations. Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thine house like the house of Jeroboam the son of Nebat. Him of Baasha that dieth in the city shall the dogs eat; and he of him that dieth in the fields shall the fowls of the air eat.

In the thirty-sixth year of the reign of Asa, Baasha king of Israel came up against Judah to build up Ramah; with the intention that none could go out or come in to Jerusalem to worship the Lord. Then Asa took silver and gold out of the treasury of the house of the Lord and from the king's treasury, and sent it away to Ben-hadad king of Syria, who dwelt in Damascus, for safekeeping; saying, There is a league between me and thee, as there was between my father and thy father; behold, I have sent thee silver and gold, go therefore, and break thy league with Baasha king of Israel, that he may depart from me. And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, Dan, Abel-maim, all Chinoreth (Chineroth), and all the storage cities of Naphtali. When Baasha heard it, he left his work at Ramah; and Asa the king of Judah carried away all the cut stones and timber which Baasha had brought to Ramah, and used it to build up Geba and Mizpah.

And it came to pass that Hanani the seer went to Asa, and said, Because thou hast relied on the king of Syria, and not on the Lord thy God, to drive away Baasha king of Israel, herein thou hast done foolishly, and from henceforth thou shalt have wars. Were not the Libyans and the Ethiopians a huge host, with very many chariots and horsemen? Yet, because thou didst rely on the Lord, he delivered them into thine hands. When Asa heard these words, he was wroth with the seer, and put him

in a prison house. And it came to pass that in the thirty-ninth year of his reign, Asa was diseased in his feet, but he again sought not the Lord, but the soothsayers and magicians. His disease continued to increase, and he died in the forty-first year of his reign; and they buried him in his own sepulchre which he had prepared during his lifetime, in the city of David. And they laid him in the bed which was filled with sweet odors of divers kinds of ointments and spices prepared by the apothecaries' art; and they burnt his bed in a great ceremony. Thus Asa reigned as the king of Judah, from 977 B.C. to 937 B.C., then slept with his fathers; and Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

And it came to pass that Baasha king of Israel slept with his fathers, and was buried in Tirzah; and Elah his son reigned in his stead. In the twenty-sixth year of Asa king of Judah began Elah son of Baasha to reign over Israel in Tirzah, two years. And his servant Zimri, captain of half his chariots, conspired against him, as he was getting drunk in Tirzah, in the house of Arza, steward of his house there. And Zimri went in and killed Elah son of Baasha, in the twenty-seventh year of Asa king of Judah, and reigned in his stead over Israel. And as soon as Zimri began to reign, the day he sat upon the throne, he slew all the house of Baasha. Thus all that which was spoken by Jehu was fulfilled. In the twenty-seventh year of Asa king of Judah did Zimri reign over Israel seven days, in Tirzah; and the people were encamped against Gibbethon of the Philistines. But when the people heard that Zimri hath conspired, and hath slain Elah, behold, they made Omri, captain of the hosts of other half of the chariots of Israel, king over Israel that day. And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. And when Zimri saw that the city was taken, he fled into the palace of the king's house, and burnt the king's house over him with fire, and died.

Then the people of Israel divided themselves into two groups; half of them followed Omri, and the other half followed Tibni son of Ginath. But the followers of Omri prevailed against those of Tibni; so Tibni died, and Omri reigned. In the thirty-first year of Asa king of Judah Omri was crowned to reign over Israel. He reigned twelve years over Israel, six of which were in Tirzah.

Omri bought the hill Samaria for two talents of silver, and built upon the hill a city named Shemer, meaning owner of the hill Samaria. But Omri did evil in the sight of the Lord. He walked in all the ways of Jeroboam the son of Nebat, and in his sin caused Israel to sin, and they provoked the Lord God of Israel to anger with their vanities and abominations. And Omri slept with his fathers, and was buried in Samaria; and Ahab his son reigned in his stead. In the thirty-eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel; and he reigned over Israel in Samaria twenty-two years. And Ahab did evil in the sight of the Lord above all that were before him. He walked in all the sins of Jeroboam the son of Nebat; and took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and served Baal and worshipped him. And he reared up an altar in Samaria for Baal in the house of Baal.

Then he made a grove, to provoke the Lord God of Israel to anger; and did more to provoke the Lord than all the kings that were before him. In his days did Hiel the Bethelite build Jericho, against the cursing of Joshua the son of Nun, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it! Hiel the Bethelite laid the foundation, and his firstborn Abiram died; and he set up the gates thereof, and his youngest son Segub was taken up; according to the words of the Lord, which he spake by Joshua the son of Nun.

And Elijah (also Eliyahu, Eliyah, Helias or Elias) the prophet, from Tishbeh of Gilead, said unto Ahab the king of Israel, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of the Lord came to Elijah, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according to the word of the Lord, and dwelt by the brook Cherith; and the ravens brought him bread and flesh in the morning and in the evening; and he drank of the brook. And it came to pass that the brook dried up, because there had been no rain in the land. And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which pertaineth to Zidon, and dwell there; behold, I have commanded a widow woman there to sustain thee. So Elijah arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there, gathering sticks; and he called to her, saying, Fetch me, I pray, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her again, saying, Bring me, I pray, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a morsel of bread, but an handful of meal in a barrel, and a little oil in a jar. And, behold, I am gathering a couple of sticks, that I may go in and cook it for me and my son, that we may eat, and die not. And Elijah said unto her, Fear not, go and do as thou hast said, but make me thereof a little cake of bread first, and bring it unto me; and after make for thee and thy son. For thus saith the Lord God of Israel, The barrel of meal shall not exhaust, and the jar of oil shall not deplete, until the day the Lord sendeth rain upon the earth. And she went and did according to the words of Elijah; and he, she and her son did eat many days. And the barrel of meal exhausted not, nor the jar of oil depleted. And it came to pass, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son? And Elijah said unto her, Give me thy son; and took him out of her bosom, and carried him up to a loft, where he abode, and laid him upon his bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, saying, O Lord my God; I pray thee, let this child's soul come into

him again. And the Lord heard the voice of Elijah, and the soul of the child came unto him, and he revived. And Elijah took the child and brought him down into the house, and delivered him unto his mother, and said, See, thy son liveth! And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord is truly in thy mouth.

And it came to pass, that the word of the Lord came to Elijah in the third year, saying, Go shew thyself unto Ahab, and I will send rain upon the land. And Elijah went to shew himself unto Ahab the king of Israel, while there was a sore famine in Samaria. And Ahab called Obadiah, the governor of his house, and said unto him, Go into the land, unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules from starvation, that we may not lose all the beasts. And they divided the land between the two; and Ahab went one way by himself, and Obadiah went another way by himself. Now Obadiah feared the Lord greatly; and once when Jezebel cut off the prophets of the Lord, Obadiah took an hundred prophets, and hid them by fifty in a cave; and fed them with bread and water. And as Obadiah was on his way to search the land for water, Elijah met him. Obadiah knew him, and fell on his face, and said, Art thou my lord Elijah? And he answered, I am; go tell thy lord, Behold, Elijah is here. And Obadiah said, What have I sinned that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom, whither my lord (Ahab) hath not sent his spies to seek thee; and when they said, He cannot be seen anywhere; the king took an oath by the kingdom and nation that thou shalt be seen no more. And now sayest thou, Go, tell thy lord, Behold, Elijah is here! It shall surely come to pass, as soon as I am gone from thee to inform the king, the Spirit of the Lord shall carry thee whither I know not; so when I tell Ahab, and he cannot find thee, he shall slay me; behold, I thy servant, fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, and how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now, lo, thou sayest, Go, tell thy lord, Behold, Elijah is here, that he may slay me for a surety. And Elijah said unto Obadiah, As the Lord of Hosts liveth, before whom I stand, I will surely shew myself unto him today. So Obadiah went to Ahab, and told him, and Ahab came to meet with Elijah. When Ahab saw Elijah, he said unto him, Art thou he that troubleth Israel? And Elijah said, I have not troubled Israel, but thou and thy father's house; in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, that eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets unto mount Carmel. And Elijah spake unto the congregation, saying, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him. And the people listened, but said not a word. Then said Elijah unto the people, I even I only, remain a prophet of the Lord; but

Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it into pieces, and lay it on wood, and put no fire under. And call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken!

And Elijah said unto the prophets of Baal, Choose ye one bullock for yourselves, and dress it first, for ye are many; and call upon the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning until noon, saying, O Baal, hear us. But there was no voice, nor any answer. And they leaped upon the altar, yet no help came. At noon Elijah mocked them, saying, Cry aloud, for he is a god; either he is talking, or pursuing, or is on a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, leaped and cut themselves with knives and lancets, till blood gushed out upon them. And when midday was past, and they propitiated and performed severe self-mortifications until the time of offering evening sacrifice, yet without any help or answer from Baal, Elijah said unto all the people, Come near unto me. And all the people came near to him. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob; unto whom the word of the Lord came, saying, Israel shall be thy name. And with the stones he built an altar in the name of the Lord, and he made a trench about the altar, as large as it would contain two measures of seed; and put the wood in order; and cut the bullock in pieces, and laid it on the wood, and said unto the people, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. So they did. And Elijah said, Do it the second time. So they did the second time. And he said do it the third time; and they did it the third time. And the water ran round about the altar, and he filled the trench also with water. At the time of offering the evening sacrifice Elijah the prophet came near, and said: Lord God of Abraham, Isaac and Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell upon the burnt sacrifice, and consumed it, and the wood, the stones, the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and said, The Lord, he is the God; the Lord, he is the God.

And Elijah said unto them, Take the prophets of Baal, let not one of them escape. And they took them, and Elijah brought them to the brook Kishon, and there they were slain.

And Elijah said unto Ahab the king of Israel, Get thee up, eat and drink, for there is a sound of abundance of rain. So Ahab went up to eat and drink, and Elijah went up to mount Carmel; and he cast himself down upon the ground, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went, and looked, and said, There is nothing. And Elijah said, Go again seven times. And it

came to pass, that the seventh time when the servant went to look for any sign of rain, behold, there arose a little cloud out of the sea, like a man's hand. And Elijah said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. In the meanwhile, the sky turned black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel. And Elijah received the word of the Lord, and girded up his loins, and ran before Ahab to the entrance of Jezreel.

Now Ahab told his wife Jezebel, the daughter of Ethbaal king of the Zidonians, all that Elijah had done, and how all the prophets of Baal were slain at brook Kishon. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time. And Elijah knowing the intent of Jezebel's heart, fled for his life, and came to Beer-sheba in Judah, and left his servant at Jezreel. Burdened with a heavy heart, and blood of men upon his head, he went a day's journey into the wilderness, and sat down under a juniper tree; and he requested the Lord that he might die, saying, It is enough, now O Lord, take away my life; for I am no better than my fathers. And as he lay asleep under the tree, behold, an angel of the Lord touched him, and said, Arise and eat. And Elijah saw there was a cake baked on coals, and a jar of water by his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, saying, Arise and eat, because the journey is too great for thee. And he arose, and did eat and drink; and went in the strength of that food forty days and forty nights unto Horeb, the mount of God. And Elijah came to a cave, and lodged there. Behold, there the word of the Lord came to him, saying, What doest thou here, Elijah? And he replied, I have been very zealous for the Lord God of Hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And Elijah heard the voice, saying, Go forth and stand upon the mount before the Lord. And Elijah went up to the top of the mount (Sinai), and stood there. Behold, a great and strong wind rent part of the mountain and broke into pieces small rocks. The Lord passeth by, thought Elijah; but the Lord was not in the wind; then came an earthquake, and the Lord was not in the earthquake; after the earthquake came a fire, but the Lord was not in the fire also; and after the fire came a still small voice, saying, What doest thou here, Elijah? And when Elijah heard it, he wrapped his face in his mantle, and went out, and stood at the entrance of the cave. Behold, there came a voice unto him again, saying, What doest thou here, Elijah? And he replied, I have been very zealous for the Lord God of Hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And the Lord said unto him, Go return on thy way to the wilderness of Damascus; and when thou comest, thou mayest anoint Hazael to be king over Syria, and Jehu the son of Nimshi to be king over Israel; and Elisha the son of Shaphat of Abel-Meholah shalt thou anoint to be prophet in thy room. And it shall come to pass

that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, nor their mouths have kissed him.

So Elijah departed from Horeb, and on his way found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth; and Elijah passed by him, and cast his mantle upon him. And Elisha left the oxen and ran after Elijah, and said, Let me, I pray, kiss my father and mother; and then I will follow thee. And Elijah said, Go back, for what have I done for thee? But Elisha took Elijah to his home, and took a yoke of oxen and slew them, and boiled their flesh with the instruments of oxen, and gave unto the people. And they did eat, and blessed the Lord. After this Elisha kissed his kinsfolk, his father and mother, and followed Elijah, and ministered unto him.

And it came to pass, that Ben-hadad king of Syria gathered all his host together, and thirty-two kings, their horses, and chariots; and together they went up and besieged Samaria, and warred against it. And he sent messengers to Ahab king of Israel into the city, saying, Thus saith Ben-hadad, Thy silver and gold is mine; thy wives, and thy children, even the goodliest are mine. And the king of Israel answered, My lord, O king, according to thy saying, I am thine, and all that I have. Then the messengers came again from Ben-hadad king of Syria, saying, Thus speaketh Ben-hadad, Although thou shalt deliver me thy silver, and thy gold,and thy wives and children, yet will I send my servants unto thee tomorrow about this time, and they shall search thine house and the dwellings of thy servants; and it shall be that whatsoever is pleasant in thine eye, the same shall be put in their hands to be taken away.

At this Ahab king of Israel was wroth, and he called all the elders of Israel, and said, Mark, I pray you, and see how this man seeketh mischief; for he sent unto me for my wives, and for my children, and for my silver and my gold; and I denied him not. And all the elders and his counsellors said unto him, Hearken not unto him, nor consent! Wherefore Ahab said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do; but this thing I may not do. And the messengers departed; and brought him word again, saying, The gods do so unto me, and more also, if the dust of Samaria shall suffice for the handfuls that shall follow me. Then Ahab answered, saying, Tell him, Let not him that girdeth the armour boast himself, as the one that putteth it off!

And when Ben-hadad heard this message, he and the kings were drinking in the pavilions; and he said unto his servants, Set yourselves in array; and they set themselves in array to go against the city.

In the meantime, for Ahab humbled himself in the sight of God, a prophet of the Lord was sent to him, saying, Thus saith the Lord, Hast thou seen all this great multitude? Behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord. And Ahab said, By whom shalt thou deliver? And the prophet said unto him, Thus saith the Lord, Even by the young men of the princes of the provinces shalt

it be delivered into thine hand. Then he said, Who shall order the battle? And he answered, Thou. After this, Ahab numbered the young men of the princes of the provinces of Israel; and they were two hundred and thirty-two. Then he numbered all the children of the prophets, unknown in all Israel, and they were seven thousand. So the princes of the provinces and the children of the prophets went out; and the armies of Israel followed after them, and smote all the thirty-two kings that came with Ben-hadad, while they were drinking and merry-making in the pavilions. Ben-hadad king of Syria escaped on a horse with the other horsemen, and the Syrians fled.

And the prophet of the Lord said unto Ahab king of Israel, Go strengthen thyself, and prepare thyself for the onslaught, for next year the king of Syria will come again to battle against Israel. Now, the counsellors of the king of Syria said unto him, The gods of Israel are gods of the hills and high places, therefore they were stronger than we are; but let us fight against them in the plains, valleys, and low places, and we shall surely be stronger than they. Moreover do this thing: Take all the kings away, every king and ruler out of his place, and put captains of the army in their rooms (offices); and number thee an army, like the one thou hast lost, horse for horse, and chariot for chariot; and we will fight against Israel in the plain; and surely we will be stronger than they. And Ben-hadad hearkened to their counsel, and did so. And Ben-hadad king of Syria numbered his people, and went to Aphek to fight against Israel, and the Syrians filled the country. And, behold, an angel of the Lord came to the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but not of the valleys, therefore I will deliver all this great multitude into thine hand, and ye shall know that I am the Lord.

And they pitched one camp against the other seven days; and on the seventh day the battle began. The children of Israel slew of the Syrians an hundred thousand footmen that day. But the rest fled unto the city, to Aphek; and there a wall of soldiers fell upon twenty-seven thousand of them. And Ben-hadad fled into the inner chamber of the city. Then the counsellors of Ben-hadad king of Syria said unto their king, Behold now, it is said that the kings of Israel are just and merciful; let us, I pray thee, put sackcloth on our loins and ropes upon our heads, and go out to the king of Israel; peradventure he will save thy life. So in this manner they appeared before the house of the king of Israel. And Ben-hadad sent the messenger, saying, Thy servant Ben-hadad saith, I pray thee, let me live. And Ahab said, Is he yet alive? He is my brother; go ye, bring him; and he caused him to be brought in the royal chariot. And Ben-hadad said unto him, The cities which my father took from thy father, I will restore; and thou shalt make trade centers (bazaars) for thyself in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant; and he sent him away. But the thing was of God. And a certain man of the sons of the prophets spake unto his neighbor, saying, Smite me in the name of the Lord, I say unto thee; but the man refused to smite him. So the son of the prophets said unto him,

Because thou hast not obeyed the word of the Lord, spoken in his name; behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him. Then he found another man, and said, Smite me, saith the Lord. And the man smote him, and in doing so wounded him. So the son of the prophets departed, and waited for the king by the wayside, and disguised himself with ashes upon his face, and headband around his head.

And as Ahab king of Israel passed by, the man of the sons of the prophets cried unto the king, and said, Thy servant went out into the midst of the battle; and behold, a man turned aside, and brought a man unto me, saying, Keep this man; and if by any means he be missing, then shalt thy life be for his; or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgement be, thyself hath decided it. And he hasted and wiped the ashes away from the man's face, and discerned that he was of the sons of the prophets. And he said unto the king, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction; and wast taken by his bribery and deceit, therefore thy life shall go for his, and thy people for his people. And Ahab returned to his house in Samaria, heavy of heart and displeased.

And it came to pass after these things, that Naboth the Jezreelite had a vineyard in Jezreel, next to the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs; because it is near unto my house; and I will give thee in exchange a better vineyard, or if it seem good to thee, I will give thee the worth of the money. And Naboth replied, saying, God forbid, that I should give the inheritance of my fathers unto thee. So Ahab returned to his house, heavy and displeased with the words of Naboth; and he laid himself down upon his bed, turned away his face, and would eat no bread. But Jezebel his wife came to him, and said, Why is thy spirit so sad, that you eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another for it; but he refused to give me his vineyard. And Jezebel said unto her husband Ahab, Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry; and I, even I, will get thee the vineyard of Naboth the Jezreelite! Then she wrote letters in Ahab's name, and sealed them with his seal; and sent them to the elders and the nobles that dwelt in Jezreel. And she wrote, saying, Proclaim a fast, and set Naboth on high among the people; and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king; then carry him out, and stone him to death. And the men of the city, even the elders and nobles of Jezreel, did according to the letters which they received from Jezebel. They proclaimed a fast, and set Naboth on high among the people. And there came two men of Belial (bullies) and sat before him, and the men of Belial bare false witness against Naboth, in the presence of all the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city; and he

was stoned, that he died. Then they sent messengers to Jezebel, saying, Naboth is stoned, and is dead.

When Jezebel heard that Naboth was stoned, and was dead, she said unto Ahab her husband, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money, for Naboth is not alive, but dead. And when Ahab heard that Naboth was dead, he rose up to go down to the vineyard of Naboth in Jezreel, to take possession of it. And the word of the Lord came to Elijah the prophet of Tishbeh, saying, Arise, go down to meet Ahab king of Israel in Samaria; behold, he is in the vineyard of Naboth, to take possession thereof; and thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? For thou and thy wife Jezebel have done this evil, in the place where dogs licked the blood of Naboth, shall they lick thy blood, even thine. And Ahab said to Elijah, Is this thy judgement, O mine enemy? And he answered, It is the judgement of the Lord, because thou hast sold thyself to work evil in the sight of the Lord. Behold, he will bring evil upon thine house, and take away thy posterity; and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel; and will make thine house like the house of Jeroboam son of Nebat, and like the house of Baasha the son of Ahijah; for thou hast provoked him to anger, and caused Israel to sin, saith the Lord. Moreeover, of Jezebel thy wife also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel; and him of Ahab that dieth in the city, the dogs shall eat, and him that dieth in the field, shall the fowls of the air eat.

So there was not one in the past like Ahab and his house, which did so wickedly in the sight of the Lord; he burned incense to the idols of the Amorites, and caused Israel to sin and to do the most abominable and detestable things of the heathen nations, which were forever cursed by the Lord. And when Ahab king of Israel heard the word of Elijah the prophet, he rent his clothes, and put sackcloth upon his flesh, and fasted, and humbled himself. Then the word of the Lord came again to Elijah, saying, Seest thou how Ahab humbleth himself; and because he humbleth himself before me, I will not bring the evil in his days; but in his son's days will I bring evil upon his house. And for three years there was no war between Syria and Israel.

Now Jehoshaphat son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. Jehoshaphat was thirty-five years old when he began to reign, and reigned twenty-five years in Jerusalem; his mother's name was Azubah the daughter of Shilhi. He made peace with the king of Israel, and caused the ships of Tharshish (Tarshish) to go to Ophir for gold; but they went not, for the ships were destroyed at Ezion-geber. He also placed forces in all the fenced (fortified) cities of Judah, and set garrisons throughout Judah, and in the cities of Ephraim, which Asa his father had taken. Jehoshaphat sought the Lord God of his fathers, and walked in his commandments and statutes, not after the abominations of Israel. Therefore the Lord established the kingdom in his hand; and all Judah brought him presents, riches and honor in abundance. Moreover, he took away all the high places and groves out of Judah.

In the third year of his reign, Jehoshaphat sent to his princes, Ben-hail, Obadiah, Zechariah, Nethaneel, and Micaiah, to teach the law of Moses in the cities of Judah. And they went to the Levites (Al-Levi), Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tob-adonijah; and Elishama and Jehoram the (Aaronic) priests; and they taught the Law of the Lord from the book (scroll) which they carried, throughout all the cities of Judah. And the fear of the Lord fell upon all the inhabitants of the land, and upon all the kingdoms round about Judah; so they made no war against Jehoshaphat. Some Philistines brought him presents and tribute of silver; and the Arabians brought him seven thousand seven hundred rams, and seven thousand seven hundred he-goats.

And Jehoshaphat waxed great exceedingly, and built in Judah castles (fortified cities) and storage cities. These were his chief men: Adnah was the chief over the captains of thousands, and with them three hundred thousand mighty men of valor; next to him was Jehohanan the captain, and with him two hundred and eighty thousand mighty men of valor. Of Benjamin, Eliada was the chief over the captains of thousands, and with him two hundred thousand armed men with bows and shields; and next to Eliada of Benjamin was Jehozabad, and with him one hundred and eighty thousand men prepared for war. These waited upon Jehoshaphat the king of Judah, besides those whom the king put in the fenced cities throughout all Judah.

Now Jehoshaphat with riches and honor in abundance, joined forces with Ahab. Every so often he went down to Ahab to Samaria, and Ahab killed sheep and oxen for him and his guests in abundance. And it came to pass that Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered, I am as thou art, and my people as thy people; and we will be with thee in war. And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord today if we shall go to Ramoth-gilead to battle? Therefore the king of Israel gathered together four hundred of his false prophets, and asked them if they should go to battle or not; and they said, Go up, for God will deliver it into the king's hand. But Jehoshaphat said, Is there not here a prophet of the Lord, that we may enquire of him? And Ahab replied, There is yet one man by whom we may enquire of the Lord; but I hate him, for he never prophecied good unto me, but always evil; the same is Micaiah the son of Imla. And Micaiah was to be brought into the presence of the kings of Israel and Judah; who sat upon their thrones in an open place at the entrance gate of Samaria, clothed in their royal robes; while the false prophets of Israel prophecied, saying, Go up to Ramoth-gilead and prosper, for God shall deliver it into the hand of the king.

And Zedekiah the son of Chenaniah had made him horns of iron (primitive loudspeakers, signaling instruments), and said, Thus saith the Lord, With these thou shalt push Syria until they be consumed! And when the messengers of the king went to fetch Micaiah the prophet, they said unto him, Behold, the words of the prophets of Israel declare good to the

king with one voice, let thy words, therefore, I pray thee, be like one of theirs, and speak thou good also. And Micaiah replied, As the Lord liveth, even what my God saith, that will I speak. And when Micaiah was brought into the presence of the kings, the king of Israel said unto him, Micaiah, shall we go to Ramoth-gilead to battle or not? And Micaiah said, Go ye up, and prosper, and they shall be delivered into your hand. And the king said unto him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the Lord? So Micaiah answered, I did see all Israel scattered upon the mountains, as sheep that have no shepherd; and the Lord said, These have no master, let them remain every man in his own house in peace. And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophecy good unto me but evil? So Micaiah spake again, saying, Therefore hear the word of the Lord; I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and on his left. And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying such and such, and another spake saying such and such; then there appeared a familiar spirit before the Lord, and stood before him, saying, I will entice him; I will go out and be a lying spirit in the mouth of all his prophets! And he was approved, and sent to entice Ahab. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all thy prophets, and the Lord hath spoken evil against thee. Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, saying, Which way went the Spirit of the Lord from me to speak unto thee? And Micaiah replied, Behold, thou shalt see that day when thou shalt go into an inner chamber to hide thyself. Then Ahab said unto his servants, Take ye Micaiah, and carry him back to Amon the governor of the city and to Joash the king's son, and say, Thus saith the king, Put this fellow in the prison and feed him with bread of affliction and with water of affliction, until I return in peace. And Micaiah said, If thou certainly return in peace, then hath not the Lord spoken to me, hearken all ye people!

And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to battle; but put thou on thy robes. So Ahab and Jehoshaphat went to Ramoth-gilead to battle with the Syrians. Now the king of Syria had commanded his captain of the chariots, saying, fight ye not with small or great, save only with the king of Israel. And it came to pass that when the captains of the chariots saw Jehoshaphat, they said, It is the king of Israel! And they surrounded him to fight; but Jehoshaphat cried out unto the Lord for help; and God caused them to depart from him. For, when the captains of the chariots perceived that it was not the king of Israel, they turned back from pursuing him. And a certain man drew a bow at a venture, and smote Ahab the king of Israel in disguise, between the joints of the harness; therefore he said to his chariot man, Turn thine hand that thou mayest carry me out of the host, for I am wounded. And the battle increased that day; and about the time of sunset the king of Israel died. And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

And Jehu the son of Hanani the prophet went out to meet Jehoshaphat, and said unto the king, Shouldest thou help the ungodly and love them that hate the Lord? Therefore the wrath of God is upon thee; nevertheless there are good things found in thee, in that thou hast taken away the groves (asherim) out of the land, and hast prepared thine heart to seek God.

And Jehoshaphat dwelt in Jerusalem, and went out to preach from Beer-sheba to mount Ephraim; and brought them back into the fold of the Lord God of their fathers. He also set judges in each fenced city of Judah, and said to the judges, Take heed what ye do; for ye judge not for man, but for the Lord, who is with you in each of your judgements.

Wherefore now let the fear of the Lord be upon you; take heed and do it; for there is no iniquity with the Lord our God, nor respect of persons, nor bribery. So Jehoshaphat set the Al-Levi or the Levites, the chief of the priests, and chief of the fathers of Israel, as judges in Jerusalem; to judge all people by the law of the Lord, even all controversies and disputes. Moreover Jehoshaphat charged them, saying, Thus shall ye render justice in the fear of the Lord, faithfully and with a perfect heart. And whatsoever cause shall come before you of your brethren of the city, between blood and blood, between the law and commandments, statutes, and judgements, all shall be judged by the law of the Lord. Ye shall warn them that they trespass not against the Lord, lest his wrath come upon you and your brethren; this do ye diligently, that ye trespass not. And, behold, Amariah the chief priest is over all matters of the sanctuary; and Zebadiah the son of Ishmael, the ruler of the house of Judah, over all the king's matters; and the Levite officers are all at your service. Deal courageously and faithfully and the Lord shall bless you with his just recompense.

And it came to pass that there came a great multitude of the Moabites and the Ammonites against Jehoshaphat from beyond the sea on this side of Syria, and they encamped at Hazazontamar in En-gedi. In fear Jehoshaphat set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together of all the cities to ask help of the Lord, and to seek the Lord. Jehoshaphat stood in their midst and spake unto the congregation from the new court before the house of the Lord in Jerusalem, and said:

> O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? And they dwelt therein, and have built thee a sanctuary therein for thy name, with thy divine promise; if evil befall us, as the sword, judgement, pestilence or famine; if we stand before this house, and in thy presence, and cry unto thee in our affliction, then thou wilt hear and help.

And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, behold, the nations that were not destroyed by our fathers, the same have become our bitter enemy. Behold, how they reward us, to come to cast us out of thy possession, which thou hast apportioned us as our inheritance.

O our God, wilt thou not judge them? For we have no might against this great company that cometh against us; neither know we what to do, but our eyes are upon thee.

And all Judah stood before the house of the Lord, with their little ones, their wives and children. Then the Spirit of God came upon Jahaziel the son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah, a Levite of the sons of Asaph; and he spake in the midst of the congregation, saying, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. Tomorrow go ye down against them; behold, they come up by the cliff of Ziz, and ye shall find them at the end of the brook before the wilderness of Jeruel. Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the deliverance of the Lord, O Judah and Jerusalem. Fear not, nor be dismayed; tomorrow go ye out against them, for the Lord will be with you. And Jehoshaphat bowed his head with his face to the ground, and all Judah and Jerusalem fell before the house of the Lord, and worshipped the Lord God of their fathers. And the Levites, of the children of the Kohathites and the Korhites, stood up to sing praises to the Lord God of Israel with a loud voice.

Next morning they rose early, to go forth into the wilderness of Tekoa; and as they were about to march, Jehoshaphat stood and spake unto them, saying, Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, that ye may be established; believe his prophets, that ye may prosper. And when he had consulted with the people, he appointed singers unto the Lord, that they should sing hymns of praise and holiness, as they went before the army; and to say, Praise be the Lord, for his mercy endureth forever! And when he had consulted with the people, he appointed singers unto the Lord, that they should sing hymns of praise and holiness, as they went before the army; and to say, Praise be the Lord, for his mercy endureth forever! And when they began to sing and praise, the Lord set ambushments against the children of Ammon, Moab, and Seir, and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, and utterly destroyed them. And when Judah came toward the watchtower in the wilderness, they saw a multitude of dead bodies scattered throughout Seir, so much so that none escaped. When Jehoshaphat and his people came to take away the spoil, they found among the dead bodies abundance of precious

jewels; which they stripped off from them, more than they could carry away; and they were three days in gathering the spoils. On the fourth day they assembled themselves in the valley (of the Berachah) and there they blessed the Lord, and called the name of the place valley of the Berachah. Then they all returned to Jerusalem and other cities of Judah, every man to his dwelling place, with joy and great rejoicing, for the Lord had brought them victorious over their enemies.

And Jehoshaphat in the forefront of his people returned to Jerusalem, with the Levite singers with psalteries, harps, and trumpets, unto the house of the Lord. From this time onward God gave him rest round about, and the realm of Jehoshaphat was quiet. He walked in the way of the Lord, as did his father Asa, and departed not from it, doing that which was right in the sight of the Lord. After this, Jehoshaphat king of Judah joined forces with Ahaziah king of Israel, who did very wickedly. Together they built ships at Ezion-geber (on the gulf of Aqabah) to be sent to Tarshish, but the ships never did reach Tarshish; for Eliezer the son of Dodavahu of Mareshah prophecied against Jehoshaphat, because he had made an alliance with Ahaziah, an enemy of the Lord.

Now the rest of the acts of Jehoshaphat were recorded by Jehu the son of Hanani. Jehoshaphat began to reign over Judah when he was thirty-five years old, and he reigned twenty-five years in Jerusalem. And the fear of God fell on all the kingdoms that heard how the Lord had fought against the enemies of Israel and delivered them out of the hands of the Ammonites and Moabites. And it came to pass that Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

Now Moab rebelled against Israel also, after the death of Ahab king of Israel. And Ahaziah the son of Ahab fell down through a lattice in his upper chamber, when he was in Samaria, and he became paralyzed; so he sent messengers, saying, Go, enquire of Baal-zebub the god of Ekron, whether I shall recover of this disease? But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, Thou shall not come down from that bed on which thou art, but shall surely die. And Elijah the prophet, of Tishbeh, departed to meet the messengers; and told them that which he was bidden to say. And the messengers returned to the king, and said, Behold, there came a man up to meet us, and said unto us, Go, return unto the king that sent you, and say unto him, Thus saith the Lord, Is it not because there is not a God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? Therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Ahaziah said unto them, What manner of man was he that came to meet you, and told you these words? And they answered him, He was a hairy man, girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite. Then the king sent unto him a captain of fifty with his fifty; and he went up to Elijah, and spake to him, while the prophet sat on top of an hill;

saying, Thou man of God, the king hath said, Come down. And Elijah answered to the captain of the fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came a fire from heaven, and consumed him and his fifty. And Ahaziah the king of Israel again sent a captain of the fifty, with his men; and Elijah repeated the same words, saying, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. Then the king sent a captain of the third fifty with his fifty. And the captain came, and fell on his knees before Elijah, and besought him, saying, O man of God, I pray thee, let my life and the life of these fifty thy servants be precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifty with all their men; therefore let my life now be precious in thy sight. And the angel of the Lord said unto Elijah, Go down with him, be not afraid of him! And he arose,and went down with him to the king. And he said unto the king, Thus saith the Lord, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to enquire of his word? Therefore thou shalt not come down off that bed on which thou art gone up, but shall surely die. So Ahaziah son of Ahab died, according to the words of Elijah the prophet; and Joram (Jehoram) reigned in his stead, in the second year of Jehoram (Joram) the son of Jehoshaphat king of Judah; because he had no son.

Now Jehoshaphat had other sons, Azariah (I), Jehiel, Zechariah, Azariah (II), Michael, and Shephatiah. And he had given them great gifts of silver and gold and precious stones, with fenced cities in Judah; but the kingdom he bestowed upon Jehoram, because he was the firstborn. But when Jehoram was risen up to the kingdom of Judah, he strengthened himself and slew all his brethren with the sword of their enemy. Jehoram was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem, and walked not in the way of his father, but in the ways of the kings of Israel, like as the house of Ahab; and took Ahab's daughter to wife, and wrought all that which was evil in the sight of the Lord.

In the days of Jehoram, the Edomites revolted from under the dominion of Judah, and made themselves a king; and surrounded Jehoram, his captains of the chariots, and his princes, when they came to battle; but Jehoram rose up by night and smote the Edomites. And the Edomites became his bitter enemies. At the same time Libnah also revolted against Judah, for the king of Judah had forsaken the Lord God of his fathers. Moreover, Jehoram built high places in the mountains of Judah, and caused the inhabitants of Judah to commit fornication, and compelled Judah to participate in the whoredoms.

And, behold, there came a word to Jehoram from Elijah the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah; but hast walked in the way of the kings of Israel; and hast made Judah and the inhabitants of Jerusalem to go a whoring, like the

whoredoms of the house of Ahab; and also hast slain thy brethren of thy father's house, which were better than thyself; behold, with a great plague will the Lord smite thy people, thy children, and thy wives, and all thy goods. And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day. Moreover, the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians (Yemenites) that were near the Ethiopians. And they came up and brake into Judah, and carried away all the substance that was found in the king's house, his sons and his wives; except his youngest son Jehoahaz or Azariah (who was later made king Ahaziah of Judah).

After this Jehoram was smitten in his bowels with an incurable disease; and after the end of two years, his bowels fell out by reason of his sickness, so he died of sore disease. And his people made no burning for him (the burning of all his possessions) as was the custom. Thus Jehoram began his reign when he was thirty-two years old, and reigned eight years in Jerusalem, and departed without being desired. And they buried him in the city of David, but not in the sepulchres of the kings of Israel.

And it came to pass, when the Lord would soon take up Elijah unto himself by a whirlwind, that Elijah went with Elisha from Gilgal; and said unto Elisha, Tarry here, I pray; for the Lord hath sent me to Beth-El. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-El together, and the sons of the prophets that were there came forth to meet Elisha, and said, Knowest thou that the Lord will take away thy master from thy presence today? And he said, Yea, I know it; hold ye your peace. And Elijah said unto Elisha, Tarry here Elisha, knowest thou not that the Lord will take away thy master from thy head today? And he answered, Yea, I know it; hold your peace. And Elijah said unto him again, Tarry, I pray, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they travelled together to Jericho. And the sons of the prophets that were at Jericho, came to Elisha, and said, Knowest thou that the Lord will take away thy master from thy head today? And he answered, Yea, I know it; hold ye your peace. And Elijah again said unto Elisha, Tarry here, I pray; for the Lord hath sent me to Jordan. And Elisha repeated the same words, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they went on, as fifty men of the sons of the prophets stood to view afar off. As they stood by the river Jordan, Elijah took his mantle, wrapped it together, and smote the waters; that the waters divided hither and thither, so they walked across the bed of the river on dry ground. And when they had crossed the river, Elijah said unto Elisha, Ask, what shall I do for thee? And Elisha replied, I pray thee, let a double portion of thy Spirit be upon me. And he said, Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

And as they walked on and talked, behold, there appeared a chariot of fire, with horses of fire, parting Elijah and Elisha asunder; and Elijah

went up by a whirlwind into heaven. And when Elisha saw it, he cried, My father, my father! as the chariot of Israel and the horsemen disappeared, and he saw them no more. Then he took hold of his own clothes, and rent them in two pieces; and took the mantle of Elijah that fell from him, and stood by the bank of the Jordan. And he took the mantle of Elijah, and smote the waters, saying, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither, and Elisha went over the Jordan. When the sons of the prophets which were to view him at Jericho saw him, they said, The Spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. And they said to him, Behold now, there be with thy servants fifty strong men; let them go, we pray, and seek thy master; lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain or some valley. But Elisha said, Ye shall not seek my master. And when they urged him till he was ashamed, he agreed. And the fifty sons of the prophets went in all directions and searched three days, but found him not. And when they returned to Jericho, Elisha said unto them, Did I not say unto you, Go not? And the men replied, Behold, we pray, the situation in this city is pleasant, as our lord seeth; but the water is naught, and the ground barren. So Elisha took a jar of salt, and he sprinkled it forth into the springs of water; and said unto the men, Behold, I have hallowed these waters, that there shall no more be death from these waters, nor shall the land be barren. And it was so, according to the words of Elisha.

After this, he went up to Beth-El; and as he was travelling, there came forth the youths of belial (bullies) out of the city, and mocked him, saying, Go up thou bald head, Go up thou bald head! When they kept on provoking him, Elisha turned back, looked at them and cursed them in the name of the Lord. And there came forth two she-bears out of the woods, and tare forty-two of them. Then he went to mount Carmel, and from thence he returned to Samaria.

And it came to pass, that Joram (Jehoram) son of Ahab began to reign over Israel in Samaria, in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. He wrought evil in the sight of the Lord, but not as much as his father and mother; for he put way the image of Baal that his father had made. Nevertheless he cleaved unto the sins and abominations of the body and mind, and remained in the realm of lust and death. Now Mesha king of Moab was a sheepmaster, and did render unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with wool, as his annual tribute. But when Ahab was dead, the king of Moab rebelled against Jehoram king of Israel. So Jehoram sent messengers to Jehoshaphat king of Judah, saying, The king of Moab hath rebelled against me; wilt thou go with me against Moab to battle? And he said, I am as thou art, my people as thy people, and my horses as thy horses. So the king of Israel and king of Judah went against Moab through the wilderness of Edom; then the king of Edom joined forces with them. And the three kings and their men took a seven days' journey, and reached a desolate region, without water; and the host and the cattle that followed

them were exhausted with thirst. Then Joram king of Israel said, Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab! But Jehoshaphat replied, Is there not a prophet of the Lord, that we may inquire of the Lord by him? And one of the servants of the king of Israel said, There is Elisha the son of Shaphat, who poured water on the hands of Elijah. And Jehoshaphat said, The word of the Lord is with him. So the three kings went to see Elisha. And Elisha said unto the king of Israel, What have I to do with thee? Get thee to the (false) prophets of thy father and mother. And Joram replied, Nay; for the Lord hath called these three kings together, to deliver them into the hand of Moab. And Elisha said, As the Lord of Hosts liveth, before whom I stand, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. So the minstrel was brought, and while he played, the Spirit of the Lord descended upon him; and Elisha said unto the kings, Thus saith the Lord, Make this valley full of ditches; for ye shall not see wind, nor rain, yet the valley shall be filled with water, that both ye, your cattle,and your beasts may drink therein. Yea, this is but a light thing in the sight of the Lord; and he will deliver the Moabites also into your hand. And, behold, in the morning, when the meat offering was offered, there came water by the way of Edom, and the valley was filled with water.

Now when all the Moabites heard that the kings of Judah, Israel, and Edom were come up to fight against them, they gathered up their armies, girded with weapons of war, and stood at the borders of Moab. In the early morning, when the sun shone upon the freshly digged ditches of red clay in the dried up torrent valley, the Moabites saw the water on the other side as red as blood; and they said, This is blood, the kings are surely slain, and they have smitten each other! Now therefore, Moab to the spoil! And when the Moabites came to the camp of Israel, the Israelites smote the Moabites, so that they fled. Then all Israel pursued after them, and smote them, and beat down their cities, stopped their wells, and hewed down all their good trees; only in Kir-haraseth they spared a few statues of stone. And when Mesha king of Moab saw that the battle was too sore for him, he took with him seven hundred men, girded with weapons of war, to break through unto the king of Edom, but they could not. Then he took his eldest son, that should have reigned in his stead, and offered him up for a burnt offering unto his god Chemosh, upon the wall; and there was a great anger and indignation against Israel.

Before the death of Mesha king of Moab he had an inscription of his military exploits, and accomplishments engraved upon a stone; it records the breaking of Israel's dominion, which lasted forty years (for each year Moab was to pay Israel a tribute of 100,000 lambs and 100,000 unshorn male sheep). Mesha worshipped the god Chemosh (Khamosh); and also knew the name of the Lord God of Israel; for in the eighteenth line of this stone document the Tetragrammaton (יהוה)is found. The inscription records that the vessels of Yehweh were taken by the king, and were dragged before Chemosh; and that Medeba, Ataroth, Nebo, and Jehaz were captured. Moreover, Mesha praises his god Chemosh, for enabling him to build cities and highways.

The Moabite Stone

Inscription of Mesha king of Moab; was discovered at Dhiban or Dibon in A.D. 868; and measures forty-four by twenty-eight by fourteen inches.

And it came to pass, that a certain woman of the wives of the sons of the prophets cried unto Elisha, saying, Thy servant my husband is dead, and thou knowest that thy servant did fear the Lord; and now the creditor is come to take unto him my two sons to be his bondmen. And Elisha said, What shall I do for thee? Tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. And he said, Go, borrow thee broad empty vessels of all thy neighbors; and when thou art come in, shut the door upon thee and thy sons, and pour out the oil into those vessels, and set them aside after each one is filled. So she did as she was bidden; and she filled all the vessels which she borrowed, and yet her pot of oil remained full. Then she came and told Elisha the man of God. And he said, Go, sell the oil and pay thy debt, and live thou and thy children of the rest.

One day Elisha passed by Shunem, in the valley of Jezreel, and a prominent woman of the valley insisted that he eat bread at her table. For so it was that, as often as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is a holy man of God; therefore let us build a little chamber, I pray thee, on the wall, and set for him there a bed, and a table, a stool, and a candlestick; and it shall be, when he comes hither, he may turn in there. And a chamber was built for him; and on a certain day he came thither, and turned into his chamber, and lay there. And he said to his servant Gehazi (Jehazi), Call this Shunnamite. And when he called her, she stood before him. And Elisha said unto his servant, now say unto her, Behold thou hast been mindful for us with all this care; what is to be done for thee? Wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. And Elisha said, Say unto her, about this time next year, she shall

embrace a child in her bosom. And the woman said, Nay, my lord, thou man of God, do not lie unto thine handmaid. Behold, the woman conceived and did bear a son, in the time which Elisha said that she would.

And it came to pass that the child grew, and on a certain day went out to his father to the reapers, saying, My head, my head! And he said to a lad, Carry him to his mother. When he was brought to his mother, the lad sat on his mother's knees till noon, then died. So she took the boy up, and laid him on the bed of the man of God, shut the door, and went out. With one of her servants she came to the man of God, to mount Carmel. And when Elisha saw her afar off, he said to his servant Gehazi, Behold, yonder is that Shunnamite; run now, I pray, to meet her, and ask, Is it well with thee, and thy husband, and thy child? And she answered him, It is well! And when she came near to the man of God at the hill, she caught him by his feet; but Gehazi came near to thrust her away. And Elisha said, Let her alone, for her soul is vexed within her; and the Lord hath not revealed it to me. Then she said, Did I desire a son of my Lord? Did I not say, Do not deceive me?

Then Elisha said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way. If thou meetest any man, salute him not; and if any salute thee, answer him not; and lay my staff upon the face of the child. Gehazi departed. And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee, till thou look upon the child. So Elisha arose, and followed her. And Gehazi passed on before them, and went up to the chamber of his master and laid the staff upon the face of the child; but he could neither hear nor speak. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. Then Elisha shut the door upon the twain, and prayed unto the Lord. He lay upon the child, and put his mouth upon his to blow air into his lungs; and he set his eyes upon his, and his hands upon his; and he stretched himself upon the child; and the flesh of the child began to wax warm. Then he walked in his chamber to and fro, and stretched himself upon him again. Behold, the child sneezed seven times, then opened his eyes. And he called Gehazi, and said, Call the Shunnamite that she may take up her son. When the woman beheld her son, she fell at Elisha's feet, and bowed herself to the ground; then took up her son, and departed.

Then Elisha returned to Gilgal, and there was a dearth in the land, and the sons of the prophets were sitting before him. And Elisha said unto his servant, Set on the large pot, and boil some stew of the herbs. So one went out into the field to gather herbs, and found a wild vine, and gathered wild gourds his lap full, and came and shred them into the pot of pottage, for they knew not that it was poisonous. And as they were eating of the pottage, they cried out, saying, There is death in the pot; and they could not eat thereof. But Elisha said, Then bring some meal (coarsely ground grain) and he cast it into the pot; and said, Pour out for the people, that they may eat in the name of the Lord. And all the sons of the prophets didst eat, and there was no harm in it.

And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk. And Elisha said, Give unto the people that they may eat. And his servant Gehazi said, What, should I set this before an hundred men? So Elisha said again, Give unto the people, that they may eat; for thus saith the Lord, They shall eat, and yet there shall be left thereof. And they did eat their fill, and yet was left, according to the word.

Now Naaman, captain of the host of the king of Syria, was held in great esteem by his master; for he was honorable, and it was through him that the Lord had given deliverance unto Syria; moreover, he was a mighty valiant man; but he was a leper. And when the Syrians had gone to battle against Israel in companies, they had brought away captive out of the land of Israel a little maid, and she waited on Naaman's wife. And on a certain day she said unto her mistress, Would God my lord were with the prophet that is in Samaria! For he would recover him of his leprosy. When the king of Syria heard what the little maid of the land of Israel said, he said unto Naaman, Go, go to the king of Israel; and I will send a letter to the king of Israel. And Naaman left with his horses and chariots, ten talents of silver, six thousand pieces of gold,and ten changes of raiment. And he brought the letter to the king of Israel, which said, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest cure him of his leprosy. And when the king of Israel had read the letter, he rent his clothes, saying, Am I God, to kill and to make alive, that this man doth send unto me to cure a man of his leprosy? Wherefore consider, I pray thee, and see how he seeketh a quarrel against me. And when Elisha the man of God heard that the king of Israel had rent his clothes, he sent a messenger to the king, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and chariots, and stood at the door of the house of Elisha. And Elisha sent messengers unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be made clean. But Naaman was wroth, and went away saying, Behold, I thought he would surely come out to meet me, and stand and call upon the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in rage. Then his servants came near, and spoke unto Naaman the captain of the host of the king of Syria, and said, Our lord, if the prophet had bid thee to do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean? Then went he down to the Jordan, and dipped himself seven times, according to the words of the man of God; and it came to pass that his flesh came again like the flesh of a little child, and he recovered, and was made clean.

And Naaman returned to Elisha the prophet, with a great company, and stood before him; and said, Behold, now I know that there is no God in all the earth, but in Israel; now therefore, I pray thee, take an offering

of thy servant. But Elisha refused, saying, Behold, as the Lord liveth, before whom I stand, I will receive none. And he urged him again, but he refused. And Naaman said unto him, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? For thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. In this thing may the Lord pardon thy servant, that when my master (the king of Syria) goeth into the house of Rimmon (the god of wind, rain, and storm) to worship there; and he leaneth on my hand and I bow myself in the house of Rimmon, may the Lord pardon thy servant.

And Elisha the prophet of the Lord said unto him, Go in peace. So he departed from him a little way. But Gehazi, the servant of Elisha, coveted the offerings which Naaman had brought for the man of God; but he refused to accept it. And Gehazi ran after Naaman. When Naaman saw him running toward him at a distance, he lighted down from his chariot to meet him, and said, Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents; and with gladdened heart he bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when Gehazi came to the tower of the city, he took the bags of silver and the garments from the burden-bearers of Naaman, and took them in the house; and he let the men go; and they departed. But when he went and stood before his master, Elisha said, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And Elisha said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, or to receive garments, or oliveyards and vineyards, or sheep, or oxen, or menservants and maidservants? Therefore the leprosy of Naaman shall cleave unto thee, and unto thy seed. And he departed from the presence of Elisha the prophet of the Lord, and didst become a leper as white as snow.

And it came to pass, that the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too narrow for us. Let us go, we pray, unto Jordan; and take thence every man a beam, and let us build us a place there to dwell in. And he answered, so be it. So they all came to Jordan, and cut down wood. But as one was felling a beam, the axe head fell into the water; and he cried unto Elisha, saying, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he showed him the place. And Elisha cut down a stick, and cast it hither and thither, and the axe head did swim up to the surface. And the man stretched his hand, and took it.

Then the king of Syria came to battle against Israel; and took counsel with his servants in secret chambers, saying, In such and such a place shall we camp. And Elisha sent messengers to the king of Israel, saying, Beware that thou pass not such and such a place for thither the Syrians are come down. And the king of Israel sent his men to the places which

he named; and was thus saved not once but twice. Therefore the heart of the king of Syria was sore troubled; and he called his servants,and said unto them, Will ye not show me which of us is a spy for the king of Israel? And one of the servants came forth, and said, None my lord, O king; but Elisha the prophet in Israel telleth the king of Israel the words which thou speaketh in thy bedchamber. And the king said, Go spy his whereabouts, that I may send forth and fetch him. And it was told him, Behold, he is in Dothan. Therefore, thither he sent horses and chariots, and a great host; and they came by night and surrounded the city. Now, when an attendant of Elisha saw early in the morning a host with horses and chariots surrounded the city, he said unto Elisha the prophet, Alas my master, an host hath compassed the city both with horses and chariots! And he answered, Fear not, for they that be with us are more than they that be with them. And Elisha prayed that this young man's eyes be opened that he might see things hidden and far. And the Lord opened the eyes of the young man, that he saw and beheld that the mountain was full of horses, and chariots of fire round about Elisha. And when they came closer to Elisha's dwelling, he prayed unto the Lord, saying, Smite this people, I pray thee, with blindness. And the men in the chariots of fire were blinded. And Elisha said unto them, This is not the way, neither is this the city; follow me, and I will bring you to the man whom ye seek. And they were led to Samaria. And when they reached Samaria, Elisha prayed unto the Lord, and said, Lord, I pray thee, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw that they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw the hosts with chariots, My father, shall I smite them? Shall I smite them? And he answered, Thou shalt not smite them; wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? Therefore set food and water before them, that they may eat and drink, and return to their master. And he prepared great provisions for them; and when they had eaten and drunk, he sent them away to their master; and the Syrians returned to their king Ben-hadad.

And it came to pass after this, that Ben-hadad king of Syria gathered all his host and came down, and besieged Samaria. There was a great famine also when they besieged it, so much so that an ass's head was sold for eighty pieces of silver, and the fourth part of a cab of doves dung (which was used as fuel) for five pieces of silver. As the king of Israel walked upon the wall of the city, there cried a woman unto him, saying, Help my lord, O king. And he said, If the Lord do not help thee, whence shall I help thee? Out of the barnfloor? Or out of the winepress? And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son that we may eat him today, and we will eat my son tomorrow. So we boiled my son, and did eat him; and I said unto her on the next day, Give thy son, that we may eat him; and she hath hid her son. And when the king of Israel heard these words, he rent his clothes, and put on sackcloth. Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

Now as Elisha sat in his house, and the elders of Israel with him, the king sent a messenger to fetch him; but before the messenger came to him, Elisha said, See how this son of the murderer of the prophets of the Lord hath sent to take away mine head? Look, when the messenger cometh, shut the door, and hold him fast at the door; is not the sound of his master's feet behind him? And while he yet talked the messenger came at the door, and said, Behold, this evil is of the Lord, why should I wait for the Lord any longer? Then Elisha was brought to the king's presence. And he said, Hear ye the word of the Lord; thus saith the Lord, Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then the chief advisor to the king of Israel said unto the man of God, Behold if the Lord would make windows in heaven, might this thing be? And Elisha said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

In the meantime the Lord had made the host of the Syrians to hear a noise of chariots, and of horses, even a noise of a great host; and they said to one another, Lo, the king of Israel hath hired the kings of the Hittites and the kings of the Egyptians to come up against us. Wherefore, they arose and fled in the twilight, leaving all their possessions, their tents, their horses and asses, their silver and gold. And there were four leprous men at the entrance gate of Samaria; and they said one to another, Why sit we here until we die? If we enter into the city, behold, the famine is in all the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians. If they save us alive, we shall live, and if they kill us, we shall but die. So they rose up in the twilight to go unto the camp of the Syrians. And when they were come to the uttermost part of the camp of Syria, behold, there was no man there (for they had all fled after hearing the noise, which was of the Lord of Hosts). And when the lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver and gold, and raiment, and went and hid it; and came again and entered into another tent, and carried thence also, and hid it. Then they said one to another, we do not well; this day is a day of good tidings, and we hold our peace; if we tarry till morning light, some mischief may befall us. Now therefore come, that we may go and tell the king's household. So they came to the guard of the city, and told him, saying, We came to the camps of the Syrians; and behold, there was no man there, neither voice of any man, but horses tied, and asses tied, and the tents as they were. And he called the other guards, and they told it to the king's house within.

And the king of Israel arose in the night, saying, I will now show you what the Syrians have done to us. They know that we be hungry, therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city. And one of his counsellors said, Let some take, I pray thee, five of the horses that remain in the city, and search out the camp of the Syrians. They took two chariot horses, and the king sent them

after the hosts of the Syrians, saying, Go and search out. And they searched after them unto the Jordan, but none was to be found. And, lo, all the camp was full of garments and vessels, and their horses and asses were tied near their tents, which the Syrians had left behind, when they fled in fear of the Hittites and the Egyptians; for the Lord's hand was in it. And the messengers returned and told the king. Then the king declared to all the people to go and take the spoil; and they went and spoiled the tents of the Syrians. And a measure of fine flour didst sell for a shekel, and two measures of barley didst sell for a shekel, according to the word of Elisha the prophet of the Lord. And the chief advisor to the king of Israel (who said unto Elisha, Behold, if the Lord would make windows in heaven, might this thing be!) was placed by the king to have charge of the entrance gate of Samaria; and people trod upon him in the gate, that he died. And according to the words of the man of God, behold, he didst see it with his own eyes, but ate not thereof.

Then Elisha returned to Shunem, and spake unto the woman, whose son he had revived to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn; for the Lord hath called for a famine, and it shall come upon the land seven years. And the woman arose, and did after the words of the man of God; and she went with her household, and sojourned in the land of the Philistines seven years. At the end of seven years the woman returned to Shunem, and saw that her house and land was taken over. So she went to the king of Israel, to cry for her house and her land. Now, Gehazi the servant of Elisha, after he fell from the grace of his master, was struck with leprosy; and he dwelt with the king's household in a separate chamber. And the king talked with Gehazi, saying, Tell me, I pray thee, all the great things that Elisha hath done. And as he was telling the king how he had restored a dead body to life, behold, the woman, whose son he had restored, entered his presence, crying to the king for her house and her land. And Gehazi said, My lord, O king, this is the woman, and this is her son whom Elisha restored to life. And when the king asked the woman, she told him all about the man of God. So the king appointed her a certain officer, saying, Restore all that was hers, and all the fruits of the field since the day she left the land, even until now.

After this, Elisha went to Damascus, and Ben-hadad king of Syria was sick. And when it was told him that the man of God is come hither, the king said unto Hazael, one of his high officers, saying, Take a present in thine hand, and go meet the man of God; and enquire of the Lord by him, if I shall recover of this disease? So Hazael went to meet him, and took a present with him, of every good thing of Damascus, forty camels' burden; and stood before Elisha, and said, My son, Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease? And Elisha said, Go say unto him, Thou mayest certainly recover, howbeit the Lord hath shewed me that he shall surely die of himself; and the servant of the king of Syria was struck in amazement. Then the man of God wept. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt bring unto the children of Israel; their

strongholds of the wicked wilt thou set on fire, and their sons of belial (bullies) wilt thou slay with the sword; and rip their women of whoredoms, the venomous serpents, into pieces.

And Hazael said, But what, is thy servant a dog, that he should do this awful thing? And Elisha said, the Lord hath showed me that thou shalt be king over Syria. So he took leave of Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, He told me that thou shall surely recover. And it came to pass, one morning Ben-hadad king of Syria took a thick towel, and dipped it in water, and spread it on his face to cool himself of the scorching heat of the desert; and he suffocated himself, while he slept. So Hazael reigned in his stead.

Now in the fifth year of Joram (Jehoram) son of Ahab king of Israel, Jehoram (Joram) son of Jehoshaphat, began to reign in Judah. Thirty-two years old was he when he began to reign; and he reigned eight years in Jerusalem. He walked in the ways of the kings of Israel, for a daughter of Ahab was his wife; and he did evil in the sight of the Lord. In his days Edom revolted against Judah, and made a king over themselves. So Jehoram went over to Zair, with all his chariots, and rose up at night, and smote the Edomites. Yet Edom revolted again to escape the bonds of tribute; and Libnah also revolted against Judah, thus weakening its power and dominion over the bond nations. And Jehoram slept with his fathers, and was buried in the city of David; and Ahaziah his son reigned in his stead.

In the twelfth year of Joram, son of Ahab king of Israel, did Ahaziah son of Jehoram begin to reign. Twenty-two years old was Ahaziah when he began, and reigned one year in Jerusalem. His mother's name was Athaliah, daughter of Omri king of Israel; and he did evil in the sight of God, and walked in the ways of the house of Ahab. And he went with Joram son of Ahab to war against Hazael king of Syria in Ramoth-gilead (Ramah); and the Syrians wounded Joram. And he went back to be healed in Jezreel; and Ahaziah, son of Jehoram king of Judah, came to see him there.

And it came to pass, that Elisha the prophet called one of the sons of the children of the prophets, and said unto him, Gird up thy loins, and take this vial of oil and go to Ramoth-gilead; and there seek out Jehu the son of a certain Jehoshaphat the son of Nimshi; and make him rise up from among his brethren, and take him to an inner chamber of the dwelling; then take the vial of consecrated oil, and pour on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door and depart, and tarry not. So the priest of Aaron went to Ramoth-gilead. Here the captains of the host of Israel were sitting in a meeting, when the priest entered and said, I have an errand to thee, O captain. And Jehu said unto him, Which of us? And he said, To thee, O captain. Then he took him into a chamber of the house, and poured the oil on his head; so he anointed him, saying, Thus saith the Lord, I have anointed thee king over the people of the Lord, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and saints, at the hand of Ahab and

his house. For the whole house of Ahab shall perish; and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and forsaken in Israel. I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And the priest opened the door and fled. Then came forth Jehu to the servants of Joram king of Israel, the captains of the host and his counsellors; and one said to him, Is all well? Wherefore came this mad fellow to thee? And Jehu said unto them, Ye know the man, and his communication. And they said, Nay, but tell us! And he said, Thus and thus spake he unto me, and said, Thus saith the Lord, I have anointed thee king over Israel. And they hasted, and took every man his garment, and put it under him on top of the stairs, and blew the trumpets, and cried, Jehu is king. So Jehu, son of a certain Jehoshaphat son of Nimshi, conspired against Joram king of Israel, and sought occasion to slay him. Now Joram had kept the host of Israel in Ramoth-gilead, because of Hazael king of Syria; but since he was wounded by the Syrians, he was convalescing in Jezreel, at the palace of the king of Israel; next to the vineyard of Naboth, which Jezebel, the king's wife, acquired for him, by causing Naboth to be killed.

And Jehu rode in a chariot with Bidkar, and the company of his captains followed to Jezreel. And when the watchman on the tower in Jezreel saw them at a distance, he informed Joram king of Israel; and Ahaziah king of Judah who was come down to see Joram. And Joram said, Send a horseman to meet him, and let him say, Is it peace? So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said to him, What hast thou to do with peace? Turn thee behind me. And the man on the watchtower in Jezreel saw that the messenger returned not but remained with the company. And he came down to the king's chamber and said, the messenger went to them, but cometh not again. Then he sent out a second man on horseback; and he came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? Turn thee behind me. And the watchman returned to the king, saying, Even he came unto them, and cometh not again; and the driving of the chariot is like the driving of Jehu the son of Nimshi, for he driveth furiously. And Joram said, make ready our chariot. And Joram king of Israel and Ahaziah king of Judah each went out in his chariot. And they went out to meet him near the portion of Naboth's vineyard. When Joram saw Jehu, he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts prevail in all Israel? And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah! And Jehu drew the bow with his full strength, and smote Joram between his arms, and the arrow pierced through his heart, and he sunk down in his chariot. Then said Jehu to Bidkar (Bidekar) his captain, Take up, and cast him in the field of Naboth; for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him. Surely I have seen the blood of Naboth and his sons, saith the Lord; and

I will requite thee in this plot, saith the Lord. Now therefore take and cast him into the plot of ground, according to the word of the Lord.

And when Ahaziah king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said unto his captains, Smite him also in the chariot. And they pursued after him unto Gur, near Ibleam, and wounded him. But he fled to Megiddo, and died there. His servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers, in the city of David. In the eleventh year of Joram son of Ahab began Ahaziah to reign over Judah, and he reigned less than a year.

And when Jehu came into the palace gate in Jezreel, Jezebel, the wife of Ahab, mother of Joram, heard of it, and she painted her face, adorned her head, and looked out of a window. And as Jehu entered, she said, Had Zimri peace, who slew his master? And he lifted up his face to the window, and said, Who is on my side? Who? And there looked out to him two or three eunuchs. And he said unto them, Throw her down; so they threw her down; and some of her blood was sprinkled on the wall, and on the horses; and he trod her under foot; and while he went in to eat and drink, the dogs tore her apart into pieces. And when Jehu finished eating his meal, he said to his servants, Go, see now this cursed woman, and bury her, for she is a king's daughter. But when they went to fetch her body, they found no more than skull, the feet, and the palms of her hands, for the dogs had torn the carcase of Jezebel into pieces. Wherefore, they came and told him, and said, This is the word of the Lord which he spake by his servant Elijah of Tishbeh, the prophet of the Lord, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel; and the carcase of Jezebel shall be as dung upon the face of the field; so that they shall not say, This is Jezebel.

After this, Jehu wrote letters, and sent them to the rulers in Samaria and Jezreel, and to the elders, and to them that brought up Ahab's seventy sons; saying, As soon as this letter cometh to you, seeing that your master's sons are with you, and chariot, horses, armour, and a fenced city also, look out amongst the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house; but they were exceedingly afraid, saying, Behold two kings could not stand before him, how then shall we stand? And the ruler over the king's house, he that was over the city, the tutors of the seventy sons of Ahab, and the elders of Israel, sent the messengers to Jehu, saying, We are thy servants, and we will do all that thou shalt bid us, and we will not make a king out of the royal seed; therefore do that which is good in thine eyes. Then Jehu wrote a second letter to them, saying, For ye say ye are mine, and will hearken to my voice, take ye the heads of the men of your master's sons, and come to me to Jezreel tomorrow this time. Now Ahab's seventy sons were raised by the great men of the city. And after they received the letter, they slew the head of seventy persons, and took them in baskets to Jezreel. And Jehu had them laid in two heaps at the entrance gate of the city, and they remained there until the next morning. In the morning he went out and stood by the gate, and said unto the people, Hear ye,

O Israel, be ye righteous; behold, I conspired against my master, and slew him; but who slew all these? Know now that there shall fall nothing unto the earth of the word of the Lord, which the Lord spake concerning the house of Ahab; for the Lord hath done that which he spake by his servant Elijah. Then Jehu slew all that remained of the house of Ahab in Jezreel, all his counsellors, his kinsfolk, and his priests.

After this, Jehu went to Samaria. And as he passed by the shearing house, along the way, he met with the brethren of Ahaziah king of Judah; and said, Who are ye? And they answered, We are the brethren of Ahaziah, and we go down to salute the children of the king of Israel and the children of the queen. And he said, Take them alive. And they took them and slew them at the pit of the shearing house, forty-two men, not one was left alive. Then Jehu went to the king's palace in Samaria; and Jehonadab son of Rechab came to greet him; and Jehu saluted him, and said, Is thine heart right with me, as mine is with thine? And Jehonadab answered, It is. And Jehu said unto him, If it be, give me thine hand. And when he gave him his hand, Jehu pulled him into his chariot, and said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot, and took him to the city. There he slew the remainder of Ahab's house, and destroyed his household until all that which was spoken by the mouth of Elijah the prophet of the Lord, was fulfilled.

Then Jehu gathered all his counsellors and captains together, and said, Ahab served Baal a little; but Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his servants; let none miss the assembly, for I have a great sacrifice to do to Baal; whosoever shall be missing, he shall not live. (But Jehu did it in subtility, to the intent that he might destroy the worshippers of Baal.) And he said unto them, Proclaim a solemn assembly for Baal; and they proclaimed it throughout Samaria. And all the worshippers of Baal came, so that there was not a man that came not. And they gathered into the house of Baal, and the house was full from one end to another. And Jehu said unto the one who was over the vestry (wardrobe), Bring ceremonial robes for all the worshippers of Baal, search and look that there be here with you none of the Lord's servants, but the worshippers of Baal only. And when they went in to offer sacrifices and burnt offerings, Jehu appointed eighty guards outside the house of Baal, saying, If any of the worshippers in vestments escape from your hands, he that letteth him go, his life shall be for the life of him. And as soon as the priest of Baal made an end of offerings, Jehu said to his guardsmen, Go in, and slay them; let none come forth. And they smote them with the edge of the sword, and brought forth the images out of the house of Baal, and burned them in the city, and brought down the house of Baal to the ground. Thus Jehu destroyed Baal out of Israel. But from the sins of Jeroboam the son of Nebat, who made all Israel to sin, Jehu departed not; and he kept the golden calves that were in Beth-el and in Dan. And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

Nevertheless, Jehu took no heed to walk in the law of the Lord God of Israel with all his heart, for he departed not from the sins of Jeroboam. In those days the Lord began to cut Israel short, and Hazael the king of Syria smote them in all the borders of Israel. From Jordan eastward, all the land of Gilead, the Gadites, the Reubenites, and the Manassites, from Aroer by the river Arnon unto Gilead and Bashan, were smitten by Hazael.

Later, Jehu became a servant to Shalmaneser III king of Assyria, and paid tribute to him. Thus the ten-tribe northern kingdom of Israel became subject to Assyria. The Black Obelisk of Shalmaneser III, below, now at the British Museum, shows him receiving tribute from an emissary of Jehu king of Israel, a descendant of Omri (Hu-um-ri), who built Samaria and made it the capital city of Israel.

Shalmaneser III receiving tribute from an emissary of Jehu (circa 904-876 B.C.); it included silver, gold, a golden saplu bowl, a golden vase with pointed bottom, golden tumblers and buckets, tin, and a staff for the king.

Now the Assyrian nation was very great and cruel. They were not only covetous, desirous, revengeful and hateful, but they built elegant palaces, lining the walls with sculptured slabs, with potent and marvelous scenes of war and peace. Human-headed, winged bulls, carved from a single block of limestone weighing as much as forty tons, adorned the entranceways. Their cylinder seals show cunning work of engravings. Their knowledge of metallurgy and metal-casting was unequalled in the world. Their kings built aqueducts and developed systems of irrigation, built royal botanical and zoological parks, where plants and animals of all sorts were brought from many lands. The palace buildings included excellent drainage and sanitation systems. The Assyrian kings built great libraries, containing tens of thousands of cuneiform clay tablets, prisms, and cylinders; recording major historical, religious, legal and commercial

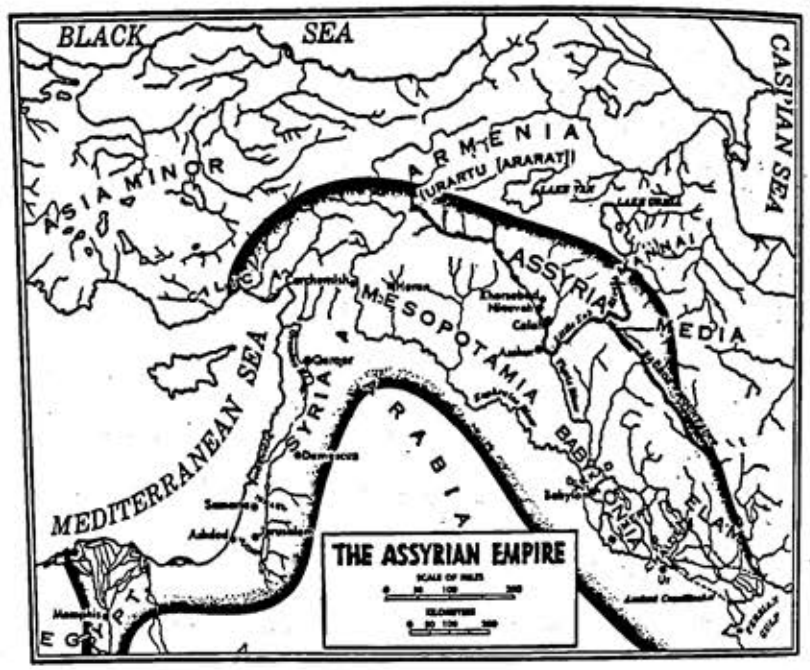
matters. The harshness of their laws included mutilation for the punishment of certain crimes. A slave girl was not allowed to go veiled in public, and for violating such ordinance, her ears were to be cut off. Married women were not only bound by numerous laws and ordinances, but her husband had the legal right to beat her, pull out her hair, and injure her ears; there was no legal guilt in it. Assyrian hostility and aggression toward Israel began with Ashurnasirpal, who was known for his cruelty and trespasses. This warrior monarch describes his punishment of a rebellious king under his dominion:

> I built a pillar over against his city gate and I flayed all the chiefs who had revolted, and I covered the pillar with their skin. Some I walled up within the pillar, some I impaled upon the pillar on stakes, . . . And I cut the limbs of the officers, of the royal officers who had rebelled. . .
>
> Many captives from among them I burned with fire, and many I took as living captives. From some I cut off their noses, their ears and their fingers, of many I put out the eyes. I made one pillar of the living, and another of the heads, and I bound their heads to tree trunks round about the city. Their young men and maidens I burned in fire.
>
> Twenty men I captured alive and I immured them in the wall of his palace; the rest of his warriors I consumed with thirst in the desert of the Euphrates.

Moreover, the Assyrian monarchs took their captives, and led them by cords attached to hooks that pierced the nose or the lips, or put out their eyes at the point of a spear. Such sadistic torture was the usual feature of Assyrian warfare; about which they boasted without shame, and recorded the events in their cuneiform script. Although they looked upon Babylon as their chief religious center, their own national god was Asshur. The Assyrian king served as the high priest of Asshur. The Assyrians worshiped the chief triad of Aner (representing heaven), Bel (representing the region inhabited by man, animals, and birds), and Ea (representing the subterranean dwellings and waters on earth). The second triad was composed of Sin the moon, Shamash the Sun, and Ramman the god of wind and storm; although Ramman's place was often taken by Ishtar or Ashtoreth, the queen of the stars, symbolized by the crescent moon. Then followed the five gods representing five planets. There were other innumerable minor deities, many serving as patrons of towns. Their religion was animistic, as of the primitive Egyptians or the Hindus of Ind (Hind or India); but with the difference, that the Assyrians believed that war was the truest expression of the national religion. Thus a deluded and fierce people the Assyrians remained throughout their history.

Now the land of Assyria took its name from Asshur, a son of Shem.

And these Shemites populated the region shortly after the flood of 2370 B.C. But Ham's grandson Nimrod entered into Assyria, and built Nineveh, Rehoboth-Ir, Calah and Resen. Then the descendants of Ishmael son of Abraham reached Assyria in their nomadic movements. The capital of Assyria, Nineveh, was built upon the Babylon of Akkad; and a mixture of races and tongues in Spiritual blindness, driven by covetousness, greed and lusts of their heart, formed the core of Assyrian royalty, priests, merchantmen and farmers.



Assyria occupied the northern end of the Mesopotamian plain, the northern portion of the modern country of Iraq. It lay within the triangle formed by the Tigris and Little Zab Rivers; these rivers constituted its western and southern boundaries, and the mountains of Urartu (Armenia) formed the northern boundary; and Zargos mountain range and the land of Media the eastern boundary. But these boundaries were quite flexible; Assyria spreading south of the Little Zab when Babylon weakened, but retreating again, or spreading to the west of the Tigris river, when political conditions so required. There was a strong bond between the Assyrians and Babylonians as the sons who leave home look up to their parents, and are bound by their memory. Both were neighboring states jointly occupying a region with no natural (geographical) division to serve as a frontier between the two countries. Assyria proper was a highlands area, generally of rugged terrain with a far better climate than that of Babylonia. The climate was considered salubrious, and people appear to have been more lively and hard-working than the Babylonians. They are represented in carved reliefs as of strong physique, dark-complexioned, with heavy eyebrows and beard, and prominent nose. The city of Asshur was the

only city located west of the Tigris river, and was the original capital; but both Calah and Khorsabad were used at times as capitals of Assyrian monarchs. A trade route to the Mediterranean sea and Asia Minor ran along the northern part of Assyria; and other routes branched off into Armenia in the north, and to Lake Urmiah in the east. Much of the Assyrian warfare was in order to gain or maintain control of such trade routes and trade centers, or to punish a ruler who was negligent in paying his annual tribute, or due to blood vengeance. The city of Ninevah was called a city of bloodshed, for the Assyrians had waged many wars; and after their conquest they used brutal means of killing their captives. The two mounds currently located on the east bank of the Tigris river, namely Quyunjiq and Nebi Yūnus (Prophet Jonah), mark the site of the once great city of Nineveh. Today a village with a cemetery and mosque, occupies Nebi Yūnus. At Quyunjiq the archaeological excavations have brought to light thousands of cuneiform tablets from Ashurbanipal's (Asenappar's or Sardanapalu's) library. It was Ashurbanipal who later (between 716 and 661 B.C.) transported the inhabitants of Susa (Sushan), capital of Elam, to Samaria. During his time Assyria had twenty kings as his tributaries, including king Manasseh of Judah. Ashurbanipal was the son of Esar-haddon, and grandson of Sennacherib. Under him Assyria reached its zenith. For about four years he reigned with his father as coregent, then he took the throne of his father after his death; and his brother Shamash-shumukin was given the lesser throne of Babylon. (In 1845 A.D., archaeological excavations revealed some 25,000 clay tablets and texts. In one inscription he says: I, Ashurbanipal, learned in wisdom of Nebu, the entire art of writing on clay tablets . . . I received the revelation of the wise Adapa, the hidden treasure of the art of writing . . . I considered the heavens with the learned masters . . . I read the beautiful clay tablets from Sumer and the obscure Akkadian writing which is hard to master. I had my joy in the reading of the inscriptions on stone from the time before the flood. Moreover, Ashurbanipal sent scribes to all the ancient temples of Babylon and Egypt to copy their works. Among the works found in his library are those of the Babylonian accounts of the Creation and the Flood; in addition to incantations, prayers and hymns, treatises on history, geography, astronomy, mathematical tables, medicine, grammar; as well as business transactions and records of contracts, sales and loans. Smallest of the clay tablets is one inch square, yet others measure eight and a half by fifteen inches.)

Although Jehu king of Israel (904-876 B.C.) became a tributary of Shalmaneser III, it was Ashurbanipal who crossed the Euphrates and overran northern Syria and exacted tribute from the cities of Phoenicia. His successor Shalmaneser III, in one inscription is called, "the king of the world, the king without rival, the great dragon, the only power within the four rims of the earth. In the Monolith Inscription of Shalmaneser III a description is given of the battle of Qarqar (near Hamath in the Orontes valley), which was fought in the sixth year of Shalmaneser's reign. The Assyrians there battled with the coalition of twelve kings. In later Assyrian inscriptions Samaria is called Samerina or Bit Hu-um-ri-a or

the land of Omri (king of Israel 951-940 B.C., who was the builder of Samaria). In the eighteenth year of Shalmaneser III, or twelve years after the battle of Qarqar, he fought against Hazael of Damascus; and began to receive tribute of the inhabitants of Tyre, Sidon, and Jehu the descendant of Omri. Another inscription of Shalmaneser III records: Hadadezer or Ben-hadad of Damascus (Adad-idri) perished; and Hazael, a commoner (a son of nobody) seized the throne. And hostilities with Hazael are noted in Shalmaneser's eighteenth and twenty-first years; the Assyrians gaining victories, but never able to capture Damascus.

And it came to pass that Jehu reigned twenty-eight years over Israel (904-876 B.C.), then slept with his fathers; and they buried him in Samaria, and Jehoahaz his son reigned in his stead.

And the inhabitants of Jerusalem made Ahaziah, the youngest son of Jehoram, king over Judah; for the band of Arabians had spared his life. Forty-two years old was Ahaziah when he began to reign. He reigned one year in Jerusalem. His mother's name was Athaliah the daughter of Omri. Ahaziah also walked in the ways of his father and the house of Ahab, for his mother counselled him to do evil continually in the sight of God. Moreover the men of the house of Ahab counselled him to do wickedly; and Ahaziah went with Joram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead; and the Syrians smote Joram. So he returned to be healed in Jezreel, because he was wounded in battle at Ramah. And Azariah son of Jehoram king of Judah went down to see Joram at Jezreel; and together they went against Jehu the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab.

When they saw that Jehu was executing judgement upon the house of Ahab, and was wroth for he saw the princes of Judah and brethren of Ahaziah in the condemned house, Ahaziah fled in fear and hid himself in Samaria. And Jehu had the princes of Judah and Ahaziah's brethren slain, for the thing was of God. Then they sought Ahaziah, and brought him from Samaria to Jehu, and he slew him; and said, Let us bury him, because he is a grandson of Jehoshaphat, who didst seek the Lord with all his heart. But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah. But Jehoshabeath, the daughter of king Jehoram, took Jehoash (Joash) the son of Ahaziah, and stole him away from the midst of the king's sons that were slain; and put him and his nurse in a bedchamber. So Jehoshabeath, who was married to Jehoiada the priest, the sister of Ahaziah, hid Joash from Athaliah, so that she slew him not; and Athaliah reigned in Jerusalem. Thus Athaliah, daughter of king Ahab of Israel and his wife Jezebel, grandaughter of Omri, sister of Israel's king Joram, and sister or half-sister of the seventy sons of Ahab (who were ordered to be killed by Jehu) made herself the queen of Judah for six years; and during this time she robbed the holy things from the house of the Lord, and offered them up to Baal.

In the seventh year, Jehoiada the priest strengthened himself; and took five captains of hundreds, Azariah the son of Jehoram, Ishmael the

son of Jehohanan, Azariah the son of Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him. And they went about in Judah, and gathered the Levites and the chief of the fathers of Israel out of all the cities of Judah, and they came to Jerusalem. And all the congregation made a covenant in and around the house of the Lord. And Jehoiada said unto them, Behold, the king's son shall reign, as the Lord hath spoken of the sons of David — This is the thing that ye shall do: A third part of you entering on the Sabbath, of the priests and of the Levites, shall be porters at the doors; a third part shall be at the king's house; and a third part at the gate of the foundation; and all the people shall be in the courts of the house of the Lord. But let none come into the house of the Lord, save the priests, and they that minister of the Levites; they shall go in for they are raised up holy by the Lord; but all the people shall keep watch. And the Levites shall compass the king's son round about, every man with his weapons in his hand. So the Levites and all Judah did according to all that Jehoiada the priest had commanded them; and he set all the people with weapons in their hands, from the right side of the temple to the left, by the altar and around the temple, and round about the king's son. Then they brought the king's son Jehoash, and put upon his head the crown, and gave him the divine charge, and made him king. And Jehoiada and his sons anointed him, and said, God save the king!

Now when Athaliah heard the noise and tumult of the people, and congregation praising the king, she came to the priests at the house of the Lord; and beheld the boy-king standing by the pillar of the entrance door, while the princes and the priests rejoiced greatly with the sounds of trumpets, music and singing. Then Athaliah rent her clothes, and cried, Treason! Treason! And Jehoiada the priest called the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges; and whoso followeth her, let him be slain with the sword. But slay her not near the house of the Lord. So they laid hands on her, and brought her to the entrance of the horse gate by the king's house; here they slew her.

And Jehoiada made a covenant between himself, the congregation and the king, that they must all become the Lord's people. And they all agreed. Then the people went to the house of Baal, and brake it, and its altars and images into pieces; and slew Mattan the priest of Baal before the altars. And Jehoiada the Aaronic high priest revitalized all activities of the house of the Lord as in the time of David, by assigning lots and courses to the priests and the Levites; to offer the burnt offerings, according to the law of Moses, and to offer hymns of praises unto the Lord. And he assigned porters (guards) at the gates of the house of the Lord, that none who was unclean in any thing should enter in. And he took the captains of hundreds, the nobles, the governors of the people, and laymen; and brought king Jehoash from the house of the Lord to the king's house; and here they all assembled, and Jehoash was set on the throne of the kingdom. The land rejoiced greatly, and the city was quiet after they had slain Athaliah with the sword.

Jehoash (Joash) was seven years old when he began to reign, and he reigned forty years in Jerusalem; his mother's name was Zibiah of Beer-sheba. And Jehoash did that which was right in the sight of God all the days of Jehoiada the priest; and received two wives under the hand of Jehoiada, and begat sons and daughters. And it came to pass that Jehoash was charged with the repair of the house of the Lord. So he gathered together the priests and the Levites, and said unto them, Go out into the cities of Judah and gather of all Israel money to repair the house of your God from year to year, and see to it that ye hasten this matter. But the Levites hastened it not. And the king called Jehoiada the priest, and said unto him, Why hast thou not required of the Levites to bring out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the Lord, and according to the congregation of Israel? For the sons of Athaliah, that wicked woman, had broken up the house of God, and the treasury of the dedicated things of the house of the Lord, and offered up all unto Baalim.

Therefore, at the king's commandment they made a chest, and set it at the gate of the house of the Lord. And they made a proclamation throughout Judah and Jerusalem, to bring in to the Lord the collection (tithes), according to the law of Moses. And all the princes and the people rejoiced, and each brought in according to his capacity, and cast into the chest, until the chest was full. Now when the chest was brought to the king's office by the Levites; and when they saw that there was much money, the king's scribes and the high priest's officers came and emptied the chest, and carried it back to the place again. Thus they did day by day, and gathered money in abundance. And the king and Jehoiada used the money to hire masons and carpenters to repair the house of the Lord, and also smiths that wrought iron and brass to mend the house of the Lord. So the workmen did their work with perfect heart, and the house of the Lord was strengthened and repairs were finished.

After all the works of repair were complete, they brought the rest of the money before the king and Jehoiada; and they used the money to make new vessels for the house of the Lord, the vessels to minister and offer withal, and spoons and vessels of gold and silver. And they offered burnt offerings in the house of the Lord daily all the days of Jehoiada. But Jehoiada waxed old, and was full of days when he died, one hundred and thirty years old was he when he died. And they buried him in the city of David among the kings, because he had done good in Israel, both toward God and his house.

Now after the death of Jehoiada came the princes of Judah and did obeisance to the king, and turned his heart away from the Lord. And Jehoash (Joash) hearkened unto their light-mindedness and abominations; and served false gods and idols in groves and high places. The Lord's anger was kindled against them, so he sent prophets to bring them again unto the Lord; but they despised the Lord and his prophets, and would not give ear. And the Spirit of God came upon Zechariah the son of Jehoiada the priest, so he arose and spake unto them, saying, Thus saith God, Why

transgress ye the commandments of the Lord, knowing that ye cannot prosper? Because ye have forsaken the Lord, he hath also forsaken you.

And Jehoash (Joash) and the princes of Judah conspired against him, and stoned him to death in the court of the house of the Lord, at the command of the king. Thus Jehoash remembered not the kindness which Jehoiada the father of Zechariah had done to him, but slew his son. And when he died, Jehoash said, The Lord look upon it, and require it! And it came to pass that at the end of the year the host of Syria came up against Judah and Jerusalem, and destroyed all the princes of the people, and sent all the spoil of them to the king of Damascus. Although the army of the Syrians came with a small company of men, the Lord delivered a very great host into their hand, for Judah had forsaken the Lord God of their fathers. And they executed judgement against Jehoash. When the Syrians departed from him, he was in great distress; his own servants conspired against him for the blood of the son of Jehoiada the priest; and they slew Jehoash (Joash) in his bed, and he died; and they buried him in the city of David, but not in the sepulchres of the kings. And these are they that conspired against him: Zabad (Jozachan) the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith (Shomar) a Moabitess. And Amaziah son of Jehoash reigned in his stead.

In the second year of Joash (or Jehoash) son of Jehoahaz king of Israel, reigned Amaziah the son of Jehoash (Joash) king of Judah. He was twenty-five years old when he began to reign in Jerusalem, and he reigned twenty-nine years. His mother's name was Jehoaddan of Jerusalem. And he did that which was right in the sight of the Lord, but not with a perfect heart. Now it came to pass, when the kingdom was established in his hand, that he slew his servants that had killed Jehoash his father But he slew not their children, for he said, It is written in the Law, in the book of Moses The fathers shall not die for the children, neither shall the children die for the sins of their fathers; but every man shall be accountable for his own deeds.

After this Amaziah gathered together all Judah, and made them captains over thousands and hundreds, according to the house of their fathers, throughout all Judah and Benjamin. And he numbered them twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield. He also hired an hundred thousand mighty men of valour out of Israel for an hundred talents of silver. But there came a man of God to Amaziah, saying, O king, let not the army of Israel go with thee, for the Lord is not with Israel, to wit, with all the children of Ephraim. If thou wilt do it to strengthen the army of Judah, God shall make thee fall before the enemy; for God hath power to help and to cast down. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this. So Amaziah separated the army of Israel that had come to him out of Ephraim, and told them to go home again. Wherefore, their anger was greatly kindled against Judah, and they returned home full of hostility.

And Amaziah strengthened himself, and led forth his people to the valley of the salt, by the Dead Sea, and smote the children of Seir, the Edomites, ten thousand; and other ten thousand they carried away alive unto the top of the rock, and cast them down from the top of the rock, so that they were broken into pieces. But the soldiers of the army of Israel which Amaziah had rejected, returned not to Ephraim but fell upon the cities of Judah, from Samaria unto Beth-horon, and smote three thousand men, and took much spoil. Now it came to pass, that after Amaziah returned to Jerusalem from the slaughter of the Edomites, he brought the gods of the children of Seir, and set them up to be his gods, bowed down before them, and burnt incense unto them. Wherefore the anger of the Lord was kindled against Amaziah; and he sent him Zechariah the prophet. And the prophet asked him, Why hast thou sought after the gods of the people, who could not deliver their own people out of thine hands? And the king of Judah said unto him, Art thou made to be the king's counselor? Forbear, why shouldest thou be smitten? So the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this thing, and hearkened not to my counsel.

And it came to pass that Amaziah king of Judah sent to Joash (Jehoash) king of Israel, saying, Come let us face each other on the battle field. And Joash king of Israel sent his reply to Amaziah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife; and there passed by a wild beast that was in Lebanon, and trod down the thistle. Lo, thou hast smitten the Edomites, and thine heart lifteth thee up to boast; therefore abide at home, why seekest thou to meddle to thine own hurt? That thou shouldest fall, even thou and Judah with thee? But Amaziah would not hear it, for the thing was of God, that he might deliver him into the hand of his enemies, for he and Judah sought after the gods of Edom.

So Joash king of Israel went down to battle against Amaziah king of Judah at Beth-shemesh, in Judah. And Judah was put to the worse before Israel, and they fled every man to his tent. Then Joash captured Amaziah and brought him to Jerusalem; and they broke down the wall of Jerusalem, from the gate of Ephraim to the corner gate, four hundred cubits. And Israel took all the gold and silver, and all the vessels from the house of the Lord, which were with Obed-edom, and from the king's treasury, and returned to Samaria.

In the fifteenth year of Amaziah king of Judah, Jeroboam II son of Joash king of Israel, began to reign in Samaria, and reigned forty-one years. And he did that which was evil in the sight of the Lord, he departed not from the sins of Jeroboam son of Nebat, who made Israel to sin. He restored the border of Israel from the entrance of Hamath unto the sea of the plain (Salt Sea) according to the words of Jonah the prophet the son of Amittai, of Gath-hepher. And Jeroboam II also paid tribute to the king of Assyria, as did Jehu, Jehoahaz, and Joash (Jehoash), his fathers. Now the word of the Lord came to Jonah the prophet, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah (Yūnus) obeyed not the word of the Lord,

and fled to Joppa, from the presence of the Lord; and there found a ship going to Tarshish (Tharshish), over twenty-two hundred miles west of Nineveh; and he paid the fare to go to Tarshish. But the Lord sent out a great wind and a mighty tempest into the sea, so that the ship was likely to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship, to lighten it of the load; but Jonah was gone down in the sides of the ship, and there he lay, and was fast asleep. So the shipmaster came to him, and said, What meanest thou, O sleeper? Arise, call upon thy God, so he may look upon us, that we perish not. And they said every man to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is come upon us. So they cast lots, and it fell upon Jonah. And they said unto him, Tell us, we pray thee, for whose cause this evil is upon us? What is thine occupation? And whence comest thou? What is thy country, and of what people art thou? And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he had fled the presence of the Lord, because they were of God. Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? For the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me into the sea; so shall the sea be calm unto you, for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring the vessel to the shore, but they could not. Wherefore they cried unto the Lord, saying, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood; for thou, O Lord hast done as it pleased thee. So they took up Jonah, and cast him into the sea, and the sea ceased from its rage. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

Now the Lord had prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and nights. Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell I cried, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas, the floods compassed me about, and thy billows and thy waves passed over me. Then I said, I am cast out of thy sight, yet I will look again toward thy holy temple. The waters compassed me about, even to the point of death; the depths choked me, and the weeds were wrapped about my head; I went down to the bottoms of the mountains; the earth with her bars was always about me; yet hast thou brought up my life from corruption, O Lord my God. When my soul was faint within me, I remembered the Lord; and my prayer came unto thee, into thine holy temple. They that observe falsehood and vanities forsake their own mercy; but I will offer a willing sacrifice unto thee, with the voice of thanksgiving; yea, I will pay that which I have vowed, for the salvation is of the Lord alone. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

And the word of the Lord came the second time unto Jonah, saying, Arise, go unto Nineveh, that great city, and preach unto it that which I bid thee. So Jonah arose and went unto Nineveh, according to the word of the Lord. It was a three days' journey to that great city. Jonah entered the city, and the selfsame day he cried unto the people, saying, Yet forty days, and Nineveh shall be overthrown! And the people of Nineveh believed in God, and proclaimed a fast, and put on sackcloth, from their greatest to the least of them; and the king of Assyria arose from his throne, and he took off his robe, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published throughout Nineveh, by the decree of the king and his nobles, saying, Let neither man or beast, herd or flock, taste anything; let them not eat, nor drink water; but let them be covered with sackcloth, and cry mightily unto God; yea, let them turn every man from his evil ways, and from the violence which is in their hands. Who can tell if God will turn away his fierce wrath and be merciful, that we perish not? And God saw that they turned and repented of their evil works, and sought the mercy of the Lord in sincerity of their hearts; therefore the Lord had compassion upon him, and brought not upon them the evil which he was to bring.

But it displeased Jonah exceedingly that the Lord brought not the evil upon the inhabitants of Nineveh; and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country (city of Khirbet-ez-zurra, about two and a half miles north-northeast of Nazareth, just south of Meshed)? Therefore I fled toward Tarshish, for I knew that thou art a gracious God, merciful, slow to anger, of great kindness, and the evil vexeth thy Soul. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live.

Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side, and made there a booth, and sat under it in the shadow, till he might see what would become of the city; and the Lord God caused a gourd (castor bean plant) to come up over Jonah, that there might be shade over his head, to deliver him from the scorching heat of the sun; and Jonah was exceedingly glad of the gourd. But God caused a worm to smite the gourd, so that the next day it withered and died. And when the sun came up, God prepared a strong east wind that blew away the booth which Jonah had set there; and the sun beat upon the head of Jonah (or Yūnus), and he fainted; and he wished in his heart to die, saying, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And Jonah replied, I do well to be angry, even unto death! Then said the Lord, Thou hast had pity on the gourd, for which thou hast not labored, neither madest it to grow; which came up in a night, and perished the next. Therefore, should not I spare Nineveh, that great city, wherein dwell more than a hundred and twenty thousand persons that cannot discern good or evil, between their right hand and left, and also much cattle?

So Jeroboam II recovered Damascus and Hamath of Judah for Israel, and slept with his fathers, the kings of Israel; and Zachariah his son reigned in his stead.

Now after that Amaziah did turn away altogether from following the Lord, and the people in Jerusalem conspired against him, he fled to Lachish in the Shephelah, about fifteen miles west of Hebron; but they sent to Lachish after him, and slew him there. And they brought him upon horses, and buried him with his fathers in the city of Judah. So Amaziah son of Jehoash, king of Judah, lived after the death of Joash son of Jehoahaz, king of Israel, fifteen years; and reigned twenty-nine years over Judah in Jerusalem. Then all the people of Judah took Uzziah (Azariah), who was sixteen years old, and made him king instead of his father Amaziah; and he reigned fifty-two years in Jerusalem; the first twelve years he was co-regent. His mother's name was Jecoliah of Jerusalem. And he did that which was right in the sight of the Lord. He sought God in the days of Zechariah the prophet. Uzziah or Azariah went forth and warred against the Philistines, and broke down the walls of Gath, Jabneh, and Ashdod; and built cities about Ashdod, and among the Philistines. The Lord helped him against the Philistines and against the Arabians of Gur-baal, and the Mehunim. And the Ammonites gave gifts to Uzziah; and his name spread abroad, even to the entrance of Egypt, for he strengthened himself exceedingly. Moreover, Uzziah built towers in Jerusalem at the corner gate, at the valley gate, and at the corner of the wall, and fortified them. He also built towers in the desert, and digged many wells; for he had much cattle, both in the low country and in the plains; many husbandmen and wine dressers in the mountains and in Carmel; for he loved husbandry.

Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account kept by Jeiel the scribe and Maasieh the ruler, under the hand of Hananiah, one of the king's captains. The chief of the fathers of the mighty men of valor were two thousand and six hundred; and under their hand was an army of three hundred and seven thousand and five hundred, that made war with mighty power, to guard Jerusalem and Judah and its king. And Uzziah prepared for all his host shields, spears, helmets, armor and bows, and slings to cast stones. In Jerusalem he made engines (weapons), invented by cunning men, to be set on the guard towers and upon the bulwark, to shoot large arrows, and huge stones withal. And his name spread abroad for the cunning war weapons and strategies he employed in warfare.

But when he became strong, his heart lifted up in pride and vanity, to his destruction; for he went inside the temple of the Lord to burn incense upon the altar of incense without being ordained to do so by the Holy Priesthood of God. And Azariah the priest went in after him, and with him eighty priests that were also valiant men; and said unto Uzziah the king, It belongs not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense; go out of the sanctuary, for thou hast trespassed. Then Uzziah was wroth with the priests, and had a censer in his hand to burn incense. And while he thus spoke, he turned leprous in his forehead, and they thrust him out from thence; and he himself hasted to go out, because the Lord had smitten him. And a great earthquake shook the foundations of Judah, and destroyed

many. And Uzziah the king remained a leper unto the day of his death, and dwelt in a separate house. At this time Jotham his son was over the king's house, and judged the people of the land. And Isaiah the prophet, son of Amoz, was the court recorder of Uzziah's acts. And Uzziah built Eloth (Elath), and restored it to Judah, and he slept with his fathers and they buried him with his fathers in the burial field which belongs to the kings, instead of the sepulchres of the kings, for they said, He is a leper. So Uzziah reigned fifty-two years in Jerusalem; and after him Jotham his son reigned in his stead.

In the thirty-eighth year of Uzziah (or Azariah) Zachariah the son of Jeroboam II began to reign over Israel, and he was co-regent for ten years. He reigned six months over Israel in Samaria, and did that which was evil in the sight of the Lord, and departed not from the sins of Jeroboam son of Nebat, who made Israel to sin. And Shallum son of Jabesh conspired against him, and smote him before the people, and slew him; and reigned in his stead. Thus the word of the Lord which he spake unto Jehu son of Joram, king of Israel, saying, Thy sons shall sit on the throne of Israel unto the fourth generation, were fulfilled, every whit.

Shallum son of Jabesh began to reign in the thirty-ninth year of Uzziah king of Judah; and he reigned a full one month in Samaria. Then came Menahem son of Gadi from Tirzah, and smote Shallum son of Jabesh in Samaria, slew him, and reigned in his stead in the self-same year; and he reigned over Israel ten years in Samaria. And he did that which was evil in the sight of the Lord; and departed not all his days from the sins of Jeroboam son of Nebat, who made Israel to sin.

And it came to pass that Pulu or Pul (Tiglath-puleser) king of Assyria came against Samaria; and Menahem gave Pulu a thousand talents of silver, that his hand might be with him, and to acknowledge him as the official king of Israel. And Menahem exacted the money from all the mighty men of wealth, of each man fifty shekels of silver, to be given to the king of Assyria. So the king of Assyria turned back; and stayed not in the land. And Menahem slept with his fathers, and Pekahiah his son reigned in his stead. In the fiftieth year of Uzziah (or Azariah) king of Judah, Pekahiah son of Menahem began to reign over Israel in Samaria, and reigned two years. And he did that which was evil in the sight of the Lord, and he departed not from the sins of Jeroboam son of Nebat, who made Israel to sin. But Pekah son of Remaliah, a captain of his host, conspired against him, along with Arzob and Arich, and fifty men of Gilead, and they smote him in the palace of the king in Samaria. In the fifty-second year of Uzziah (Azariah) king of Judah, Pekah son of Remaliah began to reign over Israel, and was coregent one year.

In the second year of Pekah son of Remaliah, king of Israel, began Jotham son of Uzziah to reign over Judah. Jotham was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name was Jerushah, the daughter of Zadok. And Jotham did as did his father Uzziah, but he entered not inside the temple of the Lord. And the people dwelt in sin and corruption. He built the high gate of the house of the Lord, and did much repair work on the wall of Ophel.

He also built cities in the mountains of Judah; and in the forests he built castles and towers. He fought with the king of the Ammonites, and prevailed against him. And the children of Ammon gave him for three years an hundred talents of silver, ten thousand measures of wheat, and ten thousand of barley, each year. And Jotham became mighty, because he maintained a steady course before the Lord. And it came to pass that Jotham slept with his fathers, and they buried him in the city of David; and Ahaz his son reigned in his stead.

Moreover, during the reign of Uzziah (or Azariah) king of Judah, was Amos the prophet of Judah; he dwelt in the town of Tekoa, some ten miles south of Jerusalem. In his early life he found work as a sheep raiser in the desolate wilderness of Judea; he also did seasonal work as a nipper of sycamore figs (which was the food only for the poor). His task was to pinch and puncture the figs, in order to hasten the ripening, and to increase the size and sweetness of the fruit. Like the shepherd David, who was called by the Lord to serve his people Israel, Amos also was called to serve the Lord, and he made him a prophet; to serve Israel and Jeroboam II, and also Judah and Uzziah. Amos' prophetic works began two years before the great earthquake which occurred in Jerusalem and Judah; and after finishing his work in Samaria and Beth-el of Israel, he returned to his home in Tekoa, where he died and was buried in his sepulchre. Now these are the words of Amos, the prophet of the Lord:

WORDS OF AMOS

(Prophet of the Lord during the reigns of
Uzziah king of Judah, 829-777 B.C.
and Jeroboam II king of Israel, 843-802 B.C.)

The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah (or Azariah) king of Judah, and in the days of Jeroboam the son of Joash (or Jehoash) king of Israel, two years before the earthquake. And he said, The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither. Thus saith the Lord, For three transgressions of Damascus, yea, four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron. I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad; I will also break the bars of Damascus, and cut off the inhabitants from the plain of Aven; and he that holdeth the sceptre from the house of Eden (Aden), and the people of Syria shall go into captivity unto Kir, saith the Lord; because they carried away captive the whole captivity, and delivered them up to Edom. Yea, thus saith the Lord God, I will send a fire on the wall of Gaza and Tyre (Tyrus) which shall devour the palaces thereof. And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon; I will turn mine hand against Ekron, and the remnant of the Philistines shall perish. And I shall send a fire upon Teman, which shall devour the palaces of Bozrah; and will not turn away the punishment against the children of Ammon, because

they have ripped up women and children of Gilead, that they might enlarge their borders. I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with tempest in the day of whirlwind; and their king and his princes shall go into captivity together, saith the Lord.

Moreover, I will send fire upon Moab, and it shall devour the palaces of Kirioth; and Moab shall die with tumult, with shouting, and with the sound of the trumpet. And I will cut off the judge from their midst, and will slay all the princes thereof with him, saith the Lord. And for the transgressions of Judah, I will not turn away the punishment thereof, because they have despised the law of the Lord, and kept not my commandment, nor the covenant which they made. Their lies caused them to err, and fall, and die in the Spirit; and there they remain to kick against the pricks, to curse God, and continue to hate, envy, covet, and despise the servants and things of God. And I will not turn away the punishment against Israel, for they have sold the righteous for silver, and the poor for a pair of shoes; they pant after the dust of the earth on the head of the poor, and turn aside the way of the meek; and a man and his father goeth in unto the same maid, to profane my holy name. And they lay themselves down upon clothes laid to pledge by every altar, and drink the wine of the condemned in the house of their god. Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath. And I brought ye up from the land of Egypt, and led you forty years through the wilderness, that ye might possess the land of the Amorite. And I raised up from among your sons and young men, the prophets and the Nazarites. Is it not so, O ye children of Israel? saith the Lord. But ye gave the Nazarites wine to drink, and commanded the prophets not to prophesy. Behold, I am pressed under your sins and transgressions, as a cart is pressed that is full of sheaves. Therefore, the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself. He that handleth the bow shall not stand, nor he that is swift of foot or rideth the horse shall deliver himself. And he that is valiant among the mighty shall flee away naked in that day, saith the Lord.

Hear ye this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt. You only have I raised up to be my chosen people and a peculiar treasure, of all the families of the earth; therefore I will punish you for all your iniquities. Can two walk together, except they be agreed? Will a lion roar in the forest when he hath no prey? Will a young lion cry out of his den, if he hath taken nothing? Can a bird fall in a snare upon the earth, where there is no bait (or lure) for him? Shall one take up a snare from the earth, and hath taken nothing at all? Shall a trumpet be blown in the city, and the people not be afraid? And shall there be evil in a city, and the Lord hath not done it? Surely the Lord God will do nothing, but he revealeth his secrets

unto his servants the prophets. The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy? Publish ye in the palaces at Ashdod, and in Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults and oppressions in the midst thereof.

For they know not to do right, who store up violence and robbery in their palaces, therefore an adversary shall compass the land, and shall bring down their strength, and spoil their palaces. Thus saith the Lord, As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear, so shall the children of Israel be taken out that dwell in Samaria, in the corner of a bed, and in Damascus in a couch. Hear ye, and testify in the house of Jacob, that in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Beth-el; and the horns of the altar shall be cut off, and fall to the ground. And I will smite the winter house with the summer house; and the houses of ivory, and the great houses shall perish and have an end, saith the Lord.

Hear this word, ye kine (cows) of Bashan, that are in the mountains of Samaria, that oppress the poor, crush the needy, and say to their masters, Bring, and let us drink! The Lord hath sworn by his holiness, that lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks. And ye shall go out at the breeches, every cow at that which is before her, and shall be cast into the palace, saith the Lord. Yea, it liketh you to come to Beth-el, and transgress, and at Gilgal multiply your transgressions; and to bring your sacrifices every morning, and your tithes every three years; and to offer a sacrifice of thanksgiving with leaven, and proclaim and publish your free will offerings, O children of Israel; but it liketh you not to know and learn the law of God, and to obey it.

O ye stiffnecked children, I gave unto you cleanness of teeth, and want of bread (famine and hunger) in all your cities, yet have ye not returned unto me. I also withheld the rain from you, when there were yet three months to harvest; and I caused it to rain upon one city, and not upon another; and the place where it rained not, it withered, and then two or more cities wandered unto one city to drink water, yet ye have not returned unto me, saith the Lord. I have smitten you with blasting and mildew; and when your gardens and vineyards and olive trees increased, the palmerworm devoured them, yet have ye not returned unto me, saith the Lord. I have sent among you the pestilence after the manner of Egypt; your young men were slain with the sword, and their horses were taken away, and the stinks of your camps came unto your nostrils; yet have ye not returned unto me, saith the Lord. I have overthrown some of you as Sodom and Gomorrah, and ye were as a firebrand pulled out of the fire, yet have ye not returned unto me, saith the Lord. Therefore, this will I do unto thee, O Israel; and because it shall be done unto thee, prepare to meet thy God, O Israel. For, lo, he that formeth the mountains, and causeth the wind to blow, and declareth unto men his laws, statutes, and judgements; and maketh the

morning darkness and the darkness morning, and treadeth upon the high places of the earth, hath spoken it; and the Lord, the God of Hosts, is his name.

Hear ye this word which I take up against you, even a lamentation, O house of Israel. The virgin of Israel is fallen; she shall no more rise, she is forsaken upon her land; there is none to raise her up. And thus saith the Lord, The city that went out by a thousand shall leave an hundred; and that which went forth by an hundred shall leave ten, to the house of Israel. Therefore, O Israel, seek ye me, and ye shall live; but seek not Beth-el nor enter Gilgal; for Beth-el shall surely go into captivity, and Beth-el shall come to nought. Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it; and there be none to quench it in Beth-el. Ye who turn judgement to wormwood, and leave off righteousness in the earth, seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth. The Lord is his name, that strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress. They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. Therefore as your treading is upon the poor, and ye take from him burdens of wheat, ye have built yourselves houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions, and your mighty sins; ye afflict the just, ye take bribes, and oppress the poor and the needy within your gates. Therefore the prudent and wise shall keep silence in that time, for it is an evil time. Seek good, and not evil, that ye may live under the grace and mercy of the Lord God of Hosts. Despise ye evil, and love good, and establish judgement in your gates; perchance the Lord God of Hosts will be gracious unto the remnant of Joseph. Thus saith the Lord, the God of Hosts: Wailing shall be in all streets, and they shall say in the highways, Alas! Alas!, and the husbandman shall be called to mourning, such as are skillful of lamentation to wailing; and in vineyards shall be wailing, for I shall pass through them, saith the Lord.

Woe unto them that desire the day of the Lord! To what end is it for you? The day of the Lord is darkness, and not light; as if a man did flee from a lion, and a bear met him; or a man went into the house and leaned his hand on the wall, and a serpent bit him. Yea, the day of the Lord is utter darkness, and not light. Thus saith the Lord, I despise and abhor your feasts, and will not take heed of your sacrifices, your burnt offerings, and your meat offerings; I will not accept them, nor will I regard the peace offerings of your fat beasts. Take ye away from me the noise and vexations of your songs, for I will not hear the melody of thy viols, and will turn away my face from your solemn assemblies. But judgement run down as waters, and righteousness as a mighty stream. Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? Nay, but you didst

offer sacrifices and offerings unto Molech, and Baal, and Chemosh, and to the idols of your gods which ye made to yourselves. Therefore, will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is the God of Hosts.

Woe unto them that are at ease in Zion, and trust in the mountains of Samaria, even the chiefs of the nations of the house of Israel! Pass ye unto Calneh (Calnah), and see; and from thence go ye to Hamath the great; then go down to Gath of the Philistines; be they better than the nations of Israel, and their borders greater than yours? Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and in slothfulness eat the lambs out of the flock, and calves out of the stall; and chant to the sound of the viol, and invent to themselves instruments of music, like David; and drink wine in bowls, and anoint themselves with the chief ointments, but are not grieved for the affliction of Joseph. Therefore, now shall they go captive first among the captives; and the revelry of those that stretched forth themselves (through trespass and unrighteous dominion) shall be removed. The Lord God hath sworn by himself, saith the Lord God of Hosts, I abhor the pride of Jacob, and despise his palaces; therefore will I deliver up his city with all that is therein. For, behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts. And it shall come to pass, if there be ten men in one house, they shall perish. And a man's uncle, and he that burneth him, shall take him up to bring out the bones out of the house; and shall say unto his neighbors, that dwell round about him, Is there yet any with thee? And they shall say, No. Then shall they say, Hold thy tongue, for we may not blaspheme the name of the Lord, nor make mention of the name of the Lord. Shall horses run upon the rock? Will one plow there with oxen? For ye have turned judgement into gall, and the fruit of righteousness into hemlock; ye who rejoice in a thing of nought, and say, Have we not taken to us horns by our own strength? But, behold, I will raise up against you a nation, O house of Israel, saith the Lord God of Hosts; and they shall afflict you from the entrance of Hamath (Hemath) unto the river of the wilderness.

Moreover, thus hath the Lord God showed unto me (Amos) --Behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and lo, it was the latter growth after the king's mowings. And when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee; by whom shall Jacob arise, for he is small? The Lord repented for this (meaning, his Soul was vexed), and said, It shall not be. Thus hath the Lord God shewed unto me; and, behold, the Lord God called to contend by fire, and it devoured the great expanse, and did eat up a part. Then said I, O Lord God, cease, I beseech thee; by whom shall Jacob arise? For he is small and light-minded. The Lord repented for this also, and said, This shall not be.

Thus he shewed me; and behold, the Lord stood upon a wall which was under construction, with a plumbline in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel; I will not again pass by them anymore (meaning, his presence will be withdrawn from them). And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam (II) with the sword.

Then Amaziah the priest of Beth-el (the place of worship, or sanctuary, for the king of Israel and his court) sent to Jeroboam son of Joash (Jehoash) king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel; and the land is not able to bear his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. And Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah; and there eat bread, and prophesy; but prophesy not again any more at Beth-el; for it is the king's chapel, and the sanctuary for his court. And Amos said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, a gatherer of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the Lord: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the Lord; Thy wife shall become a harlot in the city, and thy sons and daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land, for Israel shall surely go forth into captivity, out of his land.

And thus hath the Lord God shewed unto me -- Behold, a basket of summer fruit. And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people Israel; I will not again pass by them any more. And the songs of the temple shall be howlings in that day; many dead bodies in every place shall be cast forth in silence, saith the Lord God.

Hear this, O ye that swallow up the needy, and cause the poor of the land to fail; and say, When will the new moon be gone, that we may sell corn? And the sabbath, that we may set forth wheat; making the ephah small, and the shekel great, and falsifying the weights and measures? And say, Let us buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? The Lord hath sworn by the pride and vanity of Jacob, Surely I will not forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? And it shall rise up wholly as a floor; and it shall be cast out and drowned, as by the flood of Egypt (meaning the floodings of the Nile). And it shall come to pass in that day, saith the Lord, that I will cause the sun to go down at noon, and I will darken the earth in the clear day. And I will turn your feasts into mourning, and all your songs into lamentations; and I will bring sackcloth upon their loins, and baldness upon their head; and I will

make it as the mourning of an only son, and end thereof a bitter day. Behold, the days come, saith the Lord God, that I will send a famine in the land -- not a famine of bread, nor a thirst for water, but of hearing the Word of the Lord; and they shall wander from sea to sea; from north even to the east (meaning all the way from north to west to south to east); they shall run to and fro to seek the Word of the Lord, but they shall find it not. In that day their fair virgins and young men shall faint with thirst and craving; and those that swear by the sin of Samaria, saying, Thy god, O Dan, liveth, and the manner of Beer-sheba liveth, shall fail, never to rise again.

And I (Amos) saw the Lord standing upon the altar; and he said, Smite the lintel of the door, that the posts may shake; and cut them in the head, all of them; and I will slay the last of them with the sword. He that fleeth of them shall not flee away, and he that escapeth of them, shall not be delivered. Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down; though they hide themselves in the top of (mount) Carmel, I will search and take them out thence; though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them; and though they go into captivity before their enemies, thence will I command the sword, and it shall slay them; and I will set mine eyes upon them for evil, and not for good. Behold, Lord God of Hosts is he that toucheth the land, and it melteth, and all that dwell therein mourn; it riseth up wholly like a flood, and drowneth as by the flood of Egypt (as in the time of Moses and Aaron when they crossed the Red sea). It is he that buildeth his mansions in the heavens, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth -- the Lord is his name.

Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? And the Philistines from Caphtor, and the Syrians from Kir? Behold, the eyes of the Lord God are upon the sinful kingdom; and will destroy it from off the face of the world; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and will sift the house of Israel among all nations, like the corn is sifted in a sieve, yet shall not the least grain fall upon the earth. But the sinners of my people shall perish by the sword, that say, The evil shall not overtake nor prevent (confront) us. In that day also will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and will build it as in the days of old; that they may possess the remnant of Edom, and all of the heathen, which call upon my name, saith the Lord that doeth this. Behold, the days come, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall be consumed as sweet wine, and the hills shall melt.

And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; and they shall also make gardens, and eat the fruit thereof. And I will plant them upon their land, that they might not be pulled up out of their land, which I have given them, saith the Lord thy God.

Now after the death of Jotham son of Uzziah, king of Judah, Ahaz his son began to reign in Judah; and he reigned in Jerusalem sixteen years. He was twenty years old when he began to reign, and walked in the ways of the kings of Israel, and made his sons to pass through the fire, according to the abominations of the heathen, whom the Lord had cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, under hills, and under green trees. Then Rezin king of Syria recovered Eloth (Elath) to Syria, and drove the Jews from there; and Syrians came and dwelt there. And Pekah son of Remaliah slew in Judah an hundred and twenty thousand valiant men in one day, for they had forsaken the Lord God of their fathers. And Zichri, a mighty man of Ephraim, slew Maasieh the king's son, Azrikam the governor of the king's house, and Elkanah that was next to the king. And the children of Israel carried away captive of their brethren two hundred thousand men, women, and children, and much spoil; and brought them to Samaria.

Behold, there was a prophet of the Lord among the two hundred thousand captives taken by their brethren from Judah, whose name was Oded. And he went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hands, and ye have slain them in a rage that reacheth up to heaven; and now ye purpose to keep under (subjugate) the children of Judah and Jerusalem, for bondmen and bondwomen unto you. But are there not with you, even with you, sins against the Lord your God? Now hear me therefore, and deliver the captives, your brethren; for the fierce wrath of the Lord is upon you. Then certain heads of the children of Ephraim, namely, Azariah son of Johanan, Berechiah son of Meshillemoth, Jehizkiah son of Shallum, and Amasa son of Hadlai, stood up against the host and said unto them, Ye shall not bring the captives hither; for whereas we have offended the Lord already, now ye intend to add more to our sins and our trespasses; for our trespass is great, and there is the fierce wrath of the Lord against Israel. So the armed men left the captives and their spoil, clothed them that were naked, shod them that had no shoes, and gave them to eat and drink; and they carried the feeble among them upon asses, and made peace with them. And they brought them to Jericho, the city of palm trees, to their brethren, then the armed men returned to Samaria.

So Ahaz king of Judah sent messengers to Pulu (or Tiglath-puleser) king of Assyria, saying, I am thy servant and thy son; come up and save me out of the hands of the kings of Syria, and out of the hands of the king of Israel, which rise up against me. And Ahaz took the silver and

gold that was in the treasury of the house of the Lord, and in the king's treasury, and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him, and went up against Damascus, and took it, and carried its people captive to Kir, and slew Rezin (Rezon) king of Syria (Aram). Then Ahaz king of Judah went to Damascus to meet Pulu (Tiglath-puleser) king of Assyria. And there he saw an altar of the Syrians; and he sent the pattern of it to Urijah the high priest in Jerusalem. And Urijah built the altar according to the pattern, and fashion, and all workmanship thereof, that king Ahaz had sent him from Damascus, while the king yet remained there. And when Ahaz returned from Damascus, he saw the altar, and was pleased with it. Then he approached, and offered his burnt offering, his meat offering; poured his drink offering, and sprinkled the blood of his peace offering, upon the altar. And he took the brazen altar, which was at the forefront of the house of the Lord, and put it on the north side of the altar. And he cut off the borders of the bases, and removed the laver from off them; and took down the molten sea (the font) from off the twelve brazen oxen, and put it upon a pavement of stone instead. And the covert for the sabbath which they had built in the house of the Lord, and the king's entry without, he took apart and sent to the king of Assyria.

After this, the Edomites came into Judah and carried away captives. And the Philistines had invaded the cities of the low country, and of southern Judah; and had taken Beth-shemesh, Ajalon, Gederoth, Shocho with all its villages, and Gimzo and the villages thereof; and they began to dwell there. The Lord brought Ahaz and Judah low, for Ahaz made Judah naked, and they transgressed sore against the Lord. Now Pulu the king of Assyria, even Tiglath-puleser, to whom Ahaz king of Judah sought for help, and bribed him with a portion out of the treasury of the house of the Lord, and out of the king's treasury, and of the princes and nobles; yea, the same came unto him to distress and vex him, and not to strengthen. And in the time of distress, he trespassed yet more against the Lord. He sacrificed unto the gods of Damascus, which smote him, saying, Because the gods of the kings of Syria help them, therefore will I sacrifice unto them, that they may help me. But they were the ruin of him, and all Israel. And Ahaz gathered together the vessels of the house of the Lord, and shut up its doors. And he made altars in every corner of Jerusalem, and high places to burn incense unto false gods did he build in every single city of Judah; and took delight in continually provoking to anger the Lord God of his fathers. And Ahaz slept with his fathers, and they buried him in the city of Jerusalem; but they brought him not into the sepulchres of the kings. And Hezekiah his son reigned in his stead.

In the twelfth year of Ahaz king of Judah, Hoshea son of Elah was crowned to reign in Samaria over Israel; and he reigned nine years. He did that which was evil in the sight of the Lord, but less wickedly than the kings of Israel before him. Against him came Shalmaneser king of Assyria, and he agreed to remain under tribute to Assyria, and to pay

tribute year by year. But the king of Assyria found conspiracy in Hoshea; for he had sent messengers to So (Soh) king of Egypt, and paid not his annual tribute to the king of Assyria. Therefore the king of Assyria shut him up in prison.

And it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. Twenty-five years old was he when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother's name was Abi, the daughter of Zachariah. And Hezekiah did that which was right in the sight of the Lord, according to all that David his father did. He removed the high places, and brake the images, and cut down the groves; and brake into pieces the brazen serpent that Moses had made; for until that day, the children of Israel did burn incense to it; and he called it Nehushtan. Hezekiah trusted in the Lord God of Israel; so that after him there was none like him among all the kings of Judah, nor any before him since the time of David. For he clave to the Lord, and departed not from following him; and kept all the commandments which the Lord commanded Moses.

Now, Amos and Hosea, the prophets of the Lord, served Uzziah (or Azariah) king of Judah (829-777), and also Jeroboam II king of Israel (843-802); but Hosea continued to be a prophet to Judah during the reigns of Jotham (777-762), Ahaz (762-746), and Hezekiah (745-716); Micah also served as a prophet of Judah under Jotham, Ahaz, and Hezekiah; but Isaiah the prophet served these three kings, and Uzziah also. An abridgement of the words of Hosea, Micah, and Isaiah is herewith provided:

WORDS OF HOSEA (HOSHEA)

(Prophet of the Lord during the reigns of Uzziah or Azariah, Jotham, Ahaz, and Hezekiah, kings of Judah; and Jeroboam II king of Israel.)

The word of the Lord that came unto Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah; and in the days of Jeroboam the son of Joash, king of Israel. The beginning of the word of the Lord by Hosea -- And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and bring up children of whoredoms; for the land hath committed great whoredoms (and abominations), departing from the Lord. So he went and took Gomer (Qamar) the daughter of Diblaim, and she conceived and bore him a son. And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah; for I will no more have mercy upon the house of Israel, but I will utterly take them away (into captivity). But I will have mercy upon the house of Judah, and will save them by the Lord their God; and will not save them by bow, nor by sword or

battle, nor by horses or horsemen. Now when she had weaned Lo-ruhamah, she conceived again, and bore a son. Then said God, Call his name Lo-ammi; for ye are not my people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be numbered or measured. And it shall come to pass, that in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and children of Israel be gathered together, and appoint themselves one head. But first they shall be taken away out of their land, for great shall be the day of Jezreel.

Say ye unto your brethren, Ammi; and to your sisters, Ruhamah. Plead with your mother, plead; for she is not my wife, nor am I her husband (in the Spirit). Let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; lest I strip her naked, and set her as in the day she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst and craving. And I will not have mercy upon her children, for they be the children of whoredoms. For their mother hath played the harlot; she that conceived them hath done shamefully; for she said I will go after my lovers, that give me my bread and water, my wool and flax, and mine oil and drink. Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers, but she shall not reach them; she shall seek them, but shall not find them; then shall she say, I will go and return to my first husband, for then was it better for me than now. For she did not know that I gave her corn (grain), and wine, and oil, and all else which she needed for herself; and multiplied her silver and gold, which they prepared for Baal. Therefore, will I return, and take away my corn in the time thereof, my wine in the season thereof; and my wool and flax given to her to cover her nakedness will I recover. And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand. I will also cause all her mirth to cease, her feast days, her new moons, her sabbaths, and all her solemn feasts. And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me; and will make them a forest, and the beasts of the field shall eat them. And I will visit upon her the days of Baalim, wherein she burned incense to them, and decked herself with her earrings and jewels; and she went after her lovers, and forgat me, saith the Lord.

Then, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her; and will give her her vineyards, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, when she came up out of the land of Egypt. And at that day, thou shalt call me Ishi (meaning,My husband), and shalt call me no more Baali (meaning, My lover). For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them with the beasts of the field, and the fowls of heaven, and the creeping things

of the ground; and I will break the bow and the sword, and the battle out of the earth, and will cause them to lie in peace and safety. And I will betroth thee unto me for ever, in righteousness and in judgement, in lovingkindness, in mercies, and in faithfulness; and thou shalt know the Lord thy God. And it shall come to pass in that day, I will hear the heavens, and they shall hear the earth, saith the Lord; and the earth shall hear about the corn, the wine, the oil, and Jezreel. And I will plant her in the earth; and I will have mercy upon Lo-ruhamah that had not obtained mercy; and I will say to Lo-ammi that were not my people, Thou art my people; and they shall say, Thou art my God.

Then said the Lord unto me (Hosea), Go yet, love a woman beloved of her friends, yet an adulteress; according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine. So I bought one to me for fifteen pieces of silver, and one and a half homer of barley. And I said unto her, Thou shalt abide with me for many days; thou shalt not play the harlot, nor shalt thou be for another man; so will I also be for thee. For the children of Israel shall abide many days without a king, and without a prince; without a sacrifice, without an image, without ephod, and without teraphim (household deities of the Shemitic people). Afterward shall the children of Israel return, and seek the Lord their God, and David a prince among them; and fear the Lord and his goodness in the latter days.

Hear the Word of the Lord, ye children of Israel, for the Lord hath a controversy with the inhabitants of the land; because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and bloodshed leads to bloodshed. Therefore shall the land mourn, and everyone that dwelleth therein shall languish, with the beasts of the field, and the fowls of heaven; and the fishes of the sea shall also be taken away. Yet let no man strive, nor reprove another, for thy people are those that strive with the priest of God. Therefore shalt thou fall in the day, and thy prophets shall fall with thee in the night, and I will destroy the mother of harlots. Lo, my people are destroyed for lack of knowledge; and for thou hast rejected knowledge, and choose to abide in ignorance, I will also reject thee as my priest; seeing that thou hast forgotten the law of God, I will also forget thy children. And, as they were increased, so they sinned against me; therefore will I change their glory into shame. They eat up the sin of my people, and set their hearts on their iniquity; therefore, I will punish the priests like the people, and judge each according to his own works. For they shall eat, and not have enough; they shall commit whoredoms, and shall not increase, because they have forsaken the Lord their God. Whoredom and wine, and new wine, take away the heart and ruin the soul of man.

My people ask counsel at their stocks, and their staff declareth unto them; for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God. They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks,

and poplars, and elms, because the shadow thereof is good; therefore your daughters shall commit whoredoms, and your spouses shall commit adultery. I will not punish your daughters when they commit whoredoms, nor your spouses when they commit adultery; for they themselves are separated with whores, and they sacrifice with harlots; therefore the people that doth not understand shall fall. Though you, Israel, play the harlot, yet let not Judah offend the Lord; and come not ye unto Gilgal, nor go up to Beth-aven (Aven), nor swear by the Lord, for the Lord God of Israel liveth.

For Israel slideth back as a backsliding heifer; now the Lord will feed them as a lamb in a large place. Ephraim is joined to idols, alone shall he wander. Their drink is turned sour; they have committed whoredom continually; her ruler, with shame does love, and deeply love dishonor and folly, saying, Give ye! The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices and abominations.

Hear ye this, O priests, and hearken, ye house of Israel; and give ye ear O house of the king; for judgement is upon you, because ye have been a snare on Mizpah, and a net spread upon Tabor. The revolters are profound to make a slaughter, though I have been a rebuker of them all. I know Ephraim, and Israel is not hid from me; for now, O Ephraim, thou committest whoredom, and Israel is defiled. Their works do not permit them to turn unto their God, for the spirit of whoredoms is in the midst of them; they have not known the Lord. And the pride of Israel doth testify to his face, therefore shall Israel and Ephraim fall in their sin and iniquity; Judah also shall fall with them. They shall go with their flocks and herds to seek the Lord, but they shall find him not, for he hath withdrawn himself from them. They have dealt treacherously against the Lord, and have begotten strange children; now shall a moth devour them with their portions. Blow ye the shofar (ram's horn, cornet) in Gibeah, and the trumpet in Ramah; cry aloud at Beth-aven (Aven), after thee, O Benjamin. Ephraim shall be desolate in the day of rebuke, and among the tribes of Israel have I made known that which shall surely be. The princes of Judah are like those that remove the boundary marker, therefore I will pour out my wrath upon them like water. Ephraim is oppressed and broken in judgement, because he willingly walked after the filth, and broke the commandment. Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness. When Ephraim saw his sickness, and Judah saw its wound, then went Ephraim to king Jareb (Yareb) the Assyrian; yet could he not heal you, nor cure you of your wound. For I will be unto Ephraim as a lion, and as a young lion to the house of Judah; and the lion will tear him and go away, and none shall rescue him. Yea, I will go away and return to my place, till they repent and forsake their evil works, and acknowledge their offence, and seek my face in sincerity of their hearts; in their affliction they will seek me early.

Come, let us return unto the Lord; for he hath torn, he will heal us; for he hath smitten, he will bind us up. After two days will he

revive us; in the third day he will raise us up, and we shall live in his presence. Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning, and he shall come upon us as the rain, as the spring and winter rain. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew, it goeth away; and thy judgements are as the light that goeth out. The Lord desireth charity (love), not sacrifice; and the knowledge of God more than your burnt offerings. They like all men have transgressed the covenant, and have dealt treacherously against the Lord their God. Gilead is a city of those that work secret combinations, and is polluted with blood. Their priesthood is changed into priestcraft; and as troops of robbers wait for a man, so the company of priests murder in the way by consent, and commit lewdness. I have seen horrible things in the house of Israel; and with the whoredom of Ephraim, Israel is defiled. Also, O Judah, the Lord hath set an harvest for thee, when he returns after the captivity of his people Israel.

When the Lord would have healed Israel, the iniquity of Ephraim and the wickedness of Samaria was discovered; for they commit falsehood; the thief cometh in, and the troops of robbers spoileth without. And they consider not in their hearts that the Lord remembers all their wickedness; now their own doings have beset them, they are before his face. Their counsellors make the king glad with their wickedness, and the princes with their lies. They are all adulterers, as an oven heated by the baker, which ceaseth from raising after he hath kneaded the dough, until it be leavened. In the day of their king the princes have made him sick with bottles of wine, and he stretched out his hand with the scorners. For they have made ready their heart like an oven, while they lie in wait; their baker sleepeth all night, and in the morning it burneth as a flaming fire. They are all hot as an oven, and have devoured their judges; all their kings and princes are fallen; there is none among them that calleth upon the name of the Lord. Ephraim hath mixed himself among the people, he is a cake not turned. Strangers have devoured his strength, and he knoweth it not; yea, gray hairs are here and there upon him, yet he knoweth not. The pride and vanity of Israel testifieth to his face, and they do not return to the Lord their God, nor seek him in their delusions and folly.

Ephraim is like a silly dove without heart; they call to Egypt, they go to Assyria, but call not upon the Lord their God. Behold, when they shall go, I will spread my net upon them; I will bring them down as the fowls of the heathen, and will chastise them. Woe unto them! For they have forsaken me; destruction unto them! Because they have transgressed against me; though I have redeemed them, yet they have spoken lies against me. They assemble themselves for food and wine, and rebel against me; and when they howl upon their beds, they cry not unto me with their heart. Though I have trained and strengthened their arm, yet do they imagine mischief against me. They return, but not to the Most High; they are like a deceitful bow. Their princes shall fall by the sword, for the rage of their tongue; this shall be their derision in the land of Egypt, saith the Lord their God.

Set the trumpet (shofar) to thy mouth; thine enemy shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against my law, saith the Lord. Israel shall cry unto me, My God, we know thee. Israel hath cast off the thing that is good, the enemy shall pursue him; they have set up kings, but not by me; they have made princes, and I know it not; of their silver and gold have they made them idols, that they may be cut off. Thy calf, O Samaria, hath cast thee off; my anger is kindled against them; how long will it be before they repent and forsake their evil ways? For Israel it was that made the calf, even its workmen; therefore it is not the true and eternal God, but the calf of Samaria that shall be broken in pieces. For they have sown the wind, they shall reap the whirlwind. For they have planted that which hath no stalk, the bud shall yield no fruit; and if it doth yield, the strangers and the beasts of the forest shall swallow it up. Israel is swallowed up already, now shall they be among the Gentiles as a vessel wherein is no pleasure. For they have gone a whoring unto the king of Assyria (king Pul), a wild ass alone by himself (meaning Menahem king of Israel); Ephraim hath hired lovers. Yea, though they have hired among the nations, now I will confound them, and they shall sorrow a little for the burden of the king of princes. And because Ephraim hath made many altars to sin, altars now shall be unto him to sin, saith the Lord.

I have written to him the great things of my law, but they counted them as strange things. They sacrifice flesh for mine offerings, and eat it; therefore the Lord accepteth them not, but remembers their iniquity, to visit their sins; they shall return to the ways of the Egyptians. For Israel hath forgotten his Maker, and buildeth temples to other gods; and Judah hath multiplied fenced (fortified) cities. But I will send a fire upon his cities, and it shall devour the palaces thereof. Rejoice not, O Israel, for joy, as other people; for thou hast gone a whoring from thy God; thou hast loved a reward upon every threshing floor. The floor and the winepress shall not feed them, and the new wine shall fail in her. They shall not dwell in the Lord's land; but Ephraim shall return to the ways of the Egyptians, and shall eat unclean things in Assyria. They shall not offer wine offerings to the Lord, nor shall they be pleasing unto him; their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted; for their food for their soul shall not come into the house of the Lord. What wilt ye do in the solemn day, in the day of the feast of the Lord? For, lo, they are all gone astray, because their soul has been destroyed. Now Egypt shall gather them up into his fold, and Memphis shall bury them. The pleasant places for their silver and gold shall nettles possess them; thorns shall be in their dwellings. The days of visitation are come, the days of recompense are come; and Israel shall know it, for her prophet is a fool, the spiritual man mad, for the multitude of her iniquity and great hatred, saith the Lord God.

The watchman of Ephraim is wroth with my (Hosea's) God; the prophet, a snare of a fowler in all his ways; and hatred prevails in the house

of the Lord. They have deeply corrupted themselves, as in the days of Gibeah; therefore the Lord will remember their iniquity, and visit their sins. I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree its first time; they went to Baal-peor and separated themselves unto shame, and their abominations were according to whatsoever in which they took delight and pleasure. As Ephraim, their glory shall fly away like a bird, from the birth and from the womb and from the conception shall it depart. Though they bring up their children, yet will I bereave them; not a man shall be left; yea, woe to them when I depart from them! Ephraim, as I saw Tyre (Tyrus), is planted in a pleasant place; but Ephraim shall bring forth his children to the murderer (meaning the Assyrian). Give them, O Lord, what wilt thou give, even a miscarrying womb and dry breasts. For all their wickedness at Gilgal, I hated them; for the wickedness of their doings they will be driven out of mine house, I will love them no more; all their princes are revolters. Ephraim is smitten, their root is dried up, and shall bear no fruit; and though they bring forth, yet the Lord shall slay the beloved of their womb. My God will cast them away, because they did not hearken unto him; and they shall be wanderers among the nations.

Israel is an empty vine, he bringeth forth fruit unto himself. According to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images. Their heart is divided; now shall they be found guilty. The Lord shall break down their altars, and spoil their images. And they shall say, We have no king, because we feared not the Lord; what then would a king do to us? They have spoken words, swearing falsely in making a covenant; thus judgement springeth up as a hemlock in the furrows of the field. The inhabitants of Samaria shall fear because of the calves of Beth-aven; for the people there shall mourn over it, and the priests that rejoiced over its glory, shall see the end thereof. Their calves and treasury shall be carried unto Assyria for a present to king Jareb; Ephraim shall receive shame, and Israel will be ashamed of his own counsels. As for Samaria, her king is cut off as the foam upon the roaring sea. The high places of Beth-aven, the breeding ground for the sin of Israel, shall be destroyed; the thorn and the thistle shall come forth upon their altars; and they shall mourn and cry, saying, Cover us, O ye mountains; and fall on us, O ye hills! O Israel, thou hast sinned from the days of Gibeah; there they stood, the battle of Gibeah against the children of iniquity did not overtake them. It is in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows.

Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck, and will make him to ride; Judah shall plow, and Jacob shall break his clods. Sow to yourselves in righteousness, reap in mercy; break up your fallow ground, for it is time to seek the Lord, till he come and pour righteousness upon you. Ye have plowed wickedness, ye have reaped iniquity; ye have

eaten the fruit of lies. Because, O Israel, thou didst trust in thy way, in the multitude of thy mighty men, there shall arise a tumult among thy people; and all thy fortresses shall be spoiled, as Shalmaneser spoiled Beth-arbel in the day of battle, and the mothers were dashed in pieces upon their children; so shall Beth-el do unto you, because of your great wickedness; and the king of Israel shall be utterly cut off in a twinkling of an eye, saith the Lord God.

When Israel was a child, then I loved him, and called my son out of Egypt. As they were tempted, so they went and fell; they sacrificed unto Baalim, and burned incense to graven images. I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them; I drew them with cords of man, with bands of love, and took their yoke off from their jaws, and fed them. He shall not return into the land of Egypt, but the king of Assyria shall take him away, because they refuse to return unto the Lord their God. The sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels. Lo, my people are bent to backsliding from me. Though by words they call them to the Most High, none at all would exalt him, nor hearken to his words. How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my Soul is vexed. I will not execute the fierceness of my wrath, to destroy Ephraim; for I am God, not a man, the Holy One in the midst of my people Israel. And Ephraim shall repent of his folly, and humble himself; he shall walk after the Lord, and roar like a lion; and when he shall roar, the children shall tremble from the west; they shall tremble as a bird out of Egypt, and as a dove out of Assyria; and I will place them in their dwellings, saith the Lord.

But now Ephraim compasseth me about with lies, and Israel with deceit; but Judah yet ruleth with the Lord, and is faithful with the saints. Ephraim feedeth on wind, and followeth after the east wind; he daily increaseth lies and desolation; he maketh a covenant with the Assyrians, and sends oil to Egypt. The Lord shall also chastise Judah for his wickedness and abominations, and will punish Jacob according to their doings; aaccording to the doings of each will he recompense him. Yea, Jacob took his brother (Esau) by the heel in the womb, and by his strength he had power with God; he had power over the angel, and prevailed; he wept and made supplication unto the God of Abraham; then (at Peniel) he was called no more Jacob but Israel, for as a prince had he power with God and with men, for he had seen God face to face. And at Beth-El (Luz) Jacob made a covenant with God, saying, If God be with me, and will keep me in his way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God. And Jacob put there a stone for a pillar, and said, This stone which I have set shall be God's house; and of all that thou shalt give me I will surely give the tenth (tithe) unto thee. Now all Israel is turned away altogether from the way of the Lord, nor doth he keep his covenant, or statutes, or judgements; but they despise the Lord.

Now he is a merchant, the balances of deceit are in his hands; he loveth to oppress. And Ephraim saith, Yet I am become rich, I have found me out substance; in all my labors they shall find no iniquity in me, yet he sins continually in his heart. And thus saith the Lord, I, the Lord thy God from the land of Egypt, will yet make thee to dwell in tents, as in the days of the solemn feast. I have spoken by the prophets, have multiplied visions, and used similitudes, by the ministry of the prophets. Is there iniquity in Gilead? Surely there is vanity; they sacrifice bullocks in Gilgal, and their altars are as heaps in the furrows of the fields.

When Ephraim spake in meekness, trembling, he exalted himself in Israel, but he offended in Baal, he died in the Spirit. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen (the priestcraft); and they say of them, Let the men that sacrifice kiss the calves. Therefore their portion shall be with those that are as the morning cloud, as the early dew that passeth away, as the chaff driven with the whirlwind out of the floor, as the smoke out of the chimney. Yet I am the Lord thy God from the land of Egypt; and thou shall serve no other god but me, for there is no Savior beside me. I didst know them in the wilderness, in the land of great drought; and according to their flocks and herds, the land was filled; then their hearts became exalted, and they forgat me. Therefore will I be unto them as a lion, and as a leopard by the way they shall be observed; they shall be met as a bear that is bereaved of her whelps, to rend and caul their heart; to be devoured by a lion, and torn by the wild beast.

O Israel, thou hast destroyed thyself, yet in me is thine help. Therefore turn thyself to the Lord thy God, and wait on thy God continually; keep mercy and judgement. The iniquity of Ephraim is bound up, and his sins are hidden. But the pains of a travailing woman shall come upon him, yet shall he have no relief afterwards; but sorrows and woes shall follow him. He is an unwise son, for he should not stay long in the breaking forth of children. Yet if they repent and forsake their evil ways, I will ransom them from the power of the grave, I will redeem them from death; O death, I will be thy plagues, O grave, I will be thy destruction, and thy repentance shall be hid from mine eyes.

Though Ephraim be fruitful among his brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness; and his springs and fountains shall be dried up; and his treasure of all pleasant vessels shall the Syrians destroy. Samaria shall become desolate, for she hath rebelled against her God; her people shall fall by the sword, and their women and children shall be dashed into pieces, to be ripped up. O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Hearken to the words of the Lord, and pray unto him, and say unto him, Take away, O Lord, all iniquity, and receive us graciously back into thy fold; Asshur (Assyria) shall not save us; we will not put trust in our horses or chariots, our bow or sword, nor

in our mighty men of valor, but in thee and thee alone shall we put our trust, O Lord God of Israel; nor will we say any more to the work of our hands, Ye are our gods; for in the Lord alone the fatherless and the needy findeth mercy.

And if they repent and humble themselves, I will heal their backsliding, and will love them freely; I will be as the dew unto Israel, and he shall grow as the lily, and cast forth his roots in Lebanon; his branches shall spread, and his beauty shall be as the olive tree. They that dwell under his shadow shall return; they shall flourish as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Then shall say Ephraim, What have I to do any more with idols? I have heard him and observed him; I am like a green fir-tree. From me is thy fruit found. Whoso is wise, he shall understand these things; and he that is prudent shall know them! For the ways of the Lord are right, the just shall walk on them, and the transgressors shall fall therein.

Now Micah the prophet of the Lord was also a contemporary of Hosea and Isaiah the prophets. He served under three kings of Judah, namely: Jotham (777-762 B.C.), Ahaz (762-746 B.C.), and Hezekiah (745-716 B.C.) Micah was a native of the village of Moresheth (Tell-el-Judeideh), about twenty-two miles southwest of Jerusalem, and about the same distance northeast of Gath. He prophecied during a very corrupt and hostile time, when false worship and moral decay prevailed throughout Judah and Israel. The word of the Lord came to Micah, saying God would make Samaria a heap of ruins of the field, and Zion would be plowed up as a mere field, and Jerusalem would become mere heaps of ruins. Both of his prophecies were fulfilled, when Samaria was destroyed by the Assyrians in 740 B.C.; and later Jerusalem was besieged by the Babylonian king Nebuchadnezzar in 607 B.C. These are the words of Micah the prophet:

WORDS OF MICAH

(Prophet of the Lord, during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah)

The word of the Lord that came to Micah the Morasthite, in the days of Jotham, Ahaz, and Hezekiah, kings of Judah; which he saw concerning Samaria and Jerusalem. Hear all ye people; hearken, O earth and all therein is; let the Lord God be witness against you, the Lord from his holy temple. For, behold, the Lord cometh forth out of his place of habitation, to come down and tread upon the high places of the earth. And the mountains shall be molten under him, as wax before the fire; and the valleys shall be cleft, as the water poured down a steep surface. For the transgressions of Jacob, and for the sins of the house of Israel is all this. What are the transgressions of Jacob?

Is it not Samaria? And what are the high places of Judah? Are they not Jerusalem? Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones into the valleys, and will discover the foundations thereof, saith the Lord.

And all the graven images shall be beaten to pieces, and the hires thereof shall be burned with the fire; and the idols thereof shall lay desolate, for they gathered them of the hire of an harlot, and they shall become the hire of an harlot. Therefore I (Micah) will wail and howl; I will go stripped and naked; I will make a wailing like the dragons, and mourning like the owls. For the wound of Samaria is uncurable, and it hath spread forth unto Judah; it is come unto the gate of my people, to Jerusalem.

Declare ye not at Gath, weep ye not at all; but in the house of Aphrah roll thyself in ashes. Pass ye away, thou inhabitants of Saphir, having thy shame naked; the inhabitants of Zaanan came not forth in the mourning of Beth-ezel, they shall receive of you their standing. The inhabitants of Maroth waited carefully for good, but evil came down from the Lord unto the gate of Jerusalem. O thou inhabitants of Lachish, bind the chariot to the swift beast; for she is the cause of sin to the daughter of Zion, and to the transgressions of Israel; therefore shalt thou give presents to Moresheth-gath, the houses Achzib being a lie to the kings of Israel. Yet I will bring an heir unto the inhabitants of Mareshah; he shall come unto Adullam the glory of Israel. Shave thine head like a bald eagle, and poll thee for thy delicate children, for they are gone into captivity from thee, saith the Lord God.

Woe unto them that devise iniquity, and defile their beds; and when the morning breaks, they continue to practise it in their thoughts, and words, and deeds; for the power to do so is given unto them. They covet fields, and take them by violence and intrigue; houses and families they covet, and take them away; they oppress a man and his house, that he may obey their will, whims, and wishes; even a man's rightful inheritance they consider not. Therefore, thus saith the Lord, Behold, against them do I devise an evil, from which they shall not free their neck, nor shall they go haughtily, for this time is evil.

And in that day shall one take up a parable against you, and lament with a doleful lamentation, and say: We be utterly spoiled; he hath changed the portion of my people; how hath he removed it from me! Turning away he hath divided our fields. Therefore thou shalt have none that shall cast a cord by lot in the congregation of the Lord. Prophecy ye not, for none of you are worthy of that holy calling; and say unto them that prophesy, to cease from this wickedness and shame. O thou that are of the house of Jacob, doth the Spirit of the Lord abide there? Are these his doings? Do not my words do good to him that walketh uprightly?

Recently my people is risen up as an enemy; and they pull off the robe with the garment from them that pass by securely as men returning from war. The women of my people have cast men out of their pleasant

houses; and from their children have ye taken away my glory forever. Arise ye, and depart, for this is not your rest; because the land is polluted, and it shall destroy you with a sore destruction. If a man walking in his spirit and falsehood do lie, and prophesy unto them of wine and of strong drink, the same is the prophet of this people. I will surely confound thee, O Jacob, all of thee; and shall surely gather the remnant of Israel; and will put them together as the sheep of Bozrah, as the flock in the midst of their fold; and they shall make great noise by reason of the multitude of men. The breaker is come up before them; they are broken up; they shall pass through the gate, and be gone; and their king shall pass before them, and the Lord shall go ahead of them.

And I (Micah) said, Hear, I pray, O heads of Jacob, and ye princes of the house of Israel, It is not for you to know judgement, ye who hate the good and love the evil; who pluck off their skin from off them, and their flesh from off their bones; who also eat the flesh of my people, and flay their skin from off them; and they break their bones and chop them in pieces, as the meat prepared for the pot and the caldron. The time is nigh when they shall cry out unto the Lord in their grief and misery, but he will not hear them, and will hide his face from them; for they shall be given unto the cruel masters to judge them according to their laws, whose laws are their own selfish ends, their own whims, and their own wishes.

And thus saith the Lord concerning the prophets that make my people err; that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. Therefore, it shall be night unto them, that they shall not have a vision to divine, the sun shall go down over them, and in darkness they shall remain. Then shall their prophets be ashamed, and the diviners confounded; they shall cover their lips, for they shall receive no answer of God.

Yea, truly I (Micah) am full of power by the Spirit of the Lord, and of judgement and might, to declare unto Jacob his transgression, and to Israel his sin. Hear this, I pray, ye heads of the house of Jacob and princes of the house of Israel, that abhor judgement and pervert equity. They have built up Zion with blood, and Jerusalem with iniquity. The headmen thereof judge for reward, priests thereof teach for hire, and the priests thereof divine and prophecy for money. Yet they lean upon their God, and say, Is not the Lord among us? None evil can come upon us. Therefore shall Zion for their sake be plowed as a field, and Jerusalem shall become heaps; and the mountain of the house of the Lord as the high places of the forest.

But, behold, in the last days, the mountain of the house shall be established in the top of the mountains; and it shall be exalted above the hills; and people shall flow into it from the four corners of the earth. And these nations shall say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us the way, and we will walk in his law; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he will judge among many people, and rebuke strong nations afar off; and they

shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war anymore. Yea, they shall sit every man under his vine and under his fig tree, and none shall make afraid; for the mouth of the Lord hath spoken it. For each man will walk in the name of his god, and we will walk in the name of the Lord our God, for ever and ever.

And in that day, saith the Lord, will I assemble all that are lame, all that are driven out, and all that I have afflicted; and I will make them whole, and drive away their afflictions, fears, and doubts; and the Lord their God shall reign over them in mount Zion, from henceforth, and forever. And thou O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. But for now, why dost thou cry out aloud? Is there no king in thee? Is thy counsellor perished? For pangs have taken thee as a woman in travail. Be thou in pain, and labor to bring forth, O daughter of Zion; for now shalt thou go forth out of the city, and shalt dwell in tents and fields; and thou shalt be taken to Babylon; there shalt thou be delivered, there the Lord shall redeem thee from the hands of thine enemies.

Now also many nations are gathered against thee, that say, Let her be defiled, and let our eyes look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as sheaves into the floor. Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people; and their gain and substance shall be consecrated unto the Lord of the whole earth. Therefore gather thyself in troops, O daughter of troops; he hath laid siege against us; and the judges of Israel shall be smitten with a rod upon their cheek. But thou, Beth-lehem Ephrath, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be under in Israel; whose goings forth have been from of old, from everlasting. Therefore the Lord will give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the Lord, even by the power of the priesthood of God, in the majesty of the name of the Lord his God; and they shall abide, for now shall he be great unto the ends of the earth. And this man shall bring peace, when the time with the Assyrians shall be fulfilled, that they shall come into our land to tread in our palaces; then shall we raise against him (the Assyrian) seven shepherds, and eight principal men; and they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof; thus the Lord shall deliver us from the Assyrian. And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be in the midst of many nations as a lion among the beasts of the forest, as a young lion among the

flocks of sheep, who both treadeth down and teareth in pieces, and none can deliver from his grasp. His hand shall be lifted up upon his adversaries, and all his enemies shall be cut off. And it shall come to pass in that day, saith the Lord, that I will cut off his horses and destroy his chariots; and I will cut off (chariot) cities and all his strongholds. I will also cut off witchcraft out of his hand, and he shall have no soothsayers; thy graven images also will I cut off, and thy standing images out of the midst of thee; and they shall no more worship the work of their own hands. And I will pluck up thy groves out of the midst of thee, and destroy his cities. And in my wrath and fury I will execute judgement upon the heathen.

Hear ye now what the Lord saith, Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth; for the Lord hath a controversy with his people; and the Lord standeth up to plead, saying, O my people, what have I done unto thee? And wherein have I wearied thee? Testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab expected, and what Balaam the son of Beor answered him, that ye may know the righteous works of the Lord.

Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with a thousand rams, or with ten thousand rivers of oil? Shall I give my firstborn for my transgression, and the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do good works, and love God's justice and his mercy, and to walk humbly with thy God? The Lord's voice crieth unto thy cities, O Israel; his wisdom shall save thee, therefore, hear ye the rod, and the One who hath appointed it.

Are these yet the treasures of wickedness in the house of the wicked, and scant measure that is abominable? Shall I count them pure, that use wicked balances, and deceitful weights? And the rich men thereof are full of violence, and the inhabitants thereof speak falsely, and their tongue is full of deceit. Therefore shall I smite them, and make them desolate, because of their sins. They shall eat, but not be satisfied, they shall thirst and crave, and their hunger shall be in their inward parts; they shall take hold, but will not deliver, and that which is delivered, shall be taken away by the sword; they shall sow, but shall not reap; they shall tread the olives, but shall not cook in oil; they shall make sweet wine, but shall not drink it. For thou, O Israel abideth in the statutes of Omri, and all the sins of the house of Ahab, and ye walk in their counsels; therefore should I make thee a desolation, O Samaria, and the inhabitants thereof an hissing; and ye shall bear the reproach of my people, saith the Lord.

Woe is me (Micah)! For I am as when they have gathered the summer fruits, as the gleanings of the vintage grape, there is no cluster to

eat, and my soul desireth the firstripe fruit. The goodness is perished out of the earth, and there is none upright among men; they all lie in wait for blood; they hunt every man his brother with a net, that they may do evil with both hands earnestly; the prince asketh, and the judge asketh for bribe openly; and the great man uttereth his mischievous desires; so they wrap it up. The best of them is a brier, and their most upright is sharper than a thorn hedge. The day of thy watchman and thy visitation cometh; now shall begin their perplexity. Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom; for the son dishonoreth the father, the daughter riseth up against her mother, and kinsfolk against kinsfolk; a man's enemies are his own household. Therefore I (Micah) will look unto the Lord; I will wait for the God of my salvation, the hearer of my words.

Rejoice not against me, O mine enemies; for when I fall, I shall rise; and when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him; until he plead my cause, and execute judgement; he will bring me forth to the light, and I shall behold his righteousness. Then mine enemy shall see, and shame shall cover her face, which said unto me, Where is the Lord thy God? She will be trodden down as the mire of the streets; and eyes shall behold her. And in the day that thy walls are to be built, O Samaria, shall the decree be far removed; for in that day also shall come to thee the Assyrian, from the fortified cities, from the fortress, even to the river, from sea to sea, and from mountain to mountain. And the land shall become desolate, for the fruit of their doings. Therefore feed thy people with thy rod, even the flock of thine heritage that dwell solitarily in the wood, in the midst of Carmel; let them feed in Bashan and Gilead, as in the days of old. And as in the days of thy coming out of the land of Egypt will I shew thee marvelous things. The nations shall see and be confounded at their might, they shall lay their hands upon their mouths, and their ears shall be deaf. They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth; then shall the fear of the Lord come upon them. Who is a God like unto thee, O the Lord God of Israel, that pardoneth iniquity and overlooks the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will forgive our iniquities and transgressions, and cast all their sins into the depths of the sea. Thou, O Lord, wilt perform thy word which thou gavest to Jacob, and to Abraham; which thou hast sworn unto our fathers from the days of old; and bless us again with thy grace and mercy.

Isaiah son of Amoz served Judah and Jerusalem in the days of kings Uzziah or Azariah (829-777 B.C.), Jotham (777-762 B.C.), Ahaz (762-746 B.C.), and Hezekiah (745-716 B.C.). Isaiah was a contemporary of the prophets Micah, Hosea and Oded. In the year that king Uzziah had died, Isaiah saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. He was commissioned by the Lord to warn Judah and Jerusalem concerning the coming judgements. The Lord said unto him, that they would hearken not unto his words, until the nation would come to ruin; and only a tenth of the holy seed would be left, like the stump of a massive tree. In the fourteenth year of Hezekiah (in 732 B.C.) Sennacherib son of Sargon II, king of Assyria, sent an army against Jerusalem, and was turned back; for Isaiah had aforetold that Assyria would not be the nation to dethrone the kings of Judah and destroy Jerusalem, but this would be done by Babylon. Although the Lord would allow the people to go into exile to Babylon, because of their rebellion and disbelief, God would in time judge Babylon because of her malice, and for holding God's people in captivity forever. But God's people would be redeemed and delivered out of Babylon, the harlot and mistress of kingdoms. Isaiah the prophet foretold many things, but his most important prophecies included the birth of a Messiah, known to the kingdom of God as Immanuel (meaning the Faithful or Righteous of God).

Behold, a virgin shall conceive, and bear a son, and his name will be called Immanuel. Butter and honey shall he eat, that he may know to refuse evil and choose the good. For before the child shall know to refuse the evil and choose the good, both Israel and Judah shall be forsaken of both her kings. And his preaching shall bring light to the land of Zebulun and Naphtali; and there shall come forth a rod out of the stem of Jesse, and a Branch (the Righteous Branch) shall grow out of his roots. And the Spirit of the Lord shall rest upon him, even the spirit of wisdom and understanding, of counsel and might, of knowledge and the fear of the Lord. And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor, and reprove with equity the meek of the earth; and he shall smite the world with the rod of his mouth, and with the breath of his lips shall he slay the wicked. Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And in that day the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the young lion and the fatling together; and a little child shall lead them. And in that day the root of Jesse shall stand for an ensign of the people; to him shall the Gentiles seek, and his rest shall be glorious. And in that day the Lord shall set his hand again the second time to recover the remnant of his people from Assyria, and Egypt and Pathios and Cush; and from Elam and Shinar and Hamath; and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble and gather together the outcasts of Israel, and the dispersed of Judah from the four corners of the earth. And the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. And in that day, the voice of him that crieth

in the wilderness, saying, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; the crooked shall be made straight, and the rough places smooth (plain). And the glory of the Lord shall be revealed, and all flesh shall see it. Behold, thus saith the Lord, Behold my servant, whom I uphold, mine elect, in whom my Soul delighteth, I shall put my Spirit upon him, and he shall bring forth judgement to the Gentiles. He shall not cry, nor lift up his voice, nor cause his voice to be heard in the street. A bruised reed shall he not break, and a smoking flax shall he not quench; he shall bring forth judgement unto truth. He shall not fail nor be discouraged, till he hath set judgement in the earth; and the nations of the isles shall wait for his law. Moreover, he shall grow up as a tender plant, as a root out of a dry ground; and when men shall see him, it is not for his appearance that they should desire him (but for his Spirit). He shall be despised and rejected of men — a man of sorrows, acquainted with afflictions and grief; and as it were, men would hide their faces from him; men shall despise him, and esteem him not; for surely he shall bear their griefs, and carry their sorrows, yet they would esteem him stricken, smitten of God, and afflicted. Wounded of their transgressions, such men in the past were bruised for their iniquities; by their chastisement men were comforted, and by whose stripes they were healed. For all like sheep have gone astray, they have turned every one to his own way, the Lord laid on them the iniquity of all men. Such men were oppressed, and they were afflicted, yet they opened not their mouth concerning this thing. They were as it were lambs to the slaughter, as sheep before their shearer are dumb. They were taken from prison and from judgement, and who can declare their procreation? For they were cut off from the world of the living, and for the transgressions of the people were they stricken. They made their grave with the wicked when they lived, and with the rich upon their death; because they had done no violence against God, neither was there any deceit in their mouth. Yet it pleased the Lord to bruise them, to put them to grief. And when ye shall make his soul an offering for sin, your seed shall be blessed, he shall prolong their days; and the pleasure of the Lord shall prosper in his hand. He shall see the travail of their soul, and shall be satisfied. And by his knowledge shall my righteous servant justify many, for he shall bear their iniquities, saith the Lord; therefore, will I divide him a portion with the great, and he shall divide the spoil with the strong. And because he didst pour out his Soul unto death, and was numbered with the transgressors, he didst bare the sins of many, and made intercession for the transgressors.

Moreover, Isaiah the prophet of the Lord was blessed with the Holy Spirit, because the Lord hath anointed him to preach good tidings unto the meek, to bind up the brokenhearted, to proclaim liberty to the captives, and to open the prisons to them that are bound; to comfort all that mourn; and to appoint unto them their portion that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; and also to proclaim the acceptable year of

the Lord, of the vengeance of our God; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. The Lord God hath given him the tongue of the learned, that he should know how to speak a word in season to him that is weary. Isaiah was not rebellious, but meek and humble, for he gave his back to the smiters, and his cheeks to them that plucked off his hair; nor did he hide his face with shame, when they spit upon his face. Now, this is an abridgement of the words of Isaiah the prophet, who served under four kings of Judah:

WORDS OF ISAIAH

(Prophet of the Lord, during the reigns of Uzziah or Azariah, Jotham, Ahaz, and Hezekiah, kings of Judah)

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters! They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Why should ye be stricken any more? Ye will revolt more and more; the whole head is sick, the whole heart faint. From the sole of the foot unto the head there is no soundness in it; but wounds, bruises, and putrefying sores; which have not been closed, neither bound nor mollified with ointment. Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom and as Gomorrah. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt offerings of rams, and fat of the fed beasts; but I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot abide with; it is iniquity, even the solemn meeting. With your new moons and your appointed feasts my Soul is vexed; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; for your hands are full of blood.

Wash yourselves, make ye clean; put away your evil doings from before mine eyes; cease to do evil, learn to do good; seek judgement, relieve the oppressed; plead the cause of the widow and the orphan. Come now, and let us reason together, saith the Lord; though your sins be scarlet, they shall be made as white as snow; though they be as red as crimson, they shall be made as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be brought down; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall hide themselves into the holes of the rocks, into the caves of the earth; for the fear of the Lord shall come upon them, and the glory of his majesty shall shake terribly the earth, when he ariseth. In that day a man shall cast his idols of silver and gold which he made for himself to worship, to the moles and to the bats. Therefore trust not in the arm of flesh, and cease to depend on any mortal man; for he is of little power compared to God. For, behold, the Lord, the Lord of Hosts, doth take away from Jerusalem and Judah the stay and the staff, the whole stay of bread and water; the mighty man, and the man of war, the judge, the prophet, the prudent, and the ancient; the captain of fifty and the honorable man, the counsellor, the cunning artificer, and the eloquent orator.

And I will give children to be their princes, and the servants shall rule their masters. The people shall be oppressed, every one by another, and every one by his neighbor; the child shall behave himself proudly against the ancient, and the base against the honorable. When a man shall take hold of a brother of his tribe, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand; in that day shall he swear, saying, I will not be a binder up (of your wounds); for in my house is neither bread nor clothing, make me not a ruler of the people. For Jerusalem is ruined, and Judah is fallen, because their tongue and their doings were against the Lord, and they provoked him to his wrath and fury.

Yea, the shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul!

For they reward evil unto themselves. Say ye to the righteous, that it shall be well with him, for they shall eat the fruit of their doings (deeds). Woe unto the wicked! It shall be ill with him, for the thorns and thistles shall prick his soul. As for my people, children are their oppressors and women rule over them. O my people, those that lead thee cause thee to err, and destroy the way of thy paths. The Lord standeth up to plead, and to judge the people. The Lord will enter into judgement with the ancients of his people, and their princes; for ye have eaten up the vineyard, the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of Hosts.

Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; therefore he will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments, their cauls, and their crescent moons; their chains, bracelets and mufflers; their bonnets, the headbands, the tablets, the earrings, the hand rings, and leg rings, and nose jewels; their resplendent garments and mantles, their whimples and crisping pins; their glasses and fine linen, the hoods and vails. And it shall come to pass, that instead of a sweet smell, there shall be stink; instead of a girdle, rags; instead of well set hair, lice and baldness; instead of a robe, a sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war; her gates shall lament and mourn, and she being desolate shall sit upon the ground.

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach. In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgement, and by the spirit of burning, the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day and a pillar of fire by night; for upon all the glory shall be a defense.

In the year that Uzziah (or Azariah) died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings -- with twain he covered his face, with twain he covered his feet, and with twain he did fly. And one cried unto another, saying, Holy, holy, holy, is the Lord of Hosts, the whole earth is full of his glory! And the posts of the door shook at the voice that cried, and the house was filled with smoke. Then said I, Woe is me! For I am undone; because I am

a man of unclean lips, that dwelleth in the midst of a people of unclean lips; and now mine own eyes have seen the King, the Lord of Hosts.

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sins purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I (Isaiah), Here am I, send me. And he said, Go, and tell this people, Hear ye indeed, but understand ye not; and see ye indeed, but perceive ye not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, hear with their ears, understand with their mind; and repent with their heart, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitants, and the houses without man, and the land be utterly desolate; until the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return; as a lime tree, and as an oak, whose substance remaineth in them, although they cast their leaves; so the holy seed shall be the substance thereof; the rest shall be eaten or cast away.

And it came to pass in the days of Ahaz the son of Jotham, son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it. And it was told the king of Judah that Syria is confederate with Ephraim. And the heart of Ahaz was troubled, and the heart of his people, as the trees of the wood are moved with the wind.

Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field. And say unto him, Take heed, and be quiet; fear not, neither be faint-hearted, for the two tails of these smoking fire-brands, for the fierce anger of Rezin the Syrian and the son of Remaliah. Because Syria, and Ephraim, even the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it; and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal. But it shall not come to pass, nor shall it stand, saith the Lord; for the head of Syria is Damascus, and the head of Damascus is Rezin, three score and five years shall not pass away that Ephraim shall be broken, that it be not a people; for the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. And if ye shall not believe, surely ye shall not be established.

Moreover, the Lord spake unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in depth, or height, or across. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary thy God also? Therefore the Lord himself will give you a sign. **Behold, a virgin shall conceive, and bear a son, and call his name Immanuel (meaning the Faithful of God).** Butter and honey

shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

Moreover, the Lord said unto me, Take thee a large scroll, and write in it with man's pen concerning Maher-shalal-hash-baz. And I took unto me faithful witnesses to record, Uriah the priest and Zechariah the son of Jeberechiah. And I went unto the prophetess; and she conceived, and bare a son. Then said the Lord to me, Call his name Maher-shalal-hash-baz; for before the child shall have learned to say, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away by the king of Assyria.

The Lord spake also unto me again, saying, The people that once walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. They have multiplied the nation, and not increased the joy; their joy is according to the joy in harvest, and they rejoice as men when they divide the spoil. And for they have broken the yoke of the Lord, and the staff of his shoulder, the rod of his just chastisement, as in the day of the Midian, every battle is with tumult and confusion, and garments rolled in blood; but this one shall be with burning and fuel of fire.

Behold, unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of Judah, and upon his eternal kingdom; to put it in order, to establish it with judgement and with justice; from henceforth, and forever. The zeal of the Lord of Hosts will perform it.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, even the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. And it shall make him of quick understanding in the works of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor; and reprove with equity the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And Righteousness shall be the girdle of his loins, and Faithfulness the girdle of his reins.

And in that day the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and the lion shall eat straw like the ox; the suckling child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice's den. Yet shall they not hurt nor destroy in all my holy mountain; for the earth shall become full of the knowledge of the Lord, as the waters cover the sea. And, in that day, the root of Jesse shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. And in that

day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation. I will trust and not be afraid; for the LORD JEHOVAH (Adhonai Yahweh) is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name; declare his doings among the people, make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things, and this is known in all the earth. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee.

Come near; ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein. For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath ordained for them utter destruction, and hath delivered them to the slaughter. Their slain shall rot in the fields, and their stink shall come up out of their carcasses; and the mountains shall be covered with blood. And the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and their hosts shall fall down, as the leaf falleth off from the vine, and as a fallen fig from the fig-tree. For my sword shall be bathed in heaven; behold, it shall come down upon Idumea (the land of the Edomites) and the people of my curse, to judgement. The sword of the Lord is filled with blood, it is made fat with fatness, with the blood of lambs and goats, and with the fat of the kidneys of rams; for the Lord hath a sacrifice at Bozrah, and a great slaughter in the land of Idumea.

The wild ox shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompense for the controversy of Zion. And the streams thereof shall be turned into pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever, from generation to generation it shall lie waste, none shall ever pass through it. The cormorant and the heron (bittern) shall possess it; the owl and the raven shall dwell in it; and the line of confusion, and the stones of emptiness shall stretch out upon it. They shall call the nobles thereof to the kingdom, but none of their princes shall be left to come. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall become the habitation of dragons, and the court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the Satyr shall cry to his fellow (in his riotous merriment and lasciviousness); the screech-owl also shall rest there, and find for herself a place of rest. There the great-owl shall make her nest, and lay, hatch, and gather under her shadow; and vultures also shall be gathered there, every one with her mate.

Therefore, seek ye nations out of the book of the Lord, and read; for no one of these things shall fail. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose; it shall blossom abundantly, and shall rejoice with joy

and singing; the glory of Lebanon and the excellency of Carmel and Sharon shall be given unto it; and they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, and also with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb shall sing. For in the wilderness shall waters break out, and streams shall flow in the desert. And the parched ground shall be made a pool, and a thirsty land springs of water. In the habitations of the dragons, where each lay, shall be grass with reeds and rushes. And an Highway shall be there, and a Way, and it shall be called, The Way of holiness and righteousness; the unclean shall not pass over it; no lion shall dwell there, nor any ravenous beast shall fly up there; it shall not be found. But the redeemed shall walk there; and the way-faring men, though fools, shall not err therein. And the ransomed of the Lord shall dwell in Zion, with songs and everlasting joy upon their heads; they shall obtain peace, love, joy, compassion, and gladness; sorrow and woe shall flee away.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished; that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places smooth. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. And a voice said, Cry. And he said, What shall I cry? All flesh is like the grass, and all the goodliness thereof is as that of the flower of the field. The grass withereth, the flower fadeth, and the Spirit of the Lord bloweth upon it; surely the people is likened to the grass; for as the grass, it withereth and fadeth away; but the Word of our God shall stand forever. O Zion, that bringest good tidings, get thee up into the high mountain. O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid. Say unto the cities of Judah, Behold, your God, even the Lord God, will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arms; and carry them in his bosom, and shall gently lead those that are with young.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who

instructed him, and taught him the Path of righteousness and judgement, and taught him knowledge, and shewed him the Way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for burnt offering. All nations before him are as nothing; and they are counted to him less than nothing; for they are lusts, vanities, delusions, deaths, and sufferings. To whom then will ye liken our God? Or what likeness will ye compare unto him? The workman casteth a graven image, and the goldsmith covereth it with gold-leaf, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image that shall not be moved. Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; he that bringeth princes to nothing; and maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth; and he shall blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names, by the greatness of his might; for he is strong in power, and not one faileth.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgement is passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, nor is weary? There is no searching of his understanding. He giveth power to the faint, to the humble, and to the meek. Even the youths shall faint and be weary, and the young men shall utterly fail; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Keep silence before me, O islands, and let the people renew their strength; let them come near, then let them speak; let us come near together to judgement. Who raised up the righteous man from the east (meaning the king of Assyria and Babylonia); called him to his foot, and gave the nations before him, and made him rule over the kings? He gave them as the dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely, even by the way that he had not gone with his feet. Who hath wrought and done it, calling generation upon generation, from the beginning? I the Lord, the first and the last, I am he. Yea, the isles saw it, and feared; the ends of the earth were afraid; they drew near, and came; they helped every one his

neighbor. And each said unto his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smoothest with the hammer, him that smote the anvil, saying, It is ready for soldering! And he fastened it with nails, that it should not be moved.

But thou, O Israel, art my servant (not fastened with nails); the seed of Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Therefore fear thou not; for I am with thee; be thou not dismayed, for I am thy God; I will strengthen thee, and help thee; and will uphold thee with my righteous and omnipotent hand.

Thus saith the Lord to his anointed, to Cyrus (Khosrau, Kurush; progenitor of Cyrus I of the Hakhamanish kings of Persia); whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut. I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden riches of secret places; that thou mayest know that I, the Lord, which called thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect; I have even called thee by thy name, and have surnamed thee, although thou knewest it not, nor knewest me.

I am the Lord, and there is none else, there is no God beside me; I girded thee, though thou hast not known me, that they may know from the east to west, that there is none besides me. I am the Lord of Hosts, and there is none else. I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it.

Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say unto him that fashioneth it, What makest thou? Or thy work, He hath no hands? Woe unto him that saith unto his father, What begettest thou? Or to the woman, What bringeth forth thou? Thus saith the Lord, the Holy One of Israel and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it. I, even my hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways; he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of Hosts.

Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for soon there shall no more come into thee the uncircumcised and the unclean. Therefore shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from

the bands of thy neck, O captive daughter of Zion. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that brings glad tidings of salvation and enlightenment; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice, and with one voice shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, rejoice together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor by flight; for the Lord will go before you, and the God of Israel behind you.

Ho, every one that thirsteth, come ye to the living waters; and he that hath no money, come ye, buy and eat; vintage wine, and choice milk, and spicy meat, eat and drink it all without price, and without stint. Wherefore do ye spend money for that which is not food nor drink? And labor for that which satisfieth not, but keeps you hungry and thirsty. Therefore hearken diligently unto my words, eat ye that which is good, and let your Soul delight in its richness. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and the nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

Seek ye the Lord, that he may be found of you; call upon him while he is yet near. Let the wicked forsake his ways, and the unrighteous man his thoughts; and let each return unto the Lord; and he will have mercy upon him; yea, let him return unto our God, for he will abundantly pardon.

For my thoughts are not as your thoughts, nor are my ways as your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and the same returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you in singing, and the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree. And it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy lights and truths, and the kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from afar, and thy daughters shall be nursed at thy side. Then shalt thou see, and flow together; and thine heart shall fear, and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah. And people from Sheba shall bring gold and incense, and sing praises to the Lord, and rejoice with their instruments of music. The flocks of Kedar shall be gathered together unto thee, and the rams of Nebaioth shall minister unto thee. They shall come up with offerings on my altar, and I will accept their sacrifices, and glorify the house of my glory.

Who are these that fly as clouds, and as pigeons to their windows? Surely the isles shall wait for thee, and the ships of Tarshish shall be first to bring thy sons from afar, with their silver and gold; and unto the name of the Lord thy God, and to the Holy One of Israel shall they consecrate their gains, for he hath exalted them. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee. For in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day or night; that men may bring unto thee the forces of Gentiles, and that their kings be brought therein. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and box together, to beautify the place of my sanctuary. And I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The City of the Lord, The Zion of the Holy One of Israel. Whereas thou hast forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shall also suck the milk of the Gentile, and the breast of kings, and thou shalt know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob. Yea, for brass will I bring gold, and for iron silver; and for wood shall I bring brass, and for stones iron. I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, nor waste and destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

The sun shall no more be thy light by day, nor the brightness of moon in the night; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall

thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people shall abide in righteousness; they shall inherit the land for ever, the Branch of my planting, the work of mine hands, that they might glorify the Lord their God. And a little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in mine own due time.

The Spirit of the Lord God (יהוה) is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and to open the prisons to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion their portion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, desolations of many generations. And the strangers shall attend and feed your flocks, the sons of the aliens shall be your plowmen and vinedressers. But ye shall be named the Priests of the Lord; men shall call you Ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye rejoice and boast yourselves. For your shame and humility ye shall have double, for confusion they shall rejoice in their portion; therefore in the land of the strangers they shall possess the double, and everlasting joy shall be unto them. For I the Lord love judgement, I hate robbery for burnt offering; and I will direct their work in truth; and I will again add to my everlasting covenant, which I made with them. And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them as the blessed seed of the Lord, saith the Lord God.

I (Isaiah) will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, and hath covered me with the robe of righteousness; as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest; until the righteousness thereof go forth as brightness, and salvation as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt no more be termed Forsaken; neither shall their land any more be called Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighted in thee, and thy land shall be married (unto him). For as a young man marrieth a virgin, shall thy son marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day or night; ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and make Jerusalem a praise in the earth.

The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored. But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called Sought out, a City not forsaken.

Who is this that cometh from Edom, with dyed garments from Bozrah? Glorious in its apparel, travelling in the greatness of its strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-vat? I have trodden the winepress alone, and of the people there was none with me; now I will tread them in my wrath, and trample them in my fury; and their blood shall be sprinkled upon my garments, and all my raiment shall be stained. For the day of judgement is in mine heart, and the year of my redeemed is come. And I looked about all the earth, and there was none to help, and none to uphold; yea, but mine own arm brought salvation unto me, even my right arm; and my fury, it upheld me. Now the time is come that I will tread down nations in my fury, and will make them drunk in my wrath, and I will bring down their strength to the earth, saith the Lord.

Now I (Isaiah) will mention the lovingkindness of the Lord, and the praises of the Lord; according to all that he hath bestowed on us, and his great goodness toward the house of Israel; which he hath bestowed on them according to his tender mercies and boundless compassion. For he said, Surely they are my people, children that will not lie; so he was their Savior. In all their afflictions he was afflicted, and the angels of his presence saved them; in his love and pity he redeemed them, he bare them, and carried them. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, and how he brought them out of the land of Egypt, out of the bondage of misery and woe, and brought them out of the sea and across the Jordan, as a shepherd bringeth forth his flocks and herds, and how he put his Holy Spirit into them. Yea, then he remembered, how he led them by the right hand of Moses, and how by the power of his righteous and omnipotent hand divided the waters before them, and led them through the deep, as an horse in the wilderness, that they should not stumble; and that his glorious and mighty works be remembered for ever.

Look down, O Lord, from heaven, and behold from the habitation of thy holiness; for we seek thy zeal and thy strength; the sounding of thy bowels, and of thy mercies toward us; or hast thou altogether forsaken us? Doubtless thou our Father, through Abraham, canst thou be ignorant of us and Israel, and acknowledge us not. Thou, O Lord, art our Father, our Redeemer; thy name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our hearts from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thine holiness have possessed it but a little while; our adversaries have trod down the treasures of thy sanctuary; we are thine; and thou art of thy covenant people forever; but thou barest not rule over them, nor are they called by thy name.

Oh! that thou wouldest rend the heavens; that thou wouldest come down, that the mountains might melt down at thy presence, as the melting fire burneth and causeth the waters to boil; that thy name be made known to thine adversaries; that the nations may tremble at thy presence! When thou didst terrible things, which we looked not for; thou camest down, and the mountains melted at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O Lord, beside thee, what recompense thou prepareth for him that waiteth for thee. Thou meetest him that rejoiceth and worketh righteousness, that remembers thee and thy ways and in such is continuance, and such are saved. But, behold, thou art wroth, for we have sinned. We are all as unclean vessels, and all our righteousness as filthy rags; and we all do fade away as a leaf; and our iniquities, like the wind have blown us away from the path of righteousness. And there is none that calleth upon thy name in meekness, and in humility, in long-suffering and patience, in truth and righteousness; for thou hast hid thy face from us, and hast forsaken us.

But now, O Lord, thou art our Father; we are the clay, and thou art our Potter; and we all are the work of thine hand. Be not wroth very sore, O Lord, neither remember our iniquity for ever; behold, we beseech thee, thine ancient people. For without thy grace and mercy, O Lord, the holy cities and Zion are but a wilderness, Jerusalem a desolation. For without thy Divine presence, our holy and beautiful house (temple), where our fathers praised thee, is burned up with the fire of thine indignation, and all our pleasant things are laid waste. Wilt thou refrain thyself for these, O Lord? Wilt thou hearken to our plea and hold thy peace, and afflict us very sore?

I am sought of them that asked not for me; I am found of them that sought me not, I said; Behold me, behold me, unto a nation that was not called by any name. I have spread out my hands all the day unto a rebellious people, that walketh into wrong pastures, after their own thoughts; a people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon the altars of hewn stones; and who sit among the graves, and lodge in the monuments and shrines; who eat swine's flesh, and broth of abominable things. Who say, Stand by thyself, come not near me; for I am holier than thou.

These are a smoke in my nose, a fire that burneth all the day. Behold it is written of old, I will not keep silence, but will recompense, even into their bosom. Your iniquities, and the iniquities of your fathers together have caused the incense to be burnt upon the mountains, and my name to be blasphemed upon the hills; therefore I will measure their former work into their bosom, saith the Lord. And thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it; so will I do for my servants' sake, that I may not destroy them all. I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

But ye are they that have forsaken the Lord their God, and have forgotten my holy mountain; ye that prepare a table for troop, Gad the idol of fortune, and furnish the drink offering unto, number, even Meni (an idol of fate). Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that which I abhorred and despised. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed; my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and his servants by another name; that he who invokes blessings in his own behalf, shall bless himself in the God of truth; and he that makes covenants, shall do so in the God of truth. For the former troubles are forgotten, and are hid from mine eyes. Behold, I create new heavens and a new earth; and the former sins and transgressions shall not be remembered, nor brought to attention. Be ye glad and rejoice for ever that which I create; for, behold, I create a new Jerusalem to rejoice, and her people to enjoy. I will rejoice in Jerusalem, and joy in my people; and the voice of woe and misery shall no more be heard in her. There shall no more be death of the infant, nor of the old man, who has not fulfilled all his days; for the child shall live to be an hundred years old; but the sinner being an hundred years old shall be accursed.

And my people shall build houses to dwell in; and they shall plant vineyards, and eat the fruit thereof. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people; and mine elect shall long enjoy the fruit of their labors. They shall not labor in vain, nor bring forth for trouble; for they and their seed are the blessed of the Lord. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

Thus saith the Lord, The heaven is my throne, and the earth is my footstool. Where is the house that ye build unto me? And where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord. But to the poor and the meek, the man of a contrite spirit and a humble heart, behold, to him will I look. He that killeth an ox in Jacob is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he worshipped an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and bring their fears upon them; because when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not.

Hear the word of the Lord, ye that tremble at his word, Your brethren that hated you, that cast you out for my name's sake, saying, Let thy God be glorified! But thine humility shall be turned into joy, and they shall be ashamed. A voice in the midst of the noise of the city, a voice from the temple, a voice of the Lord doth render recompense to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Who has seen such things? Shall the earth be made to bring forth in one day? Or a nation be born at once? For as soon as Zion travailed, she brought forth. Shall I bring to the birth, and not cause to bring forth? saith the Lord. Shall I cause to bring forth, and shut the womb? saith thy God.

Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her; that ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river,and the glory of the Gentiles like a flowing stream; then shall ye suck; and shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies.

For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his wrath and fury, and his rebuke with flames of fire. For by fire and by his sword will all flesh be judged by the Lord, and the slain of the Lord shall be many. They that sanctify and purify themselves in the gardens, behind one tree in the midst, eating swine's flesh, the mouse, and other abominations, shall be consumed together, saith the Lord. For I know their works and their thoughts.

And it shall come to pass, that I will gather all nations and tongues; and they shall together see my glory. And I will set an ensign among them; and send those that escape of them unto the nations, to

Tarshish (Spain), Pul (Assyria), Lud (Luddu, or Lydia, of southwest Asia Minor); and that draw the bow, to Tubal (Meshech or Mushku) and Javan (or Yawan, Greece), to the isles afar off, that have not heard my name, nor have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, in litters and upon mules, and upon swift beasts to my holy mountain Jerusalem, saith the Lord; as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take them for priests and Levites (the Al-Levi), saith the Lord.

For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one moon to another, and from one sabbath to another, shall all flesh worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of men that have transgressed my commandments; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Now, after the king of Assyria Shalmaneser V (Enemessar) shut Hoshea king of Israel in prison for his conspiracy and nonpayment of annual tribute; he came up throughout the land, and to Samaria and besieged it three years. In the seventh year of Hoshea king of Israel and in the fourth year of Hezekiah king of Judah, Shalmaneser V came to Samaria. And in the sixth year of Hezekiah, that is the ninth year of Hoshea, Samaria was taken (in 740 B.C.). And the king of Assyria carried away Israel unto Assyria; and planted them in Nineveh, Halah (Hallahu), Habor (Abhar, in northwest Iran), by the river Gozan, and in other cities of Media and Persia; and the most righteous of the Lord were taken to Azerbaijan, around Lake Urmia, the center of Azerbaijan, which provided the richest conditions for livelihood on the plateau. Azerbaijan was on trade routes over the Caucasus as well as on the east-west route to the Black Sea. Armies marched over this route as well as migrating tribes, and unity was hard to organize. The extensive eastern province called Khorasan was later divided into three parts: the center with Herat on the Hari-Rud river, the eastern part of Bactria with its capital at Balk (or Alk), now called Mazaar-I-Sharif; and the western part from the Caspian Gates located to the east of modern Tehran, eastward to Meshhad. Later other Jews of Judah and Jerusalem were also taken to be settled in Babylonia, Assyria, Armenia, Media, Persia, and Ind (India). And in the fourteenth year of King Hezekiah (732 B.C.) did Sennacherib (son of Shalmaneser) king of Assyria come up against all the fenced cities of Judah, and carried their righteous away.

And when Shalmaneser V king of Assyria and his son Sennacherib carried away Israel from Samaria and from all their dwellings; and Judah from all their fenced (fortified) cities; and they were planted not only in the cities and villages of Assyria, Media, Armenia, and Babylon; but

many were resettled as far to the east as the river Indus of Ind (or India). This was the entire organized world then, the region between the river Nile in the west to river Indus in the east. And many colonies of Shemitic and Japhethic people dwelt in peace and comfort beyond the five rivers (Punjab), in the enchanted land of Ind. A line of poet-kings, or Kavis, of eastern Iran settled and ruled in the regions of Merv, Herat, and Bactria; before the establishment of the Achaemenid (Hakhamanish) empire of Persia. And until the last poet-king of the ancient Order of the Fire Worshippers, namely, Vishtaspa or Gushtasp (612-522 B.C.), eight Kavis or poet-kings ruled eastern Iran. They were: Kavi Kavata, Kavi Apivahu, Kavi Usadan, Kavi Arshan, Kavi Pishinah, Kavi Byarshan, Kavi Syavarshan, and Kavi Hausravah. Kavi Vishtaspa or Gushtasp was the ninth and last of this dynasty. These Kavis were called the Karapans or the "mumblers," and were opposed to the teaching of the later prophet, and the mouth and tongue of the Lord, Zoroaster (Zarathushtra); for these poet-kings and priests adhered to the ancient practices of fire worship, rituals and ceremonies; and would not allow the essence of the ancient religion to disturb their established ways of existence, and threaten to destroy their secular power, which was built upon false beliefs and intrigue.

The tribe of Issachar dwelt with the Medes and Persians, among the fire worshippers. Zebulun dwelt with them also, but many returned to dwell in the mountains of Paran, and engaged in trade and commerce; and they dwelt in tents of hairy skins, brought from Armenia. The tribe of Reuben chose to dwell near their brethren Zebulun, behind mount Paran, although many dwelt in Kabul, Zabul, and Ind; and became bands of robbers and plunderers, that attacked the wayfarers and caravans, and divided the booty among themselves. Every sabbath they would expound the Torah, and the reasons for the commandments in the holy tongue; and explanations were given in the Persian language.

A remnant of the tribe of Ephraim and half-tribe of Manasseh returned to dwell in the mountains of Nejd, the city of Mecca (Becca), among their Ishmaelite brethren. They also attacked the wayfarers, and were cruel possessors of horses.

The tribe of Simeon and the other half-tribe of Manasseh dwelt in the land of the Chaldeans, six months journey from the temple in Jerusalem; they were more numerous than all others there, and collected tribute from twenty-five kingdoms, including some Ishmaelites.

And this account of the children of Dan is passed on from generation to generation:

> At first we were in the land of Israel, dwelling in the tents. And there was not among all the tribes of Israel brave warriors like us. When Jeroboam son of Nebat, who caused all Israel to sin, and made two golden calves, rebelled so that the kingdom of David was divided; thereupon the tribes gathered together and said, Arise and make war against Rehoboam and against Jerusalem!

But the children of Dan replied: Why should we fight against our brethren and against the son of our lord, David, king of Israel and Judah? Far be it, far be it from us! And the elders of Israel said, There are no mighty men among all the tribes of Israel like the tribe of Dan; wherefore, Arise and make battle against Judah. But they replied, By the life of the head of Dan our father, we shall not make war with our brethren, and we shall not shed their blood! Whereupon, the children of Dan took their swords and spears and bows, and prepared themselves to depart from the land of Israel, for they saw that it was impossible to remain there. So they decided to find a resting-place, lest they be destroyed. And they took counsel among themselves, and decided to go to Egypt, to lay it waste, and destroy its inhabitants. But our princes said, It is written, Ye shall return to Egypt no more for ever; how can ye prosper, when the land is cursed by the Lord?

Then they said, Let us go against Amalek, or against Edom, or Ammon or Moab, and destroy them, that we may dwell in their place. But the princes replied, It is written in the Torah that the Holy One restrained the Israelites to return to their land to live; yet one may pass through their borders some other way. So they decided to go to Egypt, but not by the way our forefathers had gone, nor to lay it waste, but in order to pass to river Pishon, to the land of Cush. And it came to pass, when they drew near to Egypt, that trembling seized hold upon the Egyptians. And they sent the word to us, saying, Are ye for war or peace? We replied, For peace; we shall pass through your land to the river Pishon, for there we shall find a resting-place. But the Egyptians did not believe us; and they stood on their watch until we had passed through their land, and reached the land of Cush; which we found to be very good and fertile, having fields, vineyards, gardens, and parks. The inhabitants of Cush did not prevent the children of Dan from dwelling with them, for we took the land by force. And they made the inhabitants their tributaries, and killed the wicked and rebellious. There they became fruitful and multiplied exceedingly.

The remnants of the tribes of Gad and Asher were scattered throughout Babylon and Assyria along with Judah and Benjamin. (But of Judah and Benjamin that remained in their land of inheritance, they later dwelt among the Romans who destroyed the temple, and among the Greeks and Ishmaelites.) Thus the tribes of Israel and Judah were taken captive by the kings Shalmaneser of Assyria and his son Sennacherib, in 740 B.C., and 732 B.C. respectively.

Now one of the captives named Tobit, son of Tobiel, was also carried to Nineveh (Nineve) by Shalmaneser (or Enemessar) king of Assyria; a record of his words is abridged:

WORDS OF TOBIT

(of the tribe of Naphthali,
who was carried captive to Nineveh
by Shalmaneser king of Assyria, in 740 B.C.)

The book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Naphtali; who in the time of Enemessar (Shalmaneser) king of the Assyrians was led captive out of Thisbe, which is at the right hand of the city Nephthaliin Galilee, above Aser (Asher).

I Tobit have walked all the days of my life in the way of truth and justice, and I did many alms-deeds to my brethren, and my nation (of Israel) who came with me to Nineveh (Nineve) into the land of the Assyrians. And when I was in my own country, in the land of Israel, being but young, all the tribe of Naphthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the temple of the habitation of the Most High was consecrated and built for all ages. Now all the tribes which together revolted, and the house of my father Naphthali, sacrificed unto the heifer Baal. But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree; having the first-fruits, and the tenths of increase (in tithes) with that which was first shorn; and them gave I at the altar to the priests the children of Aaron. The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem; and another tenth part I sold away, and went, and spent it every year at Jerusalem; and the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, because I was left orphan by my father.

Furthermore, when I was come to the age of man, I married Anna of mine own kindred, and of her I begat Tobias my son. And when we were carried away captives to Nineveh (Nineve), all my brethren and those that were of my kindred did eat of the bread (food) of the Gentiles. But I kept myself from eating; because I remembered God with all mine heart. And the Most High gave me grace and favor before Shalmaneser (Enemessar) so that I was his purveyor (procurer and provider of supplies and services to the royal crown). Now that Shalmaneser is dead Sennacherib his son reigns in his stead.

And in the time of Shalmaneser I gave many alms to my brethren, and gave my bread to the hungry, and my clothes to the naked. And if I saw any of my nation dead, or cast about the walls of Nineveh, I buried him. And if the king Sennacherib had slain any, when he was come, and fled from Judea, I buried him privily; for in his wrath he killed many; but the bodies were not found, when they were sought for the king. When

one of the Ninevites went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear. Then all my goods were forcibly taken away, neither was there anything left me, besides my wife Anna and my son Tobias.

And there passed not five and fifty days before two of his sons killed him; and they fled into the mountains of Ararat (Ararath); and Sarchedonus his son reigned in his stead, who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's son. And Achiacharus entreating for me, I returned to Nineveh. Now Achiacharus was cup-bearer, and keeper of the signet, and steward and overseer of the accounts. And Sarchedonus appointed him next unto himself; and he was my brother's son.

Now when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, which I sat down to eat. And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find amongst our brethren, who is mindful of the Lord; and lo, I tarry for thee. Soon he returned, and said, Father, one of our nation (tribe) is strangled, and cast out in the market place. Then before I had tasted of any meat, I went and brought him into a room, and remained until the going down of the sun. Then I returned, and washed myself, and ate my meat in heaviness; remembering the prophecy of Amos, that your feasts shall be turned into mourning, and all your mirth into lamentation. Therefore I wept, and after the going down of the sun I went and made a grave, and buried him. But my neighbors mocked me, and said, This man is not yet afraid to be put to death for this thing; who fled away, and yet lo, he burieth the dead again.

The same night also I returned from the burial, and slept by the wall of my courtyard, being polluted, and my face was uncovered; and I knew not that there were sparrows in the wall; and mine eyes being open, the sparrow muted warm dung into mine eyes; and a whiteness came over mine eyes. And I went to the physicians, but they helped me not; moreover, Achiacharus did nourish me, until I went into Elymais. And my wife Anna did take women's work to do; and when she received her wages, they also gave her a kid, besides her wages. When it was in mine house, and began to cry, I said unto Anna, From whence is this kid? Is it not stolen? But she replied, Upon me, it was given for a gift more than wages. Howbeit I did not believe her, but bade her render it to the owners; and I was abashed at her. But she replied, Upon me, where are thine alms and thy righteous deeds? Behold, thou and thy works are known.

Then I being grieved did weep, and in my sorrow prayed, saying, O Lord, thou art just, and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever. Remember me, and look on me, punish me not for my sins of ignorance, and sins of my fathers, who have sinned before thee. Now therefore deal with me

as seemeth best unto thee, and command my spirit to be taken from me, that I may be dissolved, and become earth; for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow. Command therefore that I may now be delivered out of this distress, and go into the everlasting place; turn not thy face from me, O Lord.

And it came to pass the same day, that in Ecbatana (Ecbatane) a city of Media, Sara the daughter of Raguel was also reproached by her father's maids; because she was given into marriage to seven husbands, whom Ashmodai (Asmodeus), the evil spirit of the demons, had killed before any of them had lain with her; mockingly saying unto her, Dost thou not know, say they, that thou hast strangled thy husbands? Thou hast had already seven husbands, neither wast thou named after any of them; wherefore dost thou beat us for them? If they be dead, go thy ways after them, let us never see of thee either son or daughter.

When Sara the daughter of Raguel heard these things, she was very sorrowful, so that she thought to have strangled herself; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow to the grave. Then she turned her face towards the window (Jerusalem), and said, Blessed art thou, O Lord my God, and thy holy and glorious name is blessed and honorable for ever; let all thy works praise thee for ever. And now, O Lord, I set mine eyes and my face toward thee, and say, Take me out of the earth, that I may hear no more reproach. Thou knowest, O Lord, I am pure from all sin with man, and that I never polluted my name, nor the name of my father, in the land of my captivity. I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinsman, nor any son of his alive to whom I may keep myself for a wife. My seven husbands are already dead, and why should I live? But if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

So the prayers of them both were heard before the majesty of the Great God, and Raphael the archangel was sent to heal them both; that is to scale away the whiteness of Tobit's eye, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Ashmodai the head of the demons; because she belonged to Tobias by right of inheritance. About the same time came Tobit home, and entered into the house, and Sara the daughter of Raguel came down from her upper chamber.

And when Tobit had called Tobias, for conferring upon him the blessings of the firstborn, he said: My son, when I am dead, bury me; and despise not thy mother, but honor her all the days of thy life; and do that which shall please her, grieve her not. Remember, my son, that she saw many dangers for thee, when thou wast in her womb; and when she is dead bury her in a grave by me. My son be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments; do uprightly all thy life long, and follow

not the ways of unrighteousness. For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly. Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor; and the face of God shall not be turned away from thee. If thou hast abundance, give alms accordingly; if thou have but a little, be not afraid to give according to that little; for thou layest up a good treasure for thyself against the day of necessity. Because that alms do deliver from death, and suffereth not to come into darkness. For alms is a good gift unto all that give it in the sight of the Most High.

Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, take not an unbelieving woman to wife, which is not of thy father's tribe; for we are the children of the prophets, Noah, Abraham, Isaac, and Jacob. Remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred; and were blessed in their children, and their seed shall inherit the land. Now, therefore, my son, love thy brethren, and despise not in thine heart thy brethren, the sons and daughters of thy people, in not taking a wife of them. For in pride is destruction and much trouble; and in lewdness is much decay and unquenchable want of thirst, and lewdness is the mother of famine (of the Spirit).

Let not wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand. For if thou serve God, he will also repay thee. Be circumspect, my son, in all things thou doest, and be wise in all thy conversation. Do to no man that which thou hatest; drink not wine to make thee slothful, nor let drunkenness go with thee in thy journey. Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance give alms, without a stint. Pour out thy substance on the burial of the just, but give nothing to the wicked. Ask counsel of all that are wise and holy; and despise not any counsel which is profitable. Bless the Lord thy God always, and desire of him that thy ways may be directed; and thy paths and counsels may prosper. For every nation hath not counsel, but the Lord himself giveth all good things; and he humbleth whom he will, as he will. Now therefore, my son, remember my guidance; neither let it be put out of thy mind. Fear not, my son, that we are made poor; for thou hast much wealth and riches, if thou fear God; depart from all sin, and do that which is pleasing in his sight. Amen.

Now, after Shalmaneser V king of Assyria had carried away captive Israel from the land of its inheritance (in 740 B.C.); then in 732 B.C., Sennacherib son of Shalmaneser V carried away Judah from all their fenced cities, and Hezekiah king of Judah was come under tribute to the king of Assyria. And the annual tribute appointed unto Hezekiah was three hundred talents of silver and thirty talents of gold; moreover Hezekiah gave him all the silver that was found in the house of the Lord, and in

the treasure of the king's house; besides, he cut off the gold from the doors of the temple which Solomon built, and from the pillars which Hezekiah had overlaid, and gave it to the king of Assyria. And the king of Assyria sent Tartan, Rabsaris and Rab-shakeh, from Lachish to king Hezekiah with a great host against Jerusalem. And they arrived at Jerusalem, and stood by the conduit of the upper pool, which is in the highway of the fuller's field. And when they had called to the king, there came out to them Eliakim son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? Thou sayest, Behold, they are but vain words, I have counsel and strength for war; now on whom dost thou trust, that thou rebellest against me? Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it; so is Pharaoh king of Egypt unto all that trust him. But if ye say unto me, We trust the Lord our God; is not that he, whose high places and altars Hezekiah hath taken away; and said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust in Egypt for chariots and for horsemen? Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it. Then said Eliakim the son of Hilkiah, Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Assyrian language; for we understand it, and talk not with us in Jews' language, in the ears of the people that are on the wall. But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? Hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you? Then Rab-shakeh stood up and cried with a loud voice in the Jews' language, saying, Hear the word of the great king, the king of Assyria — Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you out of his hand; neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. Hearken not to Hezekiah, for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me; then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of the cistern. Until I return, and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of olive oil and of honey; that ye may live and not die; and hearken not to Hezekiah, when he persuadeth you, saying, The Lord will deliver us! Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivah? Have they delivered Samaria

out of mine hand? But the people held their peace, and answered him not a word; for the king's commandment was to answer him not. Then came Eliakim the son of Hilkiah, who was over the king's household, along with Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rab-shakeh.

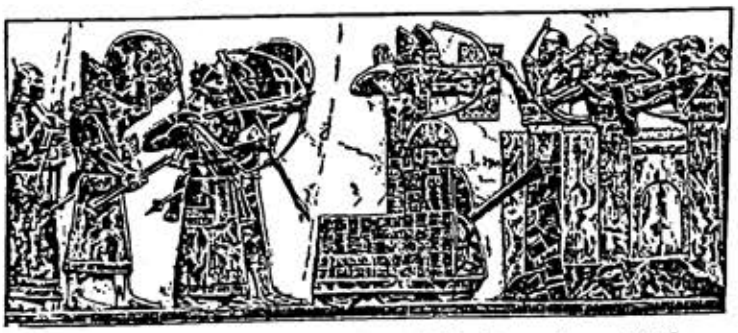
And it came to pass, when king Hezekiah heard it, he too rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is the day of trouble, of rebuke and blaspheme; for the children are come to the birth, and there is not strength to bring forth. It may be the Lord thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard; wherefore lift up thy prayer for the remnant that are left.

And Isaiah the prophet said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land. And Rab-shakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he was departed from Lachish. And when he heard of Tir-hakah king of Ethiophia, saying, Behold Hezekiah is come out to fight against thee; he sent messengers again unto Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, Let not thy God in whom thou trusteth deceive thee, saying Jerusalem shall not be delivered into the hand of the king of Assyria; behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly, to subjugate them under their sway; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, Haran, and Rezpah; and the children of Eden (Aden), which were in Thelasar? Where is the king of Hamath, and king of Arpad, and the king of Sepharvaim, Hena, and Ivah?

And Hezekiah received the letter of the hands of the messengers, and read it; then he went up into the house of the Lord, and spread it before the Lord. And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwelleth between the cherubim; thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear; open, Lord, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire; for they were no gods, but the work of men's hand, wood and stone; therefore they have destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hands, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.

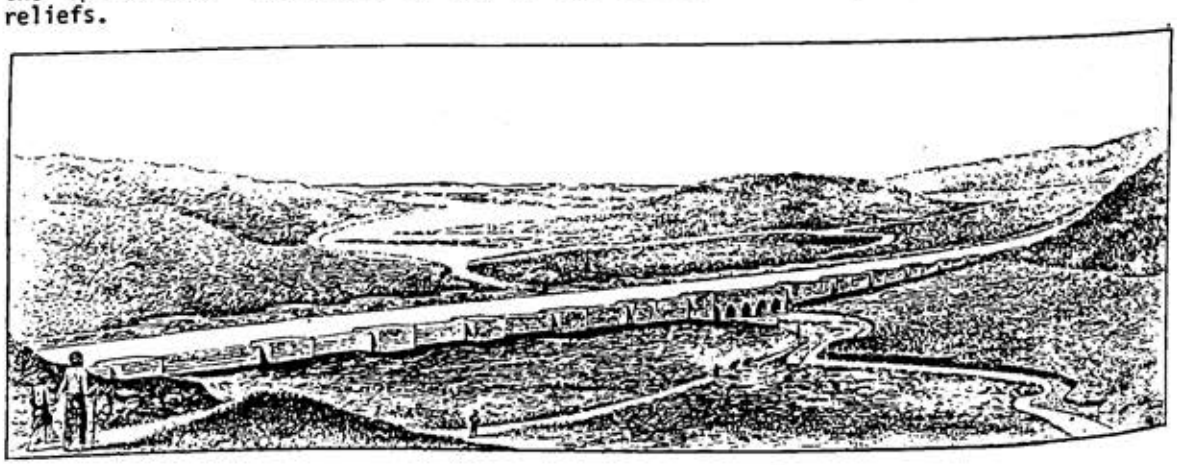
A. This scene (right) is engraved on a large slab of alabaster which, with many others, adorned the palace of Sennacherib at Nineveh. The inscription over the vizier's head reads: Sennacherib king of the world, king of Assyria, seated himself upon a throne, while the Hebrew captives of Lachish pass before him. The artist, attempting to sketch the stony hills of southern Palestine, has made the surface of the ground look like scales. The king of Assyria is seated on a throne; while advancing up the hill is a group of Assyrian soldiers headed by grand vizier, who stands before the king, announcing the coming of the Hebrew captives.

A. Sennacherib receiving the Hebrew captives.



B. Assyrian palace relief (ninth century B.C.)

This relief shows that the Assyrians used siege machinery, to smash holes into the fortified city walls; sun-dried bricks were used to build massive walls and fortifications. The defending archers on the wall are trying to drive away a huge Assyrian battering ram mounted on wheels. This machine is an ancient "tank," with its front protected by metal armor plate. It carried a fighting tower as high as the city wall. Within the tank unseen men worked the heavy beam of the ram, which was capped with metal to smash the wall. An observation tower with metal-covered dome and peep-holes shielded the officer in command, as he directed the operations. This scene is one of the earliest surviving Assyrian palace reliefs.



C. The oldest known aqueduct, constructed by Sennacherib.

This aqueduct was a part of Sennacherib's great irrigation project for conveying water from the northern mountains thirty miles away to the fields around Nineveh. Finding that they must carry the water across a small river, the Assyrian engineers constructed a large stone-masonry channel nearly 1000 feet long and almost 20 feet wide, along which the water flowed between parapets 9 feet wide. The water was thus carried not only across the little river, as if on a bridge, but also across the river valley about 1000 feet wide. (After Breasted and Seton Lloyd)

Then Isaiah the prophet, son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. This is the word that the Lord hath spoken concerning him, The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? And against whom hast thou exalted thy voice, and lifted up thine eyes on high? Even against the Holy One of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof; and I will enter into the lodgings of his borders, and into the forest of his Carmel. I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? Now have I brought to pass, that thou shouldest lay waste fenced cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb; as the grass on the house, and as corn blasted before it be grown up. But now I know thy abode, and thy going out, and coming in, and thy rage against me. Because thy rage against me and thy tumult is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips; and I will turn thee back by the way by which thou camest. And this shall be a sign unto thee, ye shall eat this year such things as grow of themselves; and in the second year that which springeth of the same; and in the third year sow ye, and reap; and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion; the zeal of the Lord of Hosts shall do this. Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he shall come, by the same shall he return, and shall not come into the city, saith the Lord; for I will defend this city, to save it for mine own sake, and David's sake. And it came to pass that night, that the angel of the Lord went out,and smote in the camp of the Assyrians one hundred and eighty-five thousand; and when they arose early in the morning, behold, were all dead corpses. So Sennacherib king of Assyria departed, and returned to Nineveh, and dwelt there. And it came to pass, that as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer, his sons, smote him with the sword; and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

In those days was Hezekiah sick unto death. And Isaiah the prophet, son of Amoz came to him, and said, Thus saith the Lord, Set thine house in order, for thou wilt die, and not live. Then Hezekiah turned his face to the wall, and prayed unto the Lord, saying: I beseech thee, O Lord,

remember now how I have walked before thee in truth and with perfect heart, and have done that which is good in thy sight; and he wept sore. And as Isaiah was gone out into the middle court, the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will heal thee. On the third day thou shalt go up unto the house of the Lord; and I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for the sake of my word to David. So Isaiah returned to the chamber of Hezekiah, and said, Take a lump of figs, and lay it on the boil; and they took and laid it on the boil, and he recovered. And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? And Isaiah replied, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken; shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees; nay, but let the shadow return backward ten degrees. And Isaiah the prophet called upon the Lord God of Israel; and he didst bring the shadow ten degrees backward on the sun-dial which was built by Ahaz (Yauhazi), father of Hezekiah.

At that time Merodach-baldan (Berodach-baldan, or Marduka-plaiddin), king of Babylonia, sent letters and a present unto Hezekiah; for he had heard that Hezekiah had been sick. And Hezekiah opened up unto them, and shewed them all the house of his precious things, the silver and gold, spices and precious ointments, his house of armour; and all his treasury and the treasury of the house of the Lord; there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. Then came Isaiah the prophet son of Amoz unto Hezekiah king of Judah, and said: What said these men? And from whence came they unto thee? And Hezekiah replied, They are come from a far country, from Babylonia. And he asked, What have they seen in thine house? And Hezekiah answered, All that in mine house is, have they seen; there is nothing among my treasures that I have not shewed them.

Then Isaiah said unto Hezekiah, Hear the words of the Lord, Behold, the days come, that all that is in thine house, and that which thy fathers had laid up in store unto this day,shall be carried into Babylon; nothing shall be left, saith the Lord. And thy sons that issue from thee, which thou shall beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah unto Isaiah, Good is the word of the Lord which thou hast spoken; and is it not good if peace and truth be in my days? And the rest of the acts of Hezekiah, and all his works, how he made a pool, and a conduit; and brought water into the city, are they not written in the book of the chronicles of the kings of Judah? And Hezekiah slept with his fathers; and Manasseh his son reigned in his stead.

Manasseh was twelve years old when he began to reign, and reigned fifty-five years in Jerusalem; his mother's name was Hephzibah. And

he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. For he built up again the high places which his father Hezekiah had destroyed; and he reared up an altar for Baal; and made a grove, to worship wood and stone, as did Ahab king of Israel; and worshipped the demon-gods, and all the luminaries, and served them. And he built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name. And in the two courts of the house of the Lord, he built altars for all the host of heaven and demon-gods. And he made his sons pass through the fire; and used enchantments and divination, and dealt with familiar spirits and wizards; he wrought much wickedness in the sight of the Lord, and provoked him to anger. And Manasseh did more evil than did the nations whom the Lord had destroyed before the children of Israel; and he seduced the inhabitants to do yet more evil.

And the Lord spake by his servants the prophets, saying, Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all the Amorites and the heathen nations; and also hath made Judah to sin with his idols; therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah that whosoever heareth of it, both his ears shall tingle; and I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; that they may become a prey and a spoil to their enemies; because they have done that which was evil in my sight, and have provoked me to anger; since the time their fathers came forth out of Egypt, even unto this day. Moreover Manasseh shed innocent blood, till he had filled Jerusalem from one end to another; besides making Judah to sin, and to do evil in the sight of God. Therefore, the Lord brought upon Manasseh and Jerusalem the captains of the host of the king of Assyria; and they took him among the thorns, and bound him with fetters, and carried him to Babylon. In his affliction Manasseh besought the Lord his God, and humbled himself greatly. Thereupon the Lord forgave him, and brought him back to Jerusalem. Then he feared the Lord; and also built a wall outside the city of David, on the west side of Gihon, in the valley by the entrance of the fish gate; and raised up Ophel to a great height, and put captains of war in all the fenced cities of Judah. And it came to pass that Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzzah; and Amon his son reigned in his stead.

Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem; his mother's name was Meshullemeth, the daughter of Haruz of Jotbah. He did that which was evil in the sight of the Lord, as did his father Manasseh; and served the idols of his father, and worshipped them. He forsook the Lord God of Israel, and walked not in the way of the Lord. And it came to pass, that the servants of Amon conspired against him, and slew him in his own house. But the people of the land slew all them that had conspired against Amon king of Judah; and they made Josiah his son king in his stead.

Josiah was eight years old when he began to reign, and he reigned in Jerusalem thirty-one years. And he did that which was right in the sight of the Lord, and walked in the ways of David his father; and declined neither to the right hand, nor to the left. In the eighth year of his reign, while he was yet young, he began to seek after the God of David; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, carved and molten images; and burnt the bones of their priests upon their altars; and cleansed Judah and Jerusalem; and so did he in the cities of Manasseh, Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.

In the eighteenth year of his reign, when Josiah had purged the land, and the house, he sent Shaphon the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God. And when they came to Hilkiah the high priest, they delivered the money that was kept in the treasury of the Lord, of which the Levites kept charge. And when they brought out the money, Hilkiah the priest found a book of the law of Moses. And Hilkiah said unto Shaphan the scribe, I have found the book of the law in the house of the Lord; and Hilkiah delivered the book to him. And Shaphan carried the book to the king; and brought the king word back again, saying, All that was committed to thy servants, they do. And Shaphan the scribe read the book in front of the king. When the king had heard the word of the law, he rent his clothes; and he commanded Hilkiah, Ahikam the son of Shaphan, Abdon the son of Micah, and Shaphan the scribe, and Asaiah his counsellor, and said: Go inquire of the Lord for me, and for them that are left in Israel and Judah, concerning the words of the book; for great is the wrath of the Lord that is poured out upon us, because our fathers kept not the word of the Lord, to do after all that is written in this book. So they left his presence, and went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the keeper of the wardrobe. She dwelt in Jerusalem in the second section, and they spoke to her about the prophecies in that book. And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you hither, thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book, which they have read before the king of Judah. Because they have forsaken me, and have burned incense unto false gods, to provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched. And as for the king of Judah, who sent you to inquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel concerning the words which thou hast heard. Because thine heart was softened, and thou didst humble thyself before God, when thou heardest his words in this book, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace; neither shall thine eyes see all the evil that I will bring upon this place, and its inhabitants. So the five brought the word back to Josiah the king of Judah. Then the king gathered all the elders of Judah and Jerusalem;

and went up to the house of the Lord; and the inhabitants of Judah and Jerusalem, the priests and the Levites, all the people great and small of Judah and Benjamin assembled themselves in the courtyard of the temple; and Josiah read in their ears all the words of the book of the covenant which was found in the treasury of the house of the Lord.

And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord; to keep his commandments, statutes, judgements, and testimonies; with all his heart and soul; and to perform all that which is written in this book. And he caused all that were present in Jerusalem and Benjamin to abide by it, and they did; and all his days they departed not from following the Lord, the God of their fathers. Moreover Josiah kept a passover unto the Lord in Jerusalem, on the fourteenth day of the first month. And he set priests in their charges, and encouraged them to the service of the house of the Lord. And he said unto the Al-Levi (Levites) that taught all Israel, for they were holy unto the Lord, to put the Ark of the Covenant in the house which Solomon son of David did build; and to establish again the courses for the priests and the singers, as it used to be in the days of David and Solomon.

And Josiah king of Judah gave to all that were present at the assembly, about thirty thousand people; of the flock, lambs and kids, and three thousand bullocks. And his princes gave willingly to the people, priests and Levites. Hilkiah, Zechariah, and Jehiel, rulers of the house of the Lord, gave unto the sons of Aaron for passover offerings two thousand and six hundred small cattle, and three hundred oxen. Moreover Conaniah, the chief of the Levites, and his brethren, Nethaneel, Hashabiah, Jeil, and Jozabad, gave unto the Levites for passover offerings five thousand small cattle, and five hundred oxen. So the service was prepared, and the priests stood in their place, and Levites their course, according to the king's commandment. They killed the passover, and the priests sprinkled the blood, and the Levites skinned them. And the singers, the sons of Asaph, Heman, and Jeduthun (the king's seer) praised the Lord with hymns and music. The porters (guards) at every gate, took their places which their brethren the Levites assigned for them. And all those that were present there, kept the passover, and the feast of unleavened bread seven days. And there was no passover like that in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as did Josiah. It was in the eighteenth year of the reign of Josiah that this passover was kept, in 642 B.C.

And Josiah king of Judah commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the gate, to bring forth out of the temple of the Lord all the vessels that were made for the heifer Baal, the grove, and the demon-gods; and burned them outside the city of Jerusalem, in the fields of Kidron, and sent the ashes of them to Beth-el. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places of Judean cities. And they brought out the wooden image of the fertility goddess Asherah, and burned it to ashes, at the brook Kidron, and cast the ashes upon the graves of the children of the people. And he brake down the houses of the

Sodomites, that were by the house of the Lord, where the women wove hangings for their groves. Moreover Josiah confounded all the priests of Judah, and brought down the high places where the priests burned incense, from Geba to Beer-sheba; and brake down the high places of the gates that were by the entrance gate of Joshua, the governor of the city, which were on the left side of the city gate. And he brought down Tophteh, which is in the valley of the children of Hinnom, that no man might make his son or daughter to pass through the fire of Molech. And he took away the horses that the kings of Judah had given to the sun, at the entrance of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made; and the altars which Manasseh had made in the two courts of the house of the Lord, did Josiah beat down to the ground, and he threw the dust of them into the brook Kidron. Also the high places that were before Jerusalem, on the right side of the mount of corruption, which Solomon had built for Ashtoreth the abomination of the Zidonians; for Chemosh the abomination of the Moabites; and for Milcom the abomination of the Ammonites; did the king bring down, and brake their images in pieces, and filled their places with the bones of men. Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, he brake them down and burned the high place. And the workers with familiar spirits, images, idols and abominations, and the wizards did Josiah put away. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might.

Then it came to pass, that when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by the Euphrates; and Josiah went out to fight against him. But Necho sent messengers to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house of Carchemish; for God commanded me to make haste; forebear thee from meddling with God, who is with me, that he destroy thee not. Nevertheless Josiah would not turn his face from him; but disguised himself, that he might fight with him; and hearkened not to the words of Necho, from the mouth of God; and came to fight in the valley of Megiddo. And the archers shot king Josiah; and his servants took him out of that chariot, and put him in the second chariot, and brought him to Jerusalem; and there he died, and was buried in the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. Now the rest of the acts of Josiah, behold, are they not written in the book of the kings of Israel and Judah; and in the book of the later day prophet Esdras of the sons of Aaron?

By this time (in 628 B.C.) one hundred and twelve years had elapsed from the time Samaria and all Israel was taken captive by the king of Assyria. And the children of captivity had truly repented of their transgressions, and sought diligently the Lord their God; and three generations of curse upon them had also passed away. The Lord of

Wisdom, Truth, and Light, even Adhonai Yahweh, the Lord of Hosts, known to the Arabs as Allah Tá-ála; and to the Persian Fire Worshippers of the Holy Order of Zarathushtra as Ahura Mazda (Hormuzd, or Har-muzd), took away their reproach. This Mighty God of peace, power, and glory had so far created sixteen Zions (Airyana Vaejah, or Hari-yana Vaejah, the abode of the vehicle of the Lord), good lands and countries, even the Perfect Lands, after the great flood (of 2370 B.C.); of which the first was Airyana Vaejah, by the Vanguhi Daitya (or Daitih River). Now the time was at hand, that the plans for the seventeenth Perfect Land were being considered by the heavenly archangels, the head of whom was the Lord himself; and by the earthly archangels, the head of whom was Yima. And the city of bloodshed, Nineveh, was already destroyed four years past, when the Lord chose his first army of the Righteous from both the sons of Shem and of Japheth; even the Hebrews, Arabs, Syrians, Mongolians, Armenians, Georgians, Medes and Persians (Aryans), Greeks, Romans, Russians, and Copts (Egyptians), Chinese, and Aryavartans. And it was in this holy assembly of the archangels, that it was decided that the learning center of the whole world shall be at Takhte-sila (Seat of Morality), which is commonly known as Taxilla or Takshasila; and the seat of the upcoming Kingdom shall be at Istakhr (Persepolis). And at this first Mighty Assembly of the world archangels at Takhte-sila it was decided the time was nigh at hand that the second three thousand years of mixed existence, meaning Spiritual mixed with the worldly, shall end a decade from then. Therefore a prophet shall be raised among the Medes and Persians, even the proclaimer of the celestial mansions, and the head of the terrestrial archangels; that he might enlighten the kavis of the Order, who dwell in the darkness of the past; and establish the Righteous Kingdom on earth, which shall last forever. And that the secular and commercial language of the Assyrians, Medes and Persians, meaning the cuneiform writing of the Aryans (Hari-yanas), shall become the lingua franca of the secular or temporal world, and Arabic-Hebrew-Aramaic, with provincial variations, shall remain the sacred languages of the Shemitic people. And it was so.

And it came to pass that the people of Judah took Jehoahaz the son of Josiah, and made him king in his stead; for there was much excitement everywhere, for the Gods didst descend upon the earth, even all the wise and holy of the world of that time were gathered together with one heart, and one mind, and one Spirit. Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem. His mother's name was Hamutal, the daughter of Jeremiah of Libnah. And Jehoahaz did that which was evil in the sight of the Lord, as did his fathers. And Pharaoh Necho put him in bands at Riblah in the land of Hamath; that he might not reign in Jerusalem; and put the land under tribute of an hundred talents of silver, and a talent of gold. And he appointed Eliakim son of Josiah king in his stead, and changed his name to Jehoiakim. And he removed Jehoahaz from his office.

And Jehoiakim gave silver and gold to Pharaoh; yet he taxed the land to give money according to the commandment of Pharaoh; and he

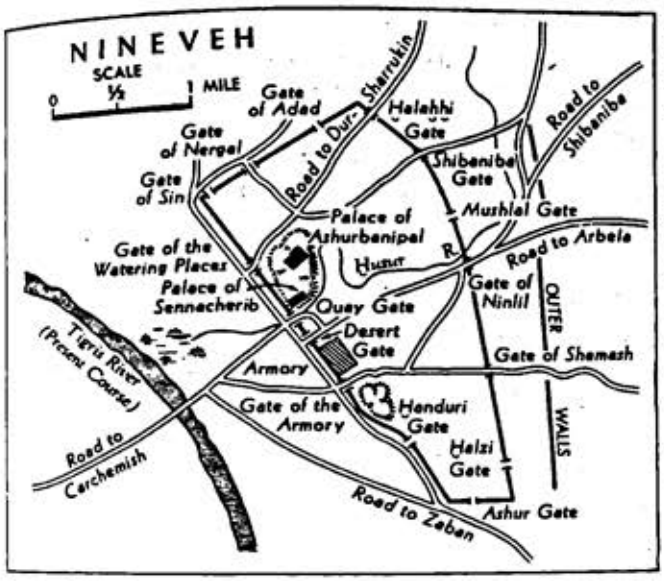
taxed the people of the land according to his will. Jehoiakim was twenty-five years old when he began to reign; and he reigned eleven years in Jerusalem. His mother's name was Zubeda (Zebudah), the daughter of Pedaiah of Rome (Rumah). And he also did that which was evil, according to all that his fathers had done.

During his reign came Nebuchadnezzar, king of all the organized world then, who is called by the Hebrews the king of the Babylonians or king of the Assyrians; and Jehoiakim became his servant three years; then he rebelled, and paid not his annual tribute. For he was appointed unto judgement, the Lord chastised him by the bands of Chaldees, and by the bands of Syrians, Moabites, and Ammonites; and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the archangels, and the prophets. And Jehoiakim slept with his fathers; and Jehoiachin his son reigned in his stead, who was also called Jeconiah, or Coniah. And the king of Egypt came not against him, for the king of Babylon had taken in the eighth year of Nebuchadnezzar all the land from the river (Nile) of Egypt unto the river Euphrates. Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. His mother's name was Nehushta (Nahushta), daughter of Elnathan (Al-nadan) of Jerusalem. He too did evil, according to all his father had done. In the selfsame year (617 B.C.) Nebuchadnezzar sent his servants to besiege Jerusalem, according to the commandment of the Lord; and when they came to Jerusalem, and besieged it, Jehoiachin the king of Judah went out to meet the king in Babylon; he and his mother, his servants, his princes, and his counsellors. And they carried out thence all the treasures of the house of the Lord; and the treasures of the king's house; and cut in pieces all the vessels of gold which were hidden away, which Solomon had made for the use in the temple of the Lord; for the thing was of the Lord. And they carried away Jehoiachin to Babylon, with all his household, all the mighty men of valor, and all the craftsmen and smiths; none remained except the poorest sort of the people of the land; ten thousand captives; out of which seven thousand were men of might, and a thousand craftsmen and smiths. And Nebuchadnezzar made Mattaniah, uncle of Jehoiachin, a son of king Josiah, king in his stead; and changed his name to Zedekiah.

Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. His mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did evil in the sight of the Lord, according to all that Jehoiakim had done. And it was because the thing was of the Lord, that Zedekiah rebelled against the king of Babylon, under whose tribute he was.

In the fifth year of the reign of Zedekiah king of Judah, and in the twelfth year of the reign of Nebuchadnezzar, the king of kings of the organized world, including Assyria and Babylonia (in 613 B.C.) Nebuchadnezzar dwelt at the palace in Nineveh; although the city fell in 632 B.C., in the fourteenth year of Nabopolassar's reign, which began in 645 B.C. For it had a more invigorating climate than Babylonia. And there continued to exist a close bond between the Babylonians and the

Assyrians, for they jointly occupied a region which had no natural division to serve as frontier between the two countries. The city of Assur, the only city of Assyria located on the west of the Tigris, was once the original capital of the region. Thereafter, Nineveh became the most prominent capital, while both Calah and Khorsabad were used by the Assyrian monarchs as capital cities. A trade route to the Mediterranean and to Asia Minor ran along the northern part of Assyria; and other routes branched off into Armenia and the region of Lake Urmia (Urmiah), where dwelt the most righteous of the Lord.



Now at this time Arpaxad (Arpachshad) reigned over the Medes in Ecbatana; and built in Ecbatana walls round about of stones hewn three cubits, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits; and set towers upon the gates of it, an hundred cubits high, and the breadth in the foundation sixty cubits. The gates were raised to the height of seventy cubits, and the breadth of them was forty cubits; for his mighty armies, and for the setting in array of his footmen. During these days, Nebuchadnezzar made war with Arpaxad in the great plain, in the borders of Ragau. And there came all that dwelt along the Euphrates and Tigris, and Hydaspes; and those that dwelt in the plain of Arioch under the king of the Elymeans; and very many nations of the sons of Chelod; and they assembled themselves to battle. Then Nebuchadnezzar sent unto all that dwelt in Persia and eastward unto the river Indus; and westward beyond Egypt, unto Ethiopia; to come and make war against Arpaxad; for he was the king over all of them. But they took his word lightly, and would not come to war; and they sent his ambassadors away, in disgrace. Therefore Nebuchadnezzar was very angry with all those who rebelled against him. And he sware by his throne and kingdom, that he would surely be avenged upon all those borders of Celicia, Damascus and Syria; and would slay with the sword all the inhabitants of Moab, Ammon, Judea, and Egypt, till one comes to the borders of the two seas.

Then in the seventeenth year of his reign (608 B.C.) he marched in battle array against Arpaxad the king of Media; and overthrew the king, his horsemen, and all his chariots. And he came unto Ecbatana, and took the towers, and spoiled the streets thereof; and turned the beauty and glory of the city into shame. He took Arpaxad in the mountains of Ragau, and smote him with his darts, and utterly humbled him that day.

Afterward he returned to Nineveh, he and all his company of sundry nations; and they all banqueted and made merry, an hundred and twenty days. And in the eighteenth year of his reign, on the twentieth day of the first month (Nisan 20, 607 B.C.) there was talk in the house of Nebuchadnezzar that he should avenge himself on all the earth, as he had sworn before. So he called unto him all his officers and nobles, and communicated with them his secret counsel; and they all decreed to destroy all flesh, that did not obey the command of the king. After this, Nebuchadnezzar called Holofernes, the chief captain of his army, who was next to him in authority, and said unto him, Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand, and twelve thousand horses with their riders; and thou shalt go against the west country, because they have disobeyed my commandment. And thou shalt declare unto them, that they prepare for me earth and water; for I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army; so that their slain shall fill their valleys and brooks, and their rivers shall be filled with their dead. And I will lead them captives to the utmost part of all the earth. Thou therefore shalt go forth beforehand for me unto all their borders; and if they yield themselves unto thee, thou shalt spare them for me till the day of their punishment. But those who are haughty and repent not, let not thine eye spare them, but put them to slaughter, and spoil them altogether. For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand. Take thou heed that thou transgress none of the commandments of thy lord; but accomplish them fully, as I have commanded thee, and defer not to do them.

Then Holofernes went forth from the presence of Nebuchadnezzar his lord; and called all the governors and captains and officers of the army of Asshur (Assyria). And he mustered a hundred and twenty thousand chosen footmen, and twelve thousand archers on horseback. And he arranged them, as a great army is ordered for the war. He took camels and asses for their carriage, a very great number; and sheep, oxen, and goats without number for their provision; plenty of victuals for every man of the army; and very much gold and silver out of the king's house. Then Holofernes left on his journey with all his might; to subdue all the land in the western country. Their chariots, horsemen, and chosen footmen covered the face of the land as they moved westward; and a great number of sundry countries along the way also joined them; and like locusts, like the sand of the earth for multitude, they covered the land.

After three days journey from Nineveh toward the plain of Bectileth; they pitched near Bectileth, unto the mountain which is at the left hand of upper Cilicia. Then they marched into the hill country; and destroyed Phud and Lud; and spoiled all the children of Rashses and of Ishmael. Then Holofernes went over the Euphrates, and passed through Mesopotamia; and destroyed all the high cities that were along the river Arbonai, till he came to the sea. And he took the borders of Cilicia, and

killed all that resisted him; and came to the borders of Japheth, toward the south, over against Arabia. He also surrounded the sons of Madai, and burnt up their dwellings and spoiled their sheepcotes. Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields; and destroyed their flocks and herds; also he spoiled their cities, utterly wasted their countryside, and smote their young zealots with the edge of the sword. Therefore the fear and dread of Holofernes fell upon all the inhabitants of the sea coasts, in Sidon and Tyre; and those that dwelt in Sur, Oceana, Azotus, and Ascalon (Ashkelon) feared him greatly. So they sent ambassadors unto him to entreat for peace, saying, Behold, we the servants of Nebuchadnezzar the great king lie before thee; use us as shall be good in thy sight; behold, our houses and all our places, and all our fields of wheat, flocks and herds, and the lodges of our tents lie before thy face; use them as it pleaseth thee; behold, our cities and the inhabitants thereof are thy servants, come and deal with them as seemeth good unto thee.

Then came he down toward the sea coast; and set garrisons in the high cities, and took out of them chosen men for aid. So they and all the country round about received them with garlands, with dances and timbrels. Yet did he cast down their frontiers, and cut down their groves; and decreed to destroy all the gods of the land; that all nations should worship Nebuchadnezzar only; and that all tongues and tribes should call upon him as god. And he came over against Esdraelon, near Judea, over by the great strait of Judea. He pitched between Geba and Scythopolis; and there he tarried a whole month, that he might gather together all the carriages of his army.

And when the children of Israel that dwelt in Judea, heard all that Holofernes the chief captain of Nebuchadnezzar had done to the nations, and how he had spoiled their temples and brought them to nought; they were sore afraid of him, and for the temple of the Lord their God. For many had returned from their captivity, when they were carried by the king of Assyria nearly a hundred and thirty-three years before, when Samaria was besieged. When it was told Holofernes that the children of Israel had prepared for war, and have shut up passages of the hill country; and have fortified all the tops of the high hills, and laid obstacles in the champaign countries; he turned very angry. He called all the princes of Moab and captains of Ammon, and all the governors of the sea coast; and he said unto them, Tell me now, ye sons of Canaan, who this people is, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their army; and where is their power and strength; and who is set over them, or the captain of their army; and why have they not come out to meet me, as all the other inhabitants of the west?

Then said Achiar (Akhyar), the captain of all the sons of Ammon, Let now my lord hear a word from the mouth of thy servant; and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill countries; yet shall no lie come out of the mouth of thy servant. And thus spake Achiar the Ammonite:

This people are descended of the Chaldeans (the Khaldūn). And they came hither from Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea. For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew; so they cast them out from the face of their gods; and they fled into Mesopotamia, and sojourned there many days. Then their God commanded them to depart from the place they sojourned; and to go into the land of Canaan (Chanaan), where they dwelt; and they were increased with gold and silver, and with very much cattle.

But when famine covered all the land of Canaan, they went down into Egypt, and sojourned there; while they were nourished, they became there a great multitude, so that one could not number their nation. Therefore the king of Egypt rose up against them, and dealt subtly with them; and brought them low with laboring in brick, and made them slaves. Then they cried unto their God; and he smote all the land of Egypt with incurable plagues; so the Egyptians cast them out of their sight. And God dried the Red Sea before them, and brought them to mount Sinai, and Kadesh-barnea; and cast forth all that dwelt in the wilderness. So they dwelt in the land of the Amorites, and they destroyed by their strength all of Heshbon, and passing over Jordan, they possessed all their hill country. And they cast forth before them the Canaanites, the Pherezites, the Jebusites, the Shechemites, and all the Girgashites; and they dwelt in that country many days.

And whilst they sinned not before their God, they prospered; because the God that hateth iniquity was with them. But when they departed from the way which he had appointed unto them, they were destroyed in many battles very sore; and were led captives into a land that was not theirs; and the temple of their God was cast to the ground, and their cities were taken by the enemies. But now are they returned to their God, and are come up from the place where they were scattered; and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country; for it was desolate before they came.

Now therefore, my lord and governor, if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them. But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them; and we become a reproach before all the world.

And when Achiar the Ammonite had finished these words, all the people standing round about the tent began to murmur; and the chief men of Holofernes, and the hosts of the Sidonians and Tyreans, and those that dwelt along the sea coast (of the Mediterranean Sea), began to say that he should be killed for speaking such words. And they said, We will not be afraid of the face of the children of Israel; for, lo, it is a people that have no strength for a battle. Now, therefore, lord Holofernes, we will go up; and they shall be prey to be devoured of all thine army.

When the tumult of men that were about the council ceased, Holofernes the chief captain of the army of Assur (Assyria) spake unto Achiar the Ammonite, and all the Moabites, before all the company of other hosts; saying, And who art thou Achiar, the hireling of Ephraim; that thou hast spoken these words among us today; and hast said, that we should not make war with the people of Israel, because their God will defend them? And who is God but Nebuchadnezzar? He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them; but we the servant of our lord (Nebuchadnezzar) will destroy them as one man; for they are not able to sustain the power of our horses. For with them will we tread down under foot, and their mountains shall be drunken with their blood; and their fields shall be filled with their dead bodies; and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nebuchadnezzar, lord of all the earth; for he said, None of my words shall be in vain.

And thou, Achiar, an hireling of Ammon, which hast spoken these words, in the day of thine iniquity, shall see my face no more from this day; until I take vengeance of this nation that came out of Egypt. And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shall fall among their slain, when I return. Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the passages. And thou shalt not perish, till thou be destroyed by them. And if thou persuade thyself in thy mind that they shall not be taken, let not thy countenance fall; I have spoken it, and none of my words shall be in vain.

Then Holofernes commanded his servants, that waited in his tent, to take Achiar to Bethulia; and deliver him into the hands of the children of Israel. So his servants took him, and brought him out of the camp into the plain; and they went from the midst of the plain into the hill country; and came unto the fountains that were below Bethulia. And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill. And every man that used a sling kept them from coming up by casting stones against them. Nevertheless having gotten privily under the hill, they bound Achiar, and cast him down; and left him at the foot of the hill, and returned to their lord. But the Israelites descended from their city, and came unto him, and loosed him, and brought him into Bethulia, and presented him to the governors of the city; which were in those days Oziah the son of Micha, of the tribe of Simeon, and Chabri the son of Jethaniel, and Chermish the son of Melchiel. And they called together all the ancients of the city, and all

their youth ran together hither and thither, and their women, to call the people to the assembly. And they set Achiar in the midst of all their people and Azaiah asked him of that which had been done. And he told them the words of the council of Holofernes; and all the words which he had spoken in the midst of the princes of Assur and all the assembly; he told them every whit that which had happened.

Then the people fell down and worshipped the Lord their God; and cried unto him, saying, O Lord God of heaven, behold their pride, and pity the fallen state of our nation; and look upon the face of those that are sanctified unto thee this day. Then they comforted Achiar, and praised him greatly. And Azaiah took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help. The next day Holofernes commanded all his army, his princes, and counsellors, to remove their camp, and pitch against Bethulia, by the fountain in the nearby valley; and they spread themselves in breadth over Dotham (Dothan) into Belmaim; and in length from Bethulia unto Cyamon by Esdraelon. And when the children of Israel saw the great multitude of the men of war, they were greatly troubled, and said one to another, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys or hills could bear their weight. Then every man took up his weapons of war, and they kindled fires upon their watchtowers, and watched all night. But the next day Holofernes brought forth all his horsemen in the sight of the children of Israel, that dwelt in Bethulia; and sealed the passages up to the city, and remained by the water fountains from which they drew their water. And Holofernes set the garrison by the fountains, and himself returned to the camp.

Then came the children of Esau, and the governors of Moab, and the captains of the nations of the sea coast, and said: Let our lord now hear a word, that there be not an overthrow in thine army. For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell; because it is not easy to come up to the tops of their mountains. Now therefore, my lord, fight not against them in battle array, and there shall not so much as one man of thy people perish. Remain in thy camp, and keep all the men of thine army; and let thy servants get into their hands the fountains of water, which issueth forth of the foot of the mountain. For all ~~the~~ inhabitants of Bethulia get their water from thence; so shall thirst kill them, and they shall give up their city; and we and our people will go up to the tops of the nearby mountains, and keep watch over them, that none goes out of the city to fetch the water. So that they and their wives and their children shall be consumed with the famine; and before the sword come against them, they shall be overthrown in the streets where they dwell. Thus shall thou render them an evil reward, because they rebelled and met not thy person peaceably. And these words pleased Holofernes, and all his servants; and they appointed to do according to the words of the children of Esau.

So the camp of the children of Ammon departed, and with them five thousand of the Assyrians; and they pitched in the valley, and took the fountains of water from the children of Israel. Then the children

of Esau went up with the children of Ammon, and camped in the hill country by Dotham; and they sent some of them toward the south and some east, toward Ekrebel, near Chusi upon the brook Makhmur. And the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and tents and carriages were pitched to a very great multitude. Then the children of Israel cried unto the Lord their God; for they were surrounded on all sides by the enemy, and there was no way to escape. Thus remained all the company of the Assyrians, the Ammonites, the Moabites, and all the sea coast nations which joined Holofernes; with their footmen, chariots, and horsemen, four and thirty days; and the inhabitants of Bethulia could not get down to the fountains of water; and all their cisterns, which were kept for emergencies, were emptied; and they did not have water to drink one day; and they gave them drink by measure. Therefore their young children were out of heart, and their women and young men fainted for thirst; and fell down in the streets of the city, and by the passages of the gates; and there was no longer any strength left in them. Then the Jews of Bethulia gathered themselves unto Azaiah, and to the chief of the city, and cried with a loud voice before the elders; and said, God be judge between us and you, for ye have done foolishly, in that ye have not required peace of the children of Asshur (Assyria). For now we have no helper; but God hath sold us into their hands; that we should be thrown down before them with thirst and great destruction. Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and his army. For it is better for us to be made spoil unto them, than to die for thirst; for by becoming his servants, our soul will live, and not see the death of our infants, our wives and our children. We take to witness against you the heaven and earth, and our God and Lord of our fathers, which punishes us according to our sins and the sins of our fathers, that he do not according as we have said this day. Then there was a great weeping and wailing with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice. Then said Azaiah to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord God may turn his mercy toward us; for he will not forsake us utterly. And if these days pass, and there come no help unto us, then I will do according to your word. And he dispersed the people, every one to their own charge; and they returned to their stations unto the walls and towers of their city, and hid their women and children in their chambers.

Now at this time dwelt Judith the daughter of Merari of the tribe of Simeon, in Bethulia. She was of a goodly countenance, and very beautiful to behold; and Manasses was her husband, of her tribe and kindred, who died in the barley harvest. For as he stood overseeing them that bound sheaves in the field, the heat of the sun came upon his head; and he fell on his bed, and died in the city of Bethulia. And they buried him with his fathers in the field between Dotham and Balamo; so Judith was a widow in her house three years and four months. And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and wore her widow apparel. And she fasted all the days of widowhood;

and observed sabbath, and the holy days, feasts and solemn days of the house of Israel. And her husband Manasses had left her gold and silver, menservants and maidservants, cattle and lands; and she was over them. And there was none that gave her ill word, for she feared God greatly. When she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all the words that Azaiah had spoken unto them; and that he had sworn to deliver the city unto the Assyrians after five days.

Then she sent her waiting woman, that was over all that she had, to call Azaiah, Chabris and Charmis, the elders of the city. And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia; for your words that ye have spoken before the people this day are not right; touching this oath which ye made and pronounced between God and you; and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you. And now ye have tempted the Lord this day, and thus stand among the children of men, and not of God. And now, repent, and seek the Lord Almighty; but ye shall never know anything, for ye have no more the Spirit of discernment. For ye have not capacity to find the depths of the heart of man, neither can ye perceive the things that he thinketh; then how can you search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God; for God is not a man, that he may be threatened; neither is he as the son of man, that he should be wavering. Therefore let us wait for salvation of him, and call upon him to help us; and he will hear our voice, if it please him. For there arose none in our age, neither is there any now in these days, neither tribe, nor family, nor people, nor a city among us, which worship gods made with hands, as hath been aforetime. For the which cause our fathers were given to the sword and for spoil, and had a great fall before our enemies. But we know none other god; and trust that he will not despise us, nor any of our nation. For if we be taken so, all Judea shall be spoiled; and he will require profanation thereof at our mouth.

And the slaughter of our brethren, and the captivity of the country; and the desolation of our inheritance, will he turn upon our heads among the Gentiles; wheresoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us. For our servitude shall not be directed to favor; but the Lord our God shall turn it to dishonor. Now therefore, brethren, let us shew an ensample to our brethren; because their hearts depend upon us; and the sanctuary, the house, the altar, rest upon us. Moreover let us give thanks to the Lord our God, which trieth us, even as he did our fathers. Remember what things he did to Abraham, and how he tried Isaac; and what happened to Jacob in Mesopotamia of Syria; when he kept the sheep of Laban his mother's brother. For he hath not tried us in the fire, as he did them, for the examination of their hearts; neither hath he taken vengeance on us; but the Lord doth scourge them that come near unto him, to admonish them. Then said Azaiah to her, All that thou hast spoken hast thou spoken

with a good heart; and there is none that may gainsay thy words. For this is not the first time that thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding; because thou art of a Good Disposition. But, behold, the people were very thirsty; and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break. Therefore, now pray thou for us, because thou art a godly woman; and the Lord will send us rain to fill our cisterns, and we shall faint no more.

Then said Judith unto them, Hear me, and I will do a thing, which shall go throughout all generations to the children of our nation. Ye shall stand this night in the gate, and I will go forth with my waiting-woman; and within the days that ye have promised to deliver the city to our enemies, the Lord will visit Israel by mine hand. But inquire not ye of my act; for I will not declare it unto you, till the things be finished that I do. Then said Azaiah, and the elders of the city, Go in peace, and the Lord God be before thee, to take vengeance on our enemies. Then Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth. And about the time that incense of that evening was offered in Jerusalem in the house of the lord, Judith cried with a loud voice, and said: O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh of her shame, and polluted her virginity to her reproach; for thou saidst, It shall not be so, and yet they did so. Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived; and smotest the servants with their lords, and the lords upon their thrones. And hast given their wives for a prey, and their daughters to be captives; and all their spoils to be divided among thy dear children; which were moved with zeal, and abhorred the pollution of their blood,and called upon thee for aid. O God, O my God, hear me also, a widow. For thou hast wrought not only those things, but also the things of the distant past and of the past; thou, O Lord, knowest the things which are now, and which are yet to come.

For, behold, the Assyrians are multiplied in their powers; and they are exalted with horse and man; they glory in the strength of their footmen; they trust in the shield and spear, and bow, and sling; and know not that thou art the Lord that breakest the battles, the Lord is thy name. Throw down their strength in thy power, bring down their might in thy wrath; for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth, and to cast down with the sword the horn of thy altar. Behold their pride, and send thy wrath upon their heads; give unto thy handmaid, which am a widow, the power that I have conceived; that by the deceit of her lips she might smite the servant with the prince, and prince with the servant; that their stateliness and deception be brought down by the hand of a woman. For thy power resteth not in multitude, nor thy might in strong men; for thou art a God of the afflicted, and helper of the oppressed, an upholder of the weak, a protector of the forlorn, a savior of them that are without hope. I pray thee, O God of my father, and God of the inheritance of Israel, the Lord of the

be not afraid in thine heart, but show unto him according to thine heart, and he will entreat thee well. Then they chose out an hundred men to accompany her and her maid, and they brought her to the tent of Holofernes.

Then there was a concourse and murmuring throughout all the camp; for her coming was noised among the surrounding tents; and they came about her, as she stood outside the tent of Holofernes. And they looked in awe and amazement at her beauty; and admired the children of Israel because of her; and everyone said to his neighbor, Who would despise this people, that have among them such a woman? Surely it is not good that one man of them be left, who being such might go and deceive the whole earth, and our wives and daughters be taken captives by their countenance, and despise us utterly.

Then they brought her into the tent of Holofernes. Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, embellished with emeralds, and precious stones. And he came out with his silver lamp going before him; and Judith fell down upon her face, and did reverence unto him, and his servants took her up; and they all marvelled at the beauty of her countenance. Then said Holofernes unto her, Woman be of good comfort, fear not in thine heart; for I never hurt any that was willing to serve Nebuchadnezzar, the king of all the earth. Now therefore, if thy people that dwelleth in the mountains had not taken my word lightly, I would not have lifted up my spear against them; but they have brought this thing upon themselves. But now tell me wherefore art thou fled from them, and art come unto us. For if thou art come for safeguard, be of good comfort, thou shall live this night, and hereafter; for none shall hurt thee, but entreat thee well, as they do the servants of king Nebuchadnezzar my lord.

And Judith said unto him, Receive the word of thy servant, and suffer thy handmaid to speak in thy presence, and I will declare no lie to my lord this night. And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee, and my lord shall not fail of his purposes. As Nebuchadnezzar king of all the earth liveth, and his power liveth, who hath sent thee for the upholding of every living thing; for not only all the men of the world shall serve him by thee; but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power, under Nebuchadnezzar and all his house. For we have heard of thy wisdom and thy policies; and it is reported in all the earth that thou only art excellent in all the kingdom, and wonderful in feats of war. Now as concerning the matter, which Achiar did speak in thy council, we have heard his words; for the men of Bethulia saved him; and he declared unto them all that he had spoken unto thee.

Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true; for our nations shall not be punished, neither can the sword prevail against them, except they sin against their God. And now that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them; wherewith they will provoke their God to anger, whensoever they shall

do that which is not fit to be done. For their victuals fail them, and all their water is scant; and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws; and are resolved to spend the firstfruits of the corn, and the tenths of wine and oil, which they had sanctified, and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands. For they have sent some to Jerusalem, because they also that dwell there have done likewise, to bring them a license from the senate. Therefore now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day. Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it. For thy servant is religious, and serveth the God of heaven day and night; now, therefore, my lord, I will remain with thee; and thy servant will go out by night into the valley, and I will pray unto God; and he will tell me if they have committed sins. And I will come and shew it unto thee; then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee. And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shall drive them as sheep that have no shepherd. And a dog shall not so much as open his mouth at thee; for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

These words of Judith pleased Holofernes, and all his servants; and they marvelled at her wisdom, and said, There is not such a woman from one end of the earth to the other, both for beauty of face and wisdom of words. Likewise Holofernes said unto her thus: God hath done well to send thee before people, that strength might be in our hands, and destruction upon them that lightly regard my lord. And now thou art both beautiful in thy countenance, and witty in thy words; surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nebuchadnezzar, and shalt be renowned throughout the whole earth. Then Holofernes commanded Bagoas his eunuch, who had charge over all that he had, to bring Judith from her tent to where he sat down to eat; and bade that they should prepare for her of his own meat, and that she should drink of his own wine. And Judith said, I will not take thereof, lest there be offence; but I will eat of my own provisions that I have brought. And Holofernes said unto her, If thy provisions should fail (deplete), how should we give thee the like? For there be none with us of thy nation. Then said Judith unto him, As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined. Then the servants of Holofernes ushered her back into her tent; and she slept till midnight, and arose toward the morning watch; and sent to Holofernes saying, Let my lord now command that thine handmaid may go forth unto prayer; and Holofernes commanded his guard that they should not stop her. Thus she abode in the camp three days, and each day went out in the night into the valley of Bethulia, and washed herself in a fountain of water

by the camp. And when she came out, she besought the Lord God of Israel to direct her way, to the raising up of the children of her people. So she came in clean, and remained in the tent, until she finished her evening meal. And on the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet. Then said he to Bagoas the eunuch, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us. For lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

Then went Bagoas from the presence of Holofernes, and came to her, and said; Let not this fair damsel fear to come to my lord; and to be honored in his presence, and drink wine, and be merry with us; and be made this day as one of the daughters of the Assyrians, which serve in the house of Nebuchadnezzar. Then said Judith unto him, Who am I now, that I should gainsay my lord? Surely whatsoever pleaseth him I will do speedily; and it shall be my joy unto the day of my death. So she arose, and decked herself with her apparel and all her woman's attire; and her maid went and laid soft skins on the ground for her over against Holofernes, that she might sit upon it to eat. Now when Judith came and sat down, Holofernes' heart was ravished with her, and his mind was moved; and he desired her greatly; for he waited a time to deceive her, from the day that he had seen her. Then said Holofernes unto her, Drink now, and be merry with us. So Judith said, I will drink now my lord, because my life is magnified in me this day more than all the days since I was born. Then she took and ate and drank before him that which her maid had prepared. And Holofernes took a great delight in her; and drank more wine than he had drunk at any time in one day since he was born. Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters. And Judith was left alone in the tent; and Holofernes could not move, but kept showing his teeth, as if smiling, and lay drunk upon his bed.

Now Judith had commanded her maid aforehand to stand without her tent, and to wait for her coming forth, as she did daily, even to go forth to her prayers, and she spake to Bagoas the same. Then Judith stood by his bed, and said in her heart, O Lord God of all power, look now upon the works of mine hands for the exaltation of Jerusalem; for now is the time to help thine inheritance, and to execute ~~mine~~ enterprises unto the destruction of the enemies which have arisen against us. Then she came to the pillar of the bed, near Holofernes' head, and grabbed his broad hatchet from thence; and approached him and took hold of his hair, yet he kept on smiling and could not move; and she said, Strengthen me, O Lord God of Israel, this day. And she smote twice upon his neck with all her might; and she took away his head, and tumbled his body down from the bed, and pulled down the canopy from the pillars; then she left the tent, as usual, and gave the head of Holofernes to her maid. And she put it in her bag of meat; so the twain went together according to their custom unto prayer. And when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and reached the gate

of the city. Then she said afar off to the watchmen at the gate, Open, open now the gate; God, even our God is with us, to shew his power yet in Jerusalem; and his forces against the enemy, as he hath even done this day.

And when the men of her city heard her voice, they made haste to go down to the gate, and they called the elders of the city. And they ran all at once, both great and small; for they were surprised to see her; so they opened the gate, and received Judith and her maid; and made a fire for a light, and stood round about them. Then she said aloud, Praise, praise God, praise God, I say, for he hath not taken away mercy from the house of Israel; but hath destroyed our enemies by mine hands this night. And she took the head of Holofernes out of the bag, and shewed it to them, saying, Behold the head of Holofernes, the chief captain of the army of Assyria (Asshur); and, lo, the canopy wherein he did lie in his drunkenness; the Lord hath smitten him by the hand of a woman. As the Lord liveth, who hath kept me in my way that I went; my countenance enticed him to his destruction; and yet he hath not committed sin with me, to defile and shame me. Then all the people were marvellously astonished, bowed themselves, and worshipped God; and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

Then said Azaiah unto Judith, O daughter, blessed art thou of the Most High God above all the women upon earth; and blessed be the Lord God which hath created the heavens and the earth, which hath guided thee to the cutting off of the head of the chief of our enemies. For this, thy valor shall not depart from the hearts of men; and they shall remember the power of God forever. May God turn these things to thee for a perpetual praise, to visit thee in all good things, because thou hast not spared thy life for the affliction of our nation; but walking straight in the path of God thou hast revenged our ruin. And all the people said, So be it! So be it!

And Judith said unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls. And as soon as the morning shall appear, take ye every one his weapons; and go forth every valiant man out of the city, and set ye a captain over them; as though ye would go down into the field toward the watch of the Assyrians, but go not down. Then they shall take their armour, and shall go into their camp, and stir up the captains of the army of Asshur, and they shall run to the tent of Holofernes, but shall not find him; then fear shall come upon them, and they shall flee before your face. So ye and all that inhabit the borders of Israel, shall pursue them, and overthrow them.

But before ye do these things, call me Achiar the Ammonite, that he may see and know him that despised the house of Israel; and was sent unto us, as it were to his death. Then they called Achiar out of the house of Azaiah; and when he saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed him. But when he had recovered, he fell down at Judith's feet, and reverenced her; and said, Blessed art thou in all the tabernacle of Judah, and in all nations, which hearing thy name shall be astonished. Now

therefore tell me all the things that thou hast done these days. Then Judith declared unto him in the midst of the people all that she had done, from the day she went forth until the hour she spake unto them. And when she finished speaking, the people shouted with a loud voice, and rejoiced throughout the city.

And when Achiar had seen all that the God of Israel had done, for he believed in God greatly, he circumcised the flesh of his foreskin, and was joined unto the house of Israel. And as soon as the morning came, they hanged the head of Holofernes upon the wall, and every man took his weapons; and they went forth in bands unto the straits of the mountain. And when the Assyrians saw them they did exactly according to the words of Judith. They went to their leaders at the camp, and their captains and councillors and rulers were all stirred up, and went to the tent of Holofernes, and said unto the guard, waken now our lord, for the slaves have become bold, and are come down to battle against us, that they may be utterly destroyed. Then went in Bagoas, and knocked at the door of the tent. But because none answered, he opened it, and went into the bedchamber; and found him cast upon the floor dead, and no head was found.

Therefore Bagoas cried with a loud voice, with weeping and wailing, and mighty cry; and he rent his garments. When he went into the tent where Judith lodged, and found her not, he leaped out to the people, and cried, These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nebuchadnezzar; for, behold, Holofernes lieth upon the ground without a head. There was a great commotion when the Assyrian army heard these words; they rent their coats, and their minds were marvellously troubled; and there was a cry and a very great noise throughout the camp; and the princes and councillors of the sea-coast nations, and all those who were not invited to Holofernes feast, rejoiced upon his death. And in the midst of great tumult and confusion, fear and trembling fell upon them, so that there was no man that dared to face his neighbor; and they fled hither and thither. Then the children of Israel pursued them, and slew them with great slaughter; and the inhabitants of Bethulia fell upon the camp of Asshur, and spoiled them, and were greatly enriched.

Then Joakim (or Seraiah) the high priest, and the elders of Jerusalem came to behold the good things that God hath shewed Israel; and to see Judith, and salute her. So they came to her, and blessed her with one accord, and said: Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation; thou hast done all these things by thine hand; thou hast done much good to Israel, and God is pleased therewith; blessed be thou of the Almighty Lord for evermore. And all the people said, So be it! And the people spoiled the camp of the armies of Holofernes, the captain of the hosts of king Nebuchadnezzar, the king of the organized world of that time. And they gave unto Judith the tent and all the belongings of Holofernes; and she took the stuff and laid it on her mule, and made ready her carts, and filled them up.

After this, all the women of Bethulia ran together to see her, and blessed her, and danced before her; and she took olive branches in her hand, and gave them to the women also; and they put a garland of olive upon her and her maid; and she went before the people in dance, leading all the women. And the men of Bethulia also followed in their armour with garlands, and with songs of praise and victory. Then Judith began to sing this psalm of praise unto the Lord God of Israel, and the people began to repeat after her:

> Begin unto my God with timbrels, sing unto my Lord with cymbals; tune unto him a new psalm; exalt him, and call upon his name. For God breaketh the battles; for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me. Assur (Asshur) came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stopped the torrents, and their horsemen have covered the hills.
>
> He (Holofernes) bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking child against the ground, and make mine infant as a prey, and my virgins as a spoil. But the Almighty Lord hath disappointed them by the hand of a woman. For the mighty one did not fall by the sword, nor by the young men, nor did the sons of the giants set upon him, but Judith the daughter of Merari weakened him with the beauty of her countenance. For she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel; and she anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him. Her sandals ravished his eyes, her beauty took his mind captive, and the hatchet passed through his neck.
>
> The Persians quaked at her boldness, and the Medes were daunted at her hardiness. Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished; they lifted up their voices, but they were overtaken. The sons of the damsels have pierced them through, and wounded them as fugitives' children; they perished by the battle of the Lord. Yea, I'll sing unto the Lord a new song; O Lord, thou art great and glorious, wonderful in strength, and invincible. Let all creatures serve thee; for thou spakest, and they were made; thou didst send forth thine Spirit, and it created them; and there is none that can resist thy Word. For the mountains shall be moved from their foundations with the waters; the rocks shall melt as wax at thy presence; yet thou art merciful to those that fear thee. For all sacrifice is too little for

a sweet savor unto thee; and all the fat is not sufficient for thy burnt offering; but one that feareth the Lord is great at all times.

Woe to the nations that rise up against my kindred! The Lord Almighty will take vengeance of them in the day of judgement, in putting fire and worms in their flesh; and they shall feel them, and weep forever.

Now, as soon as they all entered Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts. Judith also dedicated all the stuff of Holofernes, including his canopy, unto the Lord. So the people continued feasting in Jerusalem before the temple of the Lord, in the courtyard. Then they all returned to their places of dwellings, and Judith returned to Bethulia, and remained there. And in her own time she was honored throughout the land. Many desired her, and proposed to marry her; but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered unto his people. But she increased more and more in honor, and waxed old in her husband's house, being an hundred and five years old; and made her maid free.

So Judith died in Bethulia, and they buried her in the cave of her husband Manasses. And all the house of Israel lamented her seven days; and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were nearest of her kindred. And there was none that made the children of Israel any more afraid in all the days of Judith, nor a long time after her death.

Now this incidence of Holofernes death by the woman of the Hebrews caused a great shame in the house of Nebuchadnezzar king of the Assyrians and the Babylonians. And although the host of Nebuchadnezzar had pitched against Jerusalem on the tenth day of the tenth month, in the ninth year of his reign (10 Tebeth, 617 B.C.); and built shelters and fortresses round about; the city was not besieged until the eleventh year of Zedekiah king of Judah. On the ninth day of the fourth month (9 Tammuz, 607 B.C.) famine prevailed in the city, and there was no bread for the people of the land. And the city was penetrated (broken up), and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden; and Zedekiah fled toward the plain. And the armies of the Chaldees pursued after Zedekiah, and overtook him in the plains of Jericho; and his men of war fled from him. So they took the king of Judah, and brought him to the king of Babylon to Riblah, and they gave judgement upon him; for they were wroth of the shame caused by the Hebrews. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

On the seventh day of the fifth month, in the nineteenth year of king Nebuchadnezzar (7 Ab, 607 B.C.), Nebuchadnezzar's captain of the guard Nebuzar-adan came unto Jerusalem; and he burnt the house of the

Lord, and the king's house, every great man's house, and all the dwelling places of Jerusalem. And the army of the Chaldees brake down the walls of Jerusalem round about. And the remnant of the multitude did Nebuzar-adan carry away with him, along with all the brass, and silver, and utensils, and all that they possessed. And Nebuzar-adan took Seraiah (or Joakim) the chief priest, and Zephaniah the second priest, and three keepers of the door; then he searched throughout the city, and found a eunuch who had charge of the men of war; and seven of the king's counsellors; and the head scribe of the host, and sixty men of the people of the land.

Then Nebuzar-adan brought them to the king of Babylon, who was at this time at Riblah. And the king smote them, and put them to death in Riblah, in the land of Hamath. Thus Judah was taken captive. All together they had taken captive four thousand and six hundred souls, in this manner; although others had been taken at the time of Jehoiakim king of Judah, along with Daniel, Hananiah, Mishael, and Azariah, to serve in the king's court, between 628 and 618 B.C.:

In his seventh year (617 B.C.) Nebuchadnezzar carried away of the Jews;	3,023
in his eighteenth year (607 B.C.) Nebuchadnezzar carried away;	832
in his twenty-third year (602 B.C.) Nebuzar-adan carried away;	745
	4,600

Now during this time Jeremiah was the prophet of Judah; who was working on the compilation of the histories of both Judah and Israel, from where Samuel had left off. Jeremiah's prophetic service began in the thirteenth year of Josiah son of Amon the king of Judah, in 647 B.C. and lasted until the fifth month of 607 B.C., when Jerusalem was burnt by Nebuzar-adan on 7 Ab, 607 B.C. Jeremiah was the son of Hilkiah, of the priests that dwelt in Anathoth, in the land of Benjamin.

And the Lord appeared unto Jeremiah, and said: Before I formed thee in the belly, I knew thee; before thou camest forth out of the womb, I sanctified thee, and ordained thee a prophet unto the nations. Then said Jeremiah, Ah, Lord God! behold, I cannot speak, for I am a child. But the Lord said unto him, Say not, I am a child! For thou shalt go to all that I shall send thee; and whatsoever I command thou shalt speak; be not afraid of their faces; for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched his mouth, and said, Behold I have put my words in thy mouth. Behold, this day I have set thee over the nations, and over the kingdoms; to root out, and to pull down, and to destroy, and to throw down, to build and to plant. And the Lord said unto Jeremiah, What seest thou? And he replied, I see a rod of an almond tree. Then the Lord said, Thou hast seen well, for I will hasten my word to perform it. The words of the Lord came to him the second time, What seest thou? And Jeremiah replied, I see a boiling pot,

From the time the nation of Israel was divided into the northern ten-tribe kingdom of Israel and the southern two-tribe kingdom of Judah and Benjamin, circa 997 B.C., until the desolation of Jerusalem and Judah by Nebuchadnezzar king of Babylonia and Assyria, circa 607 B.C.; twenty kings had reigned over Judah, and nineteen over Israel. These are their names, and periods of their reigns, rounded off to the nearest year in the Gregorian calendar; and also the names of known prophets who ministered to these kings:

Period of Reign	Kings of Judah (Capital at Jerusalem)	Prophets of Judah
997-980 B.C.	**Rehoboam** (17) (crowned at Shechem; in his fifth year Shishak king of Egypt took away the treasures of Judah)	Shemaiah, Iddo
980-977	**Abijah or Abijam** (3)	
977-937	**Asa** (41)	Azariah, Hanani,
937-913	**Jehoshaphat** (25) (coregent from 937-934; crowned in 934)	Jehu son of Hanani, Eliezer, Jahaziel, Elijah
913-905	**Jehoram or Joram** (8)	
905-904	**Ahaziah** (1) (coregent from 907-905; crowned in 905)	
904-898	**Athaliah** (6)	
898-858	**Jehoash or Joash** (40) (coregent from 898-895; crowned in 895)	Zechariah
857-829	**Amaziah** (29)	Zechariah
829-777	**Uzziah or Azariah** (52) (coregent from 829-817; crowned in 817)	Zechariah, Amos, Hosea, Isaiah
777-762	**Jotham** (16)	Hosea, Micah, Isaiah
762-746	**Ahaz** (16) (coregent from 762-759; crowned in 759)	Hosea, Micah, Isaiah
745-716	**Hezekiah** (29)	Hosea, Micah, Isaiah
716-661	**Manasseh** (55)	
661-659	**Amon** (2)	
659-628	**Josiah** (31) (in 632 B.C. Nineveh, capital of Assyria, was destroyed)	Zephaniah, Nahum, Jeremiah, Huldah
628	**Jehoahaz** (3 months)	Habakkuk, Jeremiah
628-618	**Jehoiakim or Eliakim** (11)	Jeremiah
617	**Jehoiachin, Coniah, or Jeconiah** (3 months)	Jeremiah
617-607	**Zedekiah or Mattaniah** (11)	Jeremiah, Daniel, Ezekiel, Obadiah

(Jerusalem was besieged on Tammuz 9, 607 B.C.; and a month later, on Ab 10, Nebuzar-adan began the demolition, and burning of the temple and other buildings.)

Period of Reign	Kings of Israel (Capital at Samaria; otherwise, designated)	Prophets of Israel
997-976 B.C.	**Jeroboam** (22) (capital at Shechem)	Ahijah
976-975	**Nadab** (2) (capital at Shechem)	
975-952	**Baasha** (24) (capital at Tirzah)	Jehu son of Hanani
952-951	**Elah** (2)	
951	**Zimri** (7 days) (capital at Tirzah)	
951-940	**Omri** (12) (capital at Samaria) (unofficially ruled from 951-947; crowned in 947)	
940-919	**Ahab** (22)	Elijah, Micaiah son of Imlah
919-918	**Ahaziah** (2)	
917-905	**Joram or Jehoram** (12) (coregent from 917-911; crowned in 911)	Elisha
904-876	**Jehu** (28)	Elisha
876-859	**Jehoahaz** (17)	Elisha
859-843	**Joash or Jehoash** (16)	Elisha
843-802	**Jeroboam II** (41)	Jonah, Hosea, Amos
802-792	**Zachariah** (6 months) (coregent from 802-792; crowned in 792)	
791	**Shallum** (1 month)	
791-781	**Menahem** (10)	
780-778	**Pekahiah** (2)	Oded
778-758	**Pekah** (20)	
758-740	**Hoshea** (9) (coregent from 758-748; crowned in 748)	

(Shalmaneser V besieged Samaria, and took Israel into captivity, in 740 B.C.)

and the face thereof toward the north. Then the Lord said unto him, Behold, out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdom of the north, and gather them together in one place of assembly; and they shall come, and set every one his throne at the entrance gates of Jerusalem, against the walls thereof, and against all the cities of Judah. And I will utter my judgements against them touching all their wickedness; who have forsaken me, and are now dead in the Spirit, and are fallen to the ground.

Therefore, thou Jeremiah gird up thy loins, and arise, and speak unto them all that I command thee; be not dismayed at their faces, lest thou be confounded before them. For, behold, I have made thee this day a fortified city, and an iron pillar, and brazen walls against the whole land; against the kings of Judah, and their princes; against the priests thereof, and against all the people of the land. Although they shall fight against thee, they shall not prevail against thee; for I am with thee, to deliver thee, saith the Lord.

Jeremiah prophecied, along with other prophets before him, until the fall of Jerusalem in 607 B.C. The lamentations of Jeremiah describe the conditions of the holy city, after the burning of the house of the Lord by Nebuzar-adan, captain of the guard of Nebuchadnezzar king of the Assyrians and the Babylonians. These are the words of Jeremiah the prophet, who began his service in the thirteenth year of king Josiah of Judah, or in 647 B.C., to warn the southern kingdom of Judah of her impending destruction. In 625 B.C. Jeremiah was commanded by the Lord to write down all the things which have been revealed unto him, and all that which he hath seen; from the time of Josiah until the time of Jehoiakim (or Eliakim). And he continued to perform the Lord's work until the eleventh year of the reign of Zedekiah; when Jerusalem was burned by Nebuzar-adan in 607 B.C. The Lord also gave Jeremiah a secretary, namely Baruch son of Nerias, who continued his work, and kept the history of Israel, even when he was taken to dwell in Babylon, among other people of the court of Nebuchadnezzar. Now the Lamentations and Words of Jeremiah are abridged herewith. While the Lamentations were written after the fall of Jerusalem in 607 B.C., the Words of Jeremiah include the conditions of the Jews, his prophecies and exhortations, going back forty years, to 647 B.C.

THE LAMENTATIONS OF JEREMIAH

(Prophet of the Lord during the reigns of Josiah, 659-628 B.C., Jehoahaz and Jehoiakim, 628-618 B.C., Jehoiachin and Zedekiah, 617-607 B.C., kings of Judah.)

How doth the city sit solitary, that was full of people! How is she become as a widow! She that was great among the nations, and princes among the provinces, how is she become a tributary! She weepeth sore in the night, her tears on her cheek; among all her lovers she hath none to comfort her; all her friends have dealt treacherously with her, they are become her enemies. Judah is gone into captivity because of affliction, and great servitude. She dwelleth among the heathen, and findeth no rest; all her persecutors overtook her between the straits.

The ways of Zion do mourn, because none come to the solemn feasts; all her gates are desolate; her priests sigh, and her virgins are afflicted, and she is in bitterness.

Her adversaries rule, and her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions; her children are gone into captivity before the enemy. And from the daughter of Zion all her beauty is departed; her princes have become like harts that find no pasture, nor have strength before the pursuer. Jerusalem dwelt in the past, and remembered the pleasant things of the days of old, in her afflictions and miseries; and when her people fell into the hand of the enemy, none did help her; and the adversary saw her, and mocked at her sabbaths. Jerusalem hath sinned, therefore she is removed, and chastened. All that honored her now despise her; because they have seen her nakedness; yea, she sigheth, and turneth backward with shame and guilt.

Her filthiness is in her skirts, she remembers not her last end; therefore she descended to the lowest regions slowly and wonderfully; she had no comforter. O Lord, behold my affliction, for the enemy hath glorified himself, unto the magnification of wickedness and evil. For the adversary hath spread out his hand upon all her pleasant things; for now the heathen hath entered the sanctuary; whom thou didst command that they should not enter into the congregation of Israel; has trespassed to pollute and defile thy holy house. All her people that are left in the city sigh, and seek bread; they have traded their pleasant things for meat, to relieve the pangs of hunger. Behold, O Lord, and consider my affliction, for I am become vile.

How hath the Lord covered the daughter of Zion with a cloud in his anger; and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! The Lord hath swallowed up the habitations of Jacob, and hath not pitied; he hath thrown down in his wrath the strongholds of the daughter of Judah; he hath brought them down to the ground, and polluted the kingdom and the princes thereof. He hath cut off in his fierce anger all the horns of Israel; he hath drawn back his right hand from before the enemy, and burned against Jacob like a flaming fire, which devoureth round about. He hath bent his bow like an enemy; he stood with his right hand as an adversary; and slew that were pleasant to the eye in the dwelling of the daughter of Zion, and poured out his fury like fire.

The Lord hath swallowed up Israel, and all her palaces, as an enemy; and hath destroyed their strongholds; and hath increased mourning and lamentation in the daughter of Judah. And he hath violently taken away his tabernacle, as if it were a garden; he hath destroyed his places of assembly; the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in his wrath and fury the king and the priest. The Lord hath cast off his altar, and abhorred his sanctuary; he hath given into the hand of the enemy the wall of her palaces; and they have entered the house of the Lord and polluted it; they have made noise in the house of the Lord, as in the day of a solemn

feast. The Lord hath purposed to destroy the wall of the daughter of Zion; he hath stretched out a line, and hath not withdrawn his hand from destroying; therefore he made the rampart and the wall to lament, they languished together.

Her gates are sunk into the ground; he hath destroyed and broken her bars; her kings and princes and the wisest of the ancients are among the Gentiles; the law is no more (in Jerusalem), and her prophets find no vision from the Lord. Her elders sit upon the ground, and keep silence; they have cast up dust upon their heads; they have girded themselves with sackcloth; the virgins of Jerusalem hang down their heads to the ground. Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city. They say to their mothers, Where is corn and wine? and pour out their soul into their mother's bosom.

What thing shall I take to witness for thee? What shall I compare thee with, that I may comfort thee, O virgin daughter of Zion? For thy breach is great like the sea; who can heal thee? Thy prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity; but have sought false burdens and causes for banishment. All that pass by clap their hands in amazement; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call the perfection of beauty; the joy of the whole earth? All thine enemies have opened their mouth against thee; they hiss and gnash the teeth; they say, We have swallowed her up; certainly this is the day that we looked for; we have found, we have seen it. The Lord hath done that which he had devised; he hath fulfilled his word; he hath thrown down, and hath not pitied; and he hath caused the enemy to rejoice over thee; he hath set up the horn of thine adversaries.

O wall of the daughter of Zion, let tears run down like a river, day and night; give thyself no rest; let not the apple of thine eye cease. Arise ye, cry out in the night; in the beginning of the watches pour out thine heart like water before the face of the Lord; lift up thine hands toward him for the life of thy young children, that faint for hunger in every street. Behold, O Lord, and consider to whom thou hast done this; shall the women eat their fruit, their fetus ~~of~~ a span long? Shall the priest and the prophet be slain in the sanctuary of the Lord? The young and the old lie on the ground in the streets; my virgins and my young men are fallen by the sword; thou hast slain them in the day of thy wrath, and pitied not. Thou hast called as in a solemn day my terrors round about, so that in the day of the Lord's anger none escaped nor remained; those that I have swaddled and brought up hath the enemy consumed.

I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought darkness, not light. Surely against me he is turned; his hand is turned against me all the day long. My flesh and my skin hath he made old, and hath broken my bones. He hath

compassed me with gall and travail. He hath set me in a dark place, as dead of old. He hath hedged me about, that I cannot get out; he hath made my yoke heavy. Also when I cry and shout, he shutteth out my prayer. He hath enclosed my ways with hewn stone, he hath made my paths crooked. He was unto me as a bear lying in wait, and as a lion in secret places. He hath turned aside my ways, and pulled me in pieces, and hath made me desolate. He hath bent his bow, and set me as a mark for the arrow. He hath caused the arrows of his quiver to enter into my reins.

I (Jeremiah) was a derision to my people, and their song all the day. He hath filled me with bitterness, and made me drunken with wormwood; he made me chew gravel stones, and covered me with ashes. And thou hast removed my soul far off from peace, and from prosperity. And I said, My strength and my hope is perished from the Lord; remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance; and I am humbled by it; this I recall to my mind, and it gives me hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning, great is thy faithfulness. The Lord is my portion, saith my Soul; therefore I will hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him.

It is good that a man should both hope and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth; for he sitteth alone and keepeth silence, because he hath borne it upon him; he putteth his mouth in the dust, if so be there may be hope; he giveth his cheek to him that smiteth him, his cup of reproach is filled to the brim. Behold, the Lord will not cast off for ever; but though he cause grief, yet he will have compassion according to the multitude of his mercies. For he doth not afflict without a cause, nor grieve the children of men. And to crush under his feet all the prisoners of the earth; to turn aside the right of a man before the face of the Most High; to subvert a man in his cause, the Lord approveth not.

Who is he that saith, and it cometh to pass, when the Lord commandeth it not? Out of the mouth of the Most High proceedeth not evil and good? Wherefore doth a living man complain to another for the punishment of his sins? Let us ~~search and~~ try our ways, and turn again to the Lord. Let us lift up our heart, and our hands unto the God in heaven. How is the gold become dim! How is the most fine gold changed! The stones of the sanctuary are scattered in the streets. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the Potter! Even the sea monsters draw out the breast; they give suck to their young ones; the daughter of my people is become cruel, like the ostriches in the wilderness. The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask for bread; and no man shares with them. They that did feed delicately are now desolate in the streets; they that were brought up in scarlet embrace dunghills. For

the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown in a moment, and none stayed her doom.

Her Nazarites were purer than snow, they were whiter than milk; they were more ruddy in body than rubies, their polishing was of sapphire; their appearance now is blacker than coal; they are not known in the streets; their skin cleaveth to their bones, it is withered, and their skeleton is become like a stick. They that be slain with the sword are better than they that be slain with hunger; for these pine away, stricken through for want of the fruits of the field. The hands of the unbelieving women have boiled their own children; they were their meat in the destruction of the daughter of my people. The Lord hath accomplished his fury; he hath poured out his fierce anger, and kindled a fire in Zion; and hath devoured the foundations thereof. The kings of the earth, and the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

For the sins of her prophets, and the iniquities of her priests, have shed the blood of the just and pious in their midst. They have wandered as blind men in the streets; they have polluted themselves with innocent blood and sin, so that men could not touch their garments. The men of God cried unto them, Depart ye; it is unclean; depart, depart, touch not. And when they fled away and wandered among the heathen, they said, behold, they shall no more sojourn there. Yea, the anger of the Lord hath divided them; he will no more regard them; they obeyed not the laws of the priesthood, nor did they favor their elders. Ignorance, lust, and greed overtook them; the consequence of their sins and transgressions destroyed them; and the face of the Lord is turned away from them. The breath of our nostrils, the anointed of the Lord, was taken in their pits; of whom it is written that, Under his shadow we shall live among the heathen.

Rejoice now, and be glad in your hearts, O daughter of Edom, that dwelleth in the land of Uz; for the cup also shall pass through unto thee; thou shalt be drunken with pride and vanity, and shalt make thyself naked; and he will visit thine iniquity and will discover thy sins which thou committeth in secret. Remember, O Lord, what is come upon us; consider and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers as widows.

The enemy hath taken our property and possessions; and selleth our water and wood for money. They persecute us as we labor, and have no rest. We have been bondmen to the Egyptians, and now to the Assyrians, to be satisfied with bread. Our fathers have sinned, and are not; and we have borne their iniquities. Servants have ruled over us, and there is none to deliver us out of their hand. Our skins are turned black like an oven, because of the terrible famine; and because of thy curse upon those who transgress thy laws, judgments, and statutes. The joy of our heart is departed, our dances and merrymaking is turned

into mourning. The crown is fallen from our head, woe unto us that we have sinned! For this our heart is faint, and our eyes dim. On the mountain of Zion, which is now desolate, the foxes walk upon it. But thou O Lord, remainest for ever; and thy throne from generation to generation. Wherefore dost thou forget us, and forsake us so long a time? Turn thou us unto thee, O Lord, and we shall be turned unto thee; renew our days of old; for thou hast utterly rejected us, and thou art very wroth against us.

WORDS OF JEREMIAH

(Prophet of the Lord, from the time of Josiah, 659 - 628 B.C., until Zedekiah, 617 - 607 B.C.; kings of Judah)

The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin; to whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign (647 B.C.). It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

The word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak; for I am a child. But the Lord said unto me, Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth, and said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen, for I will hasten my word to perform it. And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped

the idols of their own hands. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee; be not dismayed at their faces, lest thou be confounded before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land; against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee.

Moreover the word of the Lord came to me, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the firstfruits of his increase; all that devour him shall offend; evil shall come upon them, saith the Lord. Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel; thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. The priests said not, Where is the Lord? And they that handle the law knew me not; the pastors (shepherds) also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. Wherefore I will yet plead with you, saith the Lord, and with your children's children. For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? But my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this; and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters; and hewed them out cisterns, broken cisterns, that can hold no water.

Is Israel a servant? Is he a homeborn slave? Why is he spoiled? The young lions roared upon him, and yelled, and they made his land waste; his cities are burned without inhabitant. Also the children of Noph and Tahapanes have broken the crown of thy head. Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way? And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? Or what hast thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee. Know therefore and see that it is evil and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts.

For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot. Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God. How canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou hast done; thou art a swift dromedary traversing her ways; a wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? All they that seek her will not weary themselves; in her month they shall find her. Withhold thy foot from being unshod, and thy throat from thirst; but thou saidst, There is no hope; no, for I have loved strangers, and after them will I go. As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests and their prophets, saying to a stock (wood), Thou art my father; and to a stone, Thou hast brought me forth; for they have turned their backs unto me, and not their faces; but in the time of their trouble they will say, Arise, and save us. But where are thy gods that thou hast made thee? Let them arise, if they can save thee in the time of thy trouble; for according to the number of thy cities are thy gods, O Judah. Wherefore will ye plead with me? Ye all have transgressed against me, saith the Lord. In vain have I smitten your children; they received no correction; your own sword hath devoured your prophets, like a destroying lion.

O generation, see ye the word of the Lord. Have I been a wilderness unto Israel? A land of darkness? Wherefore say my people, We are lords; we will come no more unto thee? Doth a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number. Why trimmest thou thy way to seek love? Therefore hast thou also taught the wicked ones thy ways. Also in thy skirts is found the blood of the souls of the poor innocents; I have not found it by secret search, but upon all these. Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned. Why gaddest thou about so much to change thy way? Thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria. Yea, thou shalt go forth from him, and thine hands upon thine head; for the Lord hath rejected thy confidences, and thou shalt not prosper in them.

They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? Shall not that land be greatly polluted? But thou hast played the harlot with many lovers; yet return again to me, saith the Lord. Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the showers have been withholden, and there hath been no latter

rain; and thou hadst a whore's forehead, thou refusedst to be ashamed. Wilt thou not from this time cry unto me, My father, thou art the guide of my youth? Will he reserve his anger for ever? Will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest.

The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? She is gone up upon every high mountain and under every green tree, and there hath played the harlot. And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord. And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God; and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you shepherds according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil hearts. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call me, My father; and shalt not turn away from me. Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord. A voice was heard upon the high places, weeping and supplications of the children of Israel; for they have perverted their way, and they have forgotten the Lord their God. Return, ye backsliding children, and I will heal your backslidings. Say, We come unto thee; for thou art the Lord our God. Truly in vain is salvation hoped for from the hills, and from

the multitude of mountains; truly in the Lord our God is the salvation of Israel. For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters. We lie down in our shame, and our confusion covereth us; for we have sinned against the Lord our God, we and our fathers, from our youth even unto this day; and have not obeyed the voice of the Lord our God.

If thou wilt return, O Israel, saith the Lord, return unto me; and if thou wilt put away thine abominations out of my sight, then shalt thou not be removed. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings. Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land; cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities. Set up the standard toward Zion; retire, stay not; for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant. For this gird you with sackcloth, lament and howl; for the fierce anger of the Lord is not turned back from us. And it shall come to pass at that day, saith the Lord, that the heart of the king, and the heart of the princes shall fail, and the priests shall be astonished, and the prophets shall wonder.

Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul. At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, even a full wind from those places shall come unto me; now also will I give sentence against them. Behold, he shall come up as clouds, and his chariots shall be as a whirlwind; his horses are swifter than eagles. Woe unto us! For we are spoiled. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? For a voice declareth from Dan, and publisheth affliction from mount Ephraim. Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah. As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the Lord. Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart.

My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon

destruction is cried; for the whole land is spoiled; suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet? For my people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks; every city shall be forsaken, and not a man dwell therein. And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life. For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! For my soul is wearied because of murderers.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The Lord liveth; surely they swear falsely. O Lord, are not thine eyes upon the truth? Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these are poor; they are foolish; for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God; but these have altogether broken the yoke, and burst the bonds. Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities; every one that goeth out thence shall be torn in pieces; because their transgressions are many, and their backslidings are increased. How shall I pardon thee for this? Thy children have forsaken me, and sworn by them that are no gods; when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. They were as fed horses in the morning; every one neighed after his neighbor's wife. Shall I not visit for these things? saith the Lord; And shall not my soul be avenged on such a nation as this?

Go ye up upon her walls, and destroy; but make not a full end; take away her battlements, for they are not the Lord's. For the house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord. They have belied the Lord, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine; and the prophets shall become wind, and the word is not in them; thus shall it be done unto them. Wherefore thus saith the Lord, God of Hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord; it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver is as an open sepulchre, they are all mighty men. And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat. They shall eat up thy flocks and thine herds; they shall eat up thy vines and thy fig trees; they shall impoverish thy fenced cities, wherein thou trustedst, with the sword. Nevertheless in those days, saith the Lord, I will not make a full end with you.

And it shall come to pass, when ye shall say, Wherefore doeth the Lord our God all these things unto us? Then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours. Declare this in the house of Jacob, and publish it in Judah, saying, Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not. Fear ye not me? saith the Lord; Will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season; he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things; and your sins have withholden good things from you. For among my people are found the wicked; they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich. They are waxen fat, they shine; yea, they overpass the deeds of the wicked; they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord; shall not my soul be avenged on such a nation as this?

A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by means of their authority; and my people love to have it so; what will ye do in the end thereof?

O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign

of fire in Beth-haccerem; for evil appeareth out of the north, and great destruction. I have likened the daughter of Zion to a comely and delicate woman. The shepherds with their flocks shall come unto her; they shall pitch their tents against her round about; they shall feed every one in her place. Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day passeth away; for the shadows of the evening are stretched out. Arise, and let us go by night, and let us destroy her palaces. For thus hath the Lord of Hosts said, Hew ye down trees, and cast a mount against Jerusalem; this is the city to be visited; oppression in the midst of her. As a fountain casteth out her waters, so she casteth out her wickedness. Violence and spoil is heard in her; before me continually is grief and wounds. Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate forever, a land not inhabited.

Thus saith the Lord of Hosts, They shall thoroughly glean the remnant of Israel as a vine; turn back thine hand as a grapegatherer into the baskets. To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken; behold, the word of the Lord is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the Lord; I am weary with holding in. I will pour it out upon the children abroad, and upon the assembly of young men together; for even the husband with the wife shall be taken, the aged with him that is pregnant. And their houses shall be given unto others, with their fields and wives together; for I will stretch out my hand upon the inhabitants of the land, saith the Lord. For from the least of them even unto the greatest, every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of my people slightly, saying, Peace, peace, when there is no peace. Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall, at the time that I visit them they shall be cast down, saith the Lord. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths; where is the good way, walk therein; and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

Therefore hear, ye nations, and know O congregation, what is among them. Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto me. Therefore thus saith the Lord, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbor and his friend shall perish.

Thus saith the Lord, Behold, a people cometh from the north country; and a great nation shall be raised from the sides of the earth. They

shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion. We have heard the fame thereof; our hands wax feeble; anguish hath taken hold of us, and pain, as of a woman in travail. Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side. O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes; make thee mourning, as for an only son, most bitter lamentation; for the spoiler shall suddenly come upon us. I have set thee for a tower and a fortress among my people, that thou mayest know and try their way. They are all grievous revolters walking with slanders; they are brass and iron; they are all corrupters. The bellows are burned, the lead is consumed of the fire; the founder melteth in vain; for the wicked are not plucked away. Reprobate silver shall men call them, because the Lord hath rejected them.

The word that came to Jeremiah from the Lord, saying: Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of Hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord! For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim. Therefore pray not thou for this people, neither lift up cry nor prayer for them; neither make intercession to me, for I will not hear thee. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may

provoke me to anger. Do they provoke me to anger? saith the Lord; Do they not provoke themselves to the confusion of their own faces? Therefore thus saith the Lord God; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

Thus saith the Lord of Hosts, the God of Israel, Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices; but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets; daily rising up early and sending them; yet they hearkened not unto me, nor inclined their ear, but hardened their neck; they did worse than their fathers. Therefore thou shalt speak all these words unto them, but they will not hearken to thee; thou shalt also call unto them, but they will not answer thee. But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction; truth is perished, and is cut off from their mouth.

Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath. For the children of Judah have done evil in my sight, saith the Lord; they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter; for they shall bury in Tophet, till there be no place. And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride; for the land shall be desolate.

At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves. And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped; they shall not be gathered, nor be buried; they shall be for dung upon the face of the

earth. And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of Hosts.

Moreover thou shalt say unto them, Thus saith the Lord, Shall they fall, and not arise? Shall he turn away, and not return? Why then is this people of Jerusalem slidden back by a perpetual backsliding? They hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright; no man repented of his wickedness, and said, What have I done? Every one turned to his course, as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them? Therefore will I have their wives unto others, and their fields to them that shall inherit them; for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush; therefore shall they fall among them that fall; in the time of their visitation they shall be cast down, saith the Lord.

I will surely consume them, saith the Lord; There shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them. Why do we sit still? Assemble yourselves, and let us enter into the defenced (fortified) cities, and let us be silent there; for the Lord our God hath put us to silence, and given us water of gall to drink, because we have sinned against the Lord. We looked for peace, but no good came; and for a time of health, and behold trouble! The snorting of his horses was heard from Dan. The whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. For, behold, I will send serpents, cockatrices, among ~~you~~, which will not be charmed, and they shall bite you, saith the Lord. I would comfort myself against sorrow, my heart is faint in me. Behold the voice of the cry of the daughter of my people because of them that dwell in a far country, Is not the Lord in Zion? Is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities? The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt; I am gloomy; astonishment hath taken hold on me. Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?

Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my

people! Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! For they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies; they are not valiant for the truth upon the earth, for they proceed from evil to evil; and they know not me, saith the Lord. Take ye heed every one of his neighbor, and trust ye not in any brother; for every brother will utterly supplant, and every neighbor will walk with slanders. And they will deceive every one his neighbor, and will not speak the truth; they have taught their tongue to speak lies, and weary themselves to commit iniquity. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the Lord. Therefore thus saith the Lord of Hosts, Behold, I will melt them, and try (test) them; for how shall I do for the daughter of my people? Their tongue is as an arrow shot out, it speaketh deceit; one speaketh peaceably to his neighbor with his mouth, but in heart he layeth his wait. Shall I not visit them for these things? saith the Lord; Shall not my soul be avenged on such a nation as this? For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation; because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beasts are fled; they are gone. And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without inhabitant.

Who is the wise man, that may understand this, and to whom the mouth of the Lord hath spoken, that he may declare it; for what land perisheth and is burned up like a wilderness, that none passeth through? And the Lord saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; but have walked after the imagination of their own heart and after Baalim, which their fathers taught them, therefore thus saith the Lord of Hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. I will scatter them also among the heathen, whom neither they nor their fathers have known; and I will send a sword after them, till I have consumed them. Thus saith the Lord of Hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come. And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. For a voice of wailing is heard out of Zion, How are we spoiled! We are greatly confounded, because we have forsaken the land, because our dwellings have cast us out.

Yet hear the word of the Lord, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbor lamentation. For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets. Speak, thus saith the Lord, Even the carcases of men shall fall as dung upon the open field, and as the

handful after the harvestman, and none shall gather them. Thus saith the Lord, Let not the wise glory in his wisdom, neither let the mighty glory in his might, let not the rich glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord.

Behold, the days come, saith the Lord, that I will punish all the circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness; for all these nations are uncircumcised in the body; and all the house of Israel are uncircumcised in the heart.

Hear ye the word which the Lord speaketh unto you, O house of Israel; thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. The customs of the people are vain, as one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck the wood with silver and with gold; they fasten it with nails and with hammers, that it move not. The upright are as the palm tree, that speak not; they must needs be borne, because they cannot move. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.

Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might. Who would not fear thee, O King of nations? For to thee doth it appertain; forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee. But they are altogether brutish and foolish; the stock is a doctrine of vanities. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and handiwork of the founder; blue and purple is their clothing, the work of cunning men. But the Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom; and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish in his knowledge, every founder is confounded by the graven image; for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors; in the time of their visitation they shall perish. The portion of Jacob is not like them; for he is the former of all things; and Israel is the rod of his inheritance; the Lord of Hosts is his name.

Gather up thy wares out of the land, O inhabitant of the fortress. For thus saith the Lord, Behold, I will sling out the inhabitants of the land, and will distress them, that they may know it to be so. Woe

is me for my hurt! My wound is grievous; but I (Jeremiah) said, Truly this is a grief, and I must bear it. My tabernacle is spoiled, and all my cords are broken. My children are gone forth of me, and they are not; there is none to stretch forth my tent any more, and to set up my curtains. For the shepherds are become brutish, and have not sought the Lord; therefore they shall not prosper, and all their flocks shall be scattered. Behold, the noise of the bruit is come, and a great commotion out of the north country, and from the east, to make the cities of Judah desolate, a den of jackals. O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Pour out thy fury upon the heathen that know thee not; and upon the families that call not on thy name, but despise thee; for they have eaten up Jacob, and devour him, and consumed him, and have made his habitation a ruin.

The word that came to Jeremiah, from the Lord, saying, Hear ye the words of this covenant, and speak unto the men of Judah,and to the inhabitants of Jerusalem. And say thou unto them, Thus saith the Lord God of Israel; Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt; from the iron furnace, saying, Obey my voice, and do according to all which I command you; so shall ye be my people, and I will be your God; that I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I (Jeremiah), So be it, O Lord. Then the Lord said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the ignorance of their evil heart; therefore I will bring upon them all the words of this covenant, which I commanded them to do, but they did them not. And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them; the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense; but they shall not save them at all in the time of their trouble. For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal. Therefore pray not thou for this people, neither lift up

a cry or prayer for them; for I will not hear them in the time that they cry unto me for their trouble. What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? When thou doest evil, then thou rejoicest. The Lord called thy name, A green olive tree, fair, and of goodly fruit; with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. For the Lord of Hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger, in offering incense unto Baal.

And the Lord hath given me (Jeremiah) knowledge of it, and I know it; then thou shewedst me their doings. But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof; and let us cut him off from the land of the living, that his name may be no more remembered. But, O Lord of Hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them; for unto thee have I revealed my cause. And thus saith the Lord of the men of Anathoth, that seek thy life, saying Prophesy not in the name of the Lord, that thou die not by our hand. Therefore thus saith the Lord of Hosts, Behold, I will punish them; the young men shall die by the sword; their sons and their daughters shall die by famine; and there shall be no remnant of them; for I will bring evil upon the men of Anathoth, even the year of their visitation.

Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments; Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root; they grow, yea, they bring forth fruit; thou art near in their mouth, and far from their reins. But thou, O Lord, knowest me; thou hast seen me, and tried mine heart toward thee; pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? The beasts are consumed, and the birds; because they said, He shall not see our last end. If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, thou trustedst, then how wilt thou do in the swelling of Jordan? For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee; believe them not, though they speak fair words unto thee.

I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies. Mine heritage is unto me as a lion in the forest; it crieth out against me; therefore have I hated it. Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour. Many false prophets have destroyed my vineyard; they have trodden my portion under foot, they have made my

pleasant portion a desolate wilderness. They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart. The spoilers are come upon all high places through the wilderness; for the sword of the Lord shall devour from the one end of the land even to the other; no flesh shall have peace. They have sown wheat, but shall reap thorns; they have put themselves to pain, but shall not profit; and they shall be ashamed of their revenues because of the fierce anger of the Lord.

And thus saith the Lord against all evil neighbors, that touch the inheritance which I have caused my people Israel to inherit. Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out I will return, and have compassion on them; and will bring them again, every man to his heritage, and every man to his land, who is willing to return. And it shall come to pass, if they will diligently learn my ways, to live by my name, then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord.

Thus said the Lord unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. So I got a girdle according to the word of the Lord, and put it on my loins. And the word of the Lord came unto me the second time, saying, Take the girdle that thou hast got, which is upon thy loins; and arise, go to Euphrates, and hide it there in a hole of the rock. So I went, and hid it by Euphrates, as the Lord commanded me. And it came to pass after many days, that the Lord said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and behold, the girdle was marred, it was profitable for nothing. Then the word of the Lord came unto me, saying, Thus saith the Lord, After this manner will I mar the pride of Judah, and the great pride of Jerusalem. This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and for a glory; but they would not hear. Therefore thou shalt speak unto them this word; Thus saith the Lord God of Israel, Every bottle shall be filled with wine; and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine? Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne; and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. And I will dash them one against another, even the fathers and the sons together, saith the Lord; I will not pity, nor spare, nor have mercy, but destroy them.

Hear ye, and give ear; be not proud; for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive. Say unto the king and to the queen, Humble yourselves, sit down; for your principalities shall come down, even the crown of your glory. The cities of the south shall be shut up, and none shall open them; Judah shall be carried away captive all of it, it shall be wholly carried away captive. Lift up your eyes, and behold them that come from the north; where is the flock that was given thee, thy beautiful flock? What wilt thou say when he shall punish thee? For thou hast taught them to be captains, and as chief over thee; shall not sorrows take thee, as a woman in travail?

And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare. As the Ethiopian changes his skin, or the leopard his spots; so ye also do good, that are accustomed to do evil. Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness. This is thy lot, the portion of thy measure from me, saith the Lord; because thou hast forgotten me, and trusted in falsehood. Therefore will I discover thy skirts upon thy face, that thy shame may appear. I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom; and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! Wilt thou not be made clean? When shall it once be?

The word of the Lord that came to Jeremiah concerning the dearth. Judah mourneth, and the gates thereof languish; they are dejected unto the ground; and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters; they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads. Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads. Yea, the hind also calved in the field, and forsook it, because there was no grass. And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass.

O Lord, though our iniquities testify against us, be thou merciful for thy name's sake; for our backslidings are many, we have sinned against thee. O the hope of Israel, the Savior, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man astonished, as a mighty man that cannot save? Yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not.

Thus saith the Lord unto this people, Thus have they loved to wander in disbelief; they have not refrained their feet, therefore the Lord doth not accept them; he will now remember their iniquity, and visit

their sins. Then said the Lord unto me (Jeremiah), Pray not for this people for their good; for when they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence.

Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the Lord said unto me, The prophets prophesy lies in my name. I sent them not, neither have I commanded them, neither spake unto them; they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not; yet they say, Sword and famine shall not be in this land; by sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword. And they shall have none to bury them, their wives, their sons, nor their daughters; for I will pour their wickedness upon them.

Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease; for the virgin daughter of my people is broken with a great breach, with a very grievous blow. If I go forth into the field, then behold the slain with the sword! And if I enter into the city, then behold them that are sick with famine! Yea, both the prophet and the priest go about into a land that they know not. Hast thou utterly rejected Judah? Hath thy soul lothed Zion? Why hast thou smitten us, and there is no healing for us? We looked for peace, and there is no good; and for the time of healing, and behold trouble! We acknowledge, O Lord, our wickedness, and the iniquity of our fathers; for we have sinned against thee. Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory; break not thy covenant with us. Are there any among the vanities (idols) of the Gentiles that can cause rain? Or can the heavens give showers? Art not thou he, O Lord our God? Therefore we will wait upon thee; for thou hast made all these things.

Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight, and let them go forth. And it shall come to pass, if they say unto thee, Whither shall we go forth? Then thou shalt tell them, Thus saith the Lord; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. And I will appoint over them four kinds, saith the Lord: the sword to slay, the dogs to tear, the fowls of the heaven, and the beasts of the earth, to devour and destroy. And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem. For who shall have pity upon thee, O Jerusalem? Or who shall bemoan thee? Or who shall go aside to ask how thou doest? Thou hast forsaken me, saith the Lord, thou art gone

backward; therefore will I stretch out my hand against thee, and destroy thee; I am weary with vexation. And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people, since they return not from their ways. Their widows are increased to me above the sand of the seas. I have brought upon them against the mother of the young men a spoiler at noonday; I have caused him to fall upon it suddenly, and terrors upon the city. She that hath borne seven languisheth; she hath given up the ghost; her sun is gone down while it was yet day; she hath been ashamed and confounded; and the residue of them will I deliver to the sword before their enemies, saith the Lord.

Woe is me, my mother, that thou hast borne me (Jeremiah) a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me. The Lord said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction. Shall iron break the northern iron and the steel? Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, even in all thy borders. And I will make thee to pass with thine enemies into a land which thou knowest not; for a fire is kindled in mine anger, which shall burn upon you.

O Lord, thou knowest; remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering; know that for thy sake I have suffered rebuke. Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord, God of Hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand, for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? Wilt thou be altogether unto me as a liar, and as waters that fail?

Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me. And if thou take forth the precious from the vile, thou shalt be as my mouth; let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

The word of the Lord came also unto me saying, Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place. For thus saith the Lord concerning the sons and the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; They shall die of grievous deaths, they shall not be lamented, neither shall they be buried; but they shall be as dung upon the face of the earth, and they shall be consumed by the sword, and by famine; and their carcases shall

be meat for the fowls of heaven, and for the beasts of the earth. For thus saith the Lord, Enter not into the house of mourning, neither go to lament nor bemoan them; for I have taken away my peace from this people, saith the Lord, even lovingkindness and mercies. Both the great and the small shall die in this land; they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them. Neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother. Thou shalt not also go into the house of feasting, to sit with them to eat and to drink. For thus saith the Lord of Hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? Or what is our iniquity? Or what is our sin that we have committed against the Lord our God? Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord; and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law. And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me. Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and he will bring them again into their land that he gave unto their fathers.

Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things. O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The Lord.

The sin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the table of their heart, and upon the horns of your altars; whilst their children remember their altars and their groves by the green trees upon the high hills. O my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders. And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not; for ye have kindled a fire in mine anger, which shall burn for ever.

Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm and whose heart departeth from the Lord. For he shall be like the juniper tree in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and barren land.

Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not worry in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all, and desperately wicked; who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

A glorious high throne from the beginning is the place of our sanctuary. O Lord, the hope of Israel, all that forsake thee shall be ashamed; and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved, for thou art my praise.

Behold, they say unto me, Where is the word of the Lord? Let it come now. As for me, I have not hastened from being a pastor to follow thee; neither have I desired the woeful day; thou knowest, that which came out of my lips was right before thee. Be not a terror unto me; thou art my hope in the day of evil. Let them be confounded that persecute me, but let not me be confounded. Let them be dismayed, but let not me be dismayed; bring upon them the day of evil, and destroy them with double destruction.

Thus said the Lord unto me (Jeremiah), Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates; thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither

do ye any work, but hallow ye the sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south; bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house; and behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it. If that nation, against whom I have pronounced, turn from their evil, I will forfeit the judgment that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will forsake of the good, wherewith I said I would benefit them.

Now therefore, go, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord; Behold, I frame evil against you, and devise a device against you; return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord, Ask ye now among the heathen, who hath heard such things; the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? Or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths; to walk in paths, in a way not cast up; to make their land desolate, and a perpetual hissing; every one that passeth thereby shall

be astonished, and wag his head. I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words. Give heed to me, O Lord, and hearken to the voice of them that contend with me. Shall evil be recompensed for good? For they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them. Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle. Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them; for they have digged a pit to take me, and hid snares for my feet. Yet, Lord, thou knowest all their counsel against me to slay me; forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger.

Thus saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests, and go forth unto the valley of the son of Hinnom, which is by the entry of the east gate; and proclaim there the words that I shall tell thee, and say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem. Thus saith the Lord of Hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle, because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah; and have filled this place with the blood of innocents. They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind. Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives. And their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters; and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. Then shalt thou break the bottle in the sight of the men that go with thee; and shalt say unto them, Thus saith the Lord of Hosts; Even so will I break this people and this city, as

one breaketh a potter's vessel, that cannot be made whole again; and they shall bury them in Tophet, till there be no place to bury. Thus will I do unto this place, saith the Lord; and to the inhabitants thereof, and even make this city as Tophet; and the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet; because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

Then came Jeremiah from Tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house; and said to all the people, Thus saith the Lord of Hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the judgments that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

Now Pashur the son of Immer the priest, who was also chief governor in the house of the Lord, heard that Jeremiah prophesied these things. Then Pashur smote Jeremiah the prophet; and put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord. And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The Lord hath not called thy name Pashur, but Magor-missabib. For thus saith the Lord, Behold, I will make thee a terror to thyself, and to all thy friends. And they shall fall by the sword of their enemies, and thine eyes shall behold it. And I will give all Judah into the hand of the king of Babylon; and he shall carry them captive into Babylon. Moreover I will deliver all the strength of this city; and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. And thou, Pashur, and all that dwell in thine house shall go into captivity; and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there; thou, and all thy friends, to whom thou hast prophecied lies.

O Lord, thou hast persuaded me, and I was persuaded; thou art stronger than I, and hast prevailed; I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. But the Lord is with me as a mighty terrible one; therefore my persecutors shall stumble, and they shall not prevail; they shall be greatly ashamed; for they shall not prosper; their everlasting confusion shall never cease. But, O Lord of Hosts, that triest the righteous, and seest the reins and

the heart, let me see thy vengeance on them; for unto thee have I opened my cause. Sing unto the Lord, praise ye the Lord; for he hath delivered the soul of the poor from the hand of evildoers.

Cursed be the day wherein I was born; let not the day wherein my mother bare me be blessed. Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad. And let that man be as the cities which the Lord overthrew, and repented not; and let him hear the cry in the morning, and the shouting at noontide, because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great. Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

The word which came unto Jeremiah from the Lord, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying, Enquire, I pray thee, of the Lord for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the Lord will deal with us according to all his wondrous works, that he may go up from us.

Then said Jeremiah unto them, Thus shall ye say to Zedekiah, Thus saith the Lord God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city. And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath. And I will smite the inhabitants of this city, both man and beast; they shall die of a great pestilence. And afterward, saith the Lord, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life; and he shall smite them with the edge of the sword; he shall not spare them, nor have mercy.

And unto this people thou shalt say, Thus saith the Lord; Behold, I set before you the way of life, and the way of death. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence; but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live; and his life shall be unto him for a prey. For I have set my face against this city for evil, and not for good, saith the Lord. It shall be given into the hand of the king of Babylon, and he shall burn it with fire. And touching the house of the king of Judah, say, Hear ye the word of the Lord; O house of David, thus saith the Lord, Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire; and burn that none can quench it, because of the evil of your doings. Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the Lord; which say, Who shall come down against

us? Or who shall enter into our habitations? But I will punish you according to the fruit of your doings, saith the Lord; and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

Thus saith the Lord, Go down to the house of the king of Judah, and speak there this word; and say, Hear the word of the Lord, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates; thus saith the Lord, Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David; riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation. For thus saith the Lord unto the king's house of Judah, Thou art Gilead unto me, and the head of Lebanon; yet surely I will make thee a wilderness, and cities which are not inhabited. And I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast them into the fire. And many nations shall pass by this city, and they shall say every man to his neighbor, Wherefore hath the Lord done thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the Lord their God; and worshipped other gods, and served them. Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth away, for he shall return no more, nor see his native country. For thus saith the Lord touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more. But he shall die in the place whither they have led him captive, and shall see this land no more.

Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is cieled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? Did not thy father eat ~~and~~ drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him; was not this to know me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood; and for oppression, and for violence, to do it. Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him nor his household, saying, Ah my brother! or, Ah sister! They shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages, for all thy lovers are destroyed. I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not my voice. The wind shall eat up all thy pastors, and thy lovers shall go into captivity; surely then shalt thou be ashamed and confounded for all thy wickedness. O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail! As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence. And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest; even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. But to the land whereunto they desire to return, thither shall they not return. Is this man Coniah a despised broken idol? Is he a vessel wherein is no pleasure? Wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD, OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither he had driven them. And they shall dwell in their own land.

Mine heart within me is broken because of the prophets; all my bones shake; I (Jeremiah) am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness. For the land is full of adulterers; of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their

course is evil, their force is not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord. Wherefore their way shall be unto them as slippery ways in the darkness; they shall be driven on, and fall therein; for I will bring evil upon them, even the year of their visitation, saith the Lord. And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. I have seen also in the prophets of Jerusalem an horrible thing; they commit adultery, and walk in lies; they strengthen also the hands of evildoers, that none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. Therefore thus saith the Lord of Hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall; for from the prophets of Jerusalem is profaneness gone forth into all the land. Thus saith the Lord of Hosts, Hearken not unto the words of the prophets that prophesy unto you, to make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. For who hath stood in the counsel of the Lord, and hath perceived and heard his word? Who hath marked his word, and heard it?

Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked. The anger of the Lord shall not subside, until he have executed, and till he have performed the thoughts of his heart; in the latter days ye shall consider it perfectly. I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like a fire? saith the Lord; And like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord; and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord.

And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the Lord? Thou shalt then say unto them, What burden? I will even forsake you, saith the Lord. And as for the prophet, and the priest, and the people, that shall say, The burden of the Lord, I will even punish that man and his house. Thus shall ye say every one to his neighbor, and every one to his brother, What hath the Lord answered? And, What hath the Lord spoken? And the burden of the Lord shall ye mention no more; for every man's word shall be his burden; for ye have perverted the words of the living God, of the Lord of Hosts, our God. Thus shalt thou say to the prophet, What hath the Lord answered thee? And, What hath the Lord spoken? But since ye say, The burden of the Lord; therefore thus saith the Lord; Because ye say this word, The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord; therefore, behold, I will utterly forget you, and I will forsake you, and the city that I gave you and your fathers; and cast you out of my presence; and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

The Lord shewed me (Jeremiah); and, behold, two baskets of figs were set before the temple of the Lord, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. One basket had very good figs, even like the figs that are first ripe; and the other basket had very naughty figs, which could not be eaten, they were so bad. Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil. Again the word of the Lord came unto me, saying; Thus saith the Lord, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring a remnant of them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them an heart to know me, that I am the Lord. And they shall be my people, and I will be their God; for they shall return unto me with their whole heart. And as the ~~evil figs~~ figs, which cannot be eaten, they are so evil; surely, thus saith the Lord, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt. And I will deliver them to be removed into all the kingdoms of the earth for their hurt; to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land that I gave unto them and to their fathers.

The word that came to Jeremiah concerning all the people of Judah between the fourth and fifth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon.

The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, From the thirteenth year of Josiah the son of Amon king of Judah (647 B.C.) even unto this day, that is the three and twentieth year (637 B.C.), the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever. And go not after other gods to serve them and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt. Therefore thus saith the Lord of Hosts; Because ye have not heard my words, behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant; and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it; even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also; and I will recompense them according to their deeds, and according to the works of their own hands.

For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me; namely, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation; an astonishment, an hissing, and a curse, as it is this day: Pharoah king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod; Edom, and Moab, and the children of Ammon; all the kings of Tyrus, and all the kings of Zidon, and the kings

of the isles which are beyond the sea; Dedan, and Tema, and Buz, and all that are in the utmost corners; all the kings of Arabia, and all the kings of the mingled people that dwell in the desert; all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach (Shishak) shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of Hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of Hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of Hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of Hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are determined; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard, for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord. He hath forsaken his covert, as the lion; for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the Lord, saying, Thus saith the Lord, Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house; all the words that I command thee to speak unto them, diminish not a word; if so be they will hearken, and turn every man from his evil way, that I may forsake the evil which I purpose to do unto them because of the evil of their doings. And thou shalt say unto them, Thus saith the Lord; If ye will not hearken to me, to walk in my law, which I have set before you; to hearken to the words of my servants the prophets, whom I sent unto you; both rising up early, and sending them, but ye have not hearkened;

therefore will I make this house like Shiloh; and will make this city a curse to all the nations of the earth. So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord.

Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die. Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord.

When the princes of Judah heard these things, they came up from the king's house unto the house of the Lord, and sat down in the entry of the new gate of the Lord's house. Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears. Then spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you. As for me, behold, I am in your hand; do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears. Then said the princes and all the people unto the priests and to the prophets; this man is not worthy to die, for he hath spoken to us in the name of the Lord our God.

Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of Hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him at all to death? Did he not fear the Lord, and besought the Lord, and the Lord foresook the evil which he had pronounced against them? Thus might we procure great evil against our souls. And there was also a man that prophesied in the name of the Lord, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah. And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death; but when Urijah heard it, he was afraid, and fled, and went into Egypt; and Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.

Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

In the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word unto Jeremiah from the Lord, saying,Thus saith the Lord to me; Make thee bonds and yokes, and put them upon thy neck. And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon; by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; and command them to say unto their masters, Thus saith the Lord of Hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon; that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon. For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein. I (Jeremiah) spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon? Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon; for they prophesy a lie unto you. For I have not sent them, saith the Lord, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you. Also I spake to the priests and to all this people, saying, Thus saith the Lord; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the Lord's house shall now shortly be brought again from Babylon; for they prophesy a lie unto you. Hearken not unto them; serve the king of Babylon, and live; wherefore should this city be laid waste? But if they be prophets, and if the word of the Lord be with them, let them now make intercession to the Lord of Hosts, that the vessels which are left in the house of the Lord, and in the house of the king of Judah,

From the time the nation of Israel was divided into the northern ten-tribe kingdom of Israel and the southern two-tribe kingdom of Judah and Benjamin, circa 997 B.C., until the desolation of Jerusalem and Judah by Nebuchadnezzar king of Babylonia and Assyria, circa 607 B.C.; twenty kings had reigned over Judah, and nineteen over Israel. These are their names, and periods of their reigns, rounded off to the nearest year in the Gregorian calendar; and also the names of known prophets who ministered to these kings:

Period of Reign	Kings of Judah (Capital at Jerusalem)	Prophets of Judah
997-980 B.C.	Rehoboam (17) (crowned at Shechem; in his fifth year Shishak king of Egypt took away the treasures of Judah)	Shemaiah, Iddo
980-977	Abijah or Abijam (3)	
977-937	Asa (41)	Azariah, Hanani,
937-913	Jehoshaphat (25) (coregent from 937-934; crowned in 934)	Jehu son of Hanani, Eliezer, Jahaziel, Elijah
913-905	Jehoram or Joram (8)	
905-904	Ahaziah (1) (coregent from 907-905; crowned in 905)	
904-898	Athaliah (6)	
898-858	Jehoash or Joash (40) (coregent from 898-895; crowned in 895)	Zechariah
857-829	Amaziah (29)	Zechariah
829-777	Uzziah or Azariah (52) (coregent from 829-817; crowned in 817)	Zechariah, Amos, Hosea, Isaiah
777-762	Jotham (16)	Hosea, Micah, Isaiah
762-746	Ahaz (16) (coregent from 762-759; crowned in 759)	Hosea, Micah, Isaiah
745-716	Hezekiah (29)	Hosea, Micah, Isaiah
716-661	Manasseh (55)	
661-659	Amon (2)	
659-628	Josiah (31) (in 632 B.C. Nineveh, capital of Assyria, was destroyed)	Zephaniah, Nahum, Jeremiah, Huldah
628	Jehoahaz (3 months)	Habakkuk, Jeremiah
628-618	Jehoiakim or Eliakim (11)	Jeremiah
617	Jehoiachin, Coniah, or Jeconiah (3 months)	Jeremiah
617-607	Zedekiah or Mattaniah (11)	Jeremiah, Daniel, Ezekiel, Obadiah

(Jerusalem was besieged on Tammuz 9, 607 B.C.; and a month later, on Ab 10, Nebuzar-adan began the demolition, and burning of the temple and other buildings.)

Period of Reign	Kings of Israel (Capital at Samaria; otherwise, designated)	Prophets of Israel
997-976 B.C.	Jeroboam (22) (capital at Shechem)	Ahijah
976-975	Nadab (2) (capital at Shechem)	
975-952	Baasha (24) (capital at Tirzah)	Jehu son of Hanani
952-951	Elah (2)	
951	Zimri (7 days) (capital at Tirzah)	
951-940	Omri (12) (capital at Samaria) (unofficially ruled from 951-947; crowned in 947)	
940-919	Ahab (22)	Elijah, Micaiah son of Imlah
919-918	Ahaziah (2)	
917-905	Joram or Jehoram (12) (coregent from 917-911; crowned in 911)	Elisha
904-876	Jehu (28)	Elisha
876-859	Jehoahaz (17)	Elisha
859-843	Joash or Jehoash (16)	Elisha
843-802	Jeroboam II (41)	Jonah, Hosea, Amos
802-792	Zachariah (6 months) (coregent from 802-792; crowned in 792)	
791	Shallum (1 month)	
791-781	Menahem (10)	
780-778	Pekahiah (2)	Oded
778-758	Pekah (20)	
758-740	Hoshea (9) (coregent from 758-748; crowned in 748)	

(Shalmaneser V besieged Samaria, and took Israel into captivity, in 740 B.C.)

Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, The Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord; Behold, I will cast thee from off the face of the earth; this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year in the seventh month.

Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon, after Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem; by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying, Thus saith the Lord of Hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon: Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace.

For thus saith the Lord of Hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name; I have not sent them, saith the Lord. For thus saith the Lord, After seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord; thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord; and I will turn away your captivity; and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.

Because ye have said, The Lord hath raised us up prophets in Babylon; know that thus saith the Lord of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity, thus saith the Lord of Hosts, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an

astonishment, and an hissing, and a reproach, among all the nations whither I have driven them; because they have not hearkened to my words, saith the Lord, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the Lord.

Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent from Jerusalem to Babylon; thus saith the Lord of Hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name. Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes; and of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire; because they have committed villany in Israel, and have committed adultery with their neighbors' wives; and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the Lord. So shalt thou also speak to Shemaiah the Nehelamite, saying, Thus speaketh the Lord of Hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the other son of Maaseiah the priest, and to all the priests, saying, The Lord hath made thee priest in the stead of Jehoiada the priest; that ye should be officers in the house of the Lord; for every man that is mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks. Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you? For therefore he sent unto us in Babylon, saying, This captivity is long; build ye houses, and dwell in them; and plant gardens, and eat the fruit of them. And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

Then came the word of the Lord unto Jeremiah, saying, Send to all them of the captivity, saying, Thus saith the Lord concerning Shemaiah the Nehelamite; Because Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie; therefore thus saith the Lord, Behold, I will punish Shemaiah the Nehelamite, and his seed; he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the Lord; because he hath taught rebellion against the Lord.

--- The word that came to Jeremiah from the Lord, saying, ~~—~~Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

And these are the words that the Lord spake concerning Israel and concerning Judah, We have heard a voice of trembling, of fear, and not of peace; ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of Jacob's

trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of Hosts, I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and a David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel. For, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee, but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up; thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy; with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased. Why criest thou for thine affliction? Thy sorrow is incurable for the multitude of thine iniquity; because thy sins were increased, I have done these things unto thee. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me; for who is this that ~~engaged his~~ heart to ~~approach~~ unto me? saith the Lord. And ye shall be my people, and I will be your God. Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not subside, until he have done it, and until he have performed the intents of his heart; in the latter days ye shall consider it.

At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love;

therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel; thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither. They shall come with weeping, and with supplications, will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn.

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.

Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. Set thee up waymarks, make thee high heaps; set thine heart toward the highway, even the way which thou wentest; turn again, O virgin of Israel, turn again to these thy cities.

IV. THE FOURTH EPOCH: FROM AARON TO JOHN THE BAPTIST (1597 B.C. - 33 A.D.)

How long wilt thou go about, O thou backsliding daughter? For the Lord hath created a new thing in the earth, A woman shall compass a man. Thus saith the Lord of Hosts, the God of Israel, As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The Lord bless thee, O habitation of justice, and mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul. Upon this I awaked, and beheld; and my sleep was sweet unto me.

Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.

Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar, the Lord of Hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being ~~a~~ nation before me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.

Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever.

The word that came to Jeremiah from the Lord in the tenth year of Zedekiah king of Judah, which was the early part of the eighteenth year of Nebuchadrezzar (in 608 B.C.). For then the king of Babylon's army besieged Jerusalem; and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house. For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall take it. And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon; and shall speak with him mouth to mouth, and his eyes shall behold his eyes; and he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the Lord; though ye fight with the Chaldeans, ye shall not prosper.

And Jeremiah said, The word of the Lord came unto me, saying, Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth; for the right of redemption is thine to buy it. So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin; for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord. And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open. And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son; and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. And I charged Baruch before them, saying, Thus saith the Lord of Hosts, the God of Israel, Take these evidences, the evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of Hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying, Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee; thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them; the Great, the Mighty God, the Lord of Hosts, is his name, great in counsel, and mighty in work, for thine eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings; which hast set signs and wonders in the land of Egypt,

even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day. And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror. And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey. And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do; therefore thou hast caused all this evil to come upon them. Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence; and what thou hast spoken is come to pass; and, behold, thou seest it. And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

Then came the word of the Lord unto Jeremiah, saying, Behold, I am the Lord, the God of all flesh; is there any thing too hard for me? Therefore thus saith the Lord, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it; and the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger. For the children of Israel and the children of Judah have only done evil before me from their youth; for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord. For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face, because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger; they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. And they have turned unto me the back, and not the face; though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. But they set their abominations in the house, which is called by my name, to defile it. And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence. Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people, and I will be their God; and I will give them one heart, and one way, that they may fear me for ever, for the

good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south; for I will cause their captivity to return, saith the Lord.

Moreover the word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying, Thus saith the Lord the maker thereof, the Lord that formed it, to establish it; the Lord is his name; Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not. For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword; they come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. Thus saith the Lord; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast; the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of Hosts; for the Lord is good; for his mercy endureth for ever. And of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at first, saith the Lord. Thus saith the Lord of Hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. In the cities

of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord. Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord Our Righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night; and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me. Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them.

The word which came unto Jeremiah from the Lord, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying, Thus saith the Lord, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the Lord; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire; and thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. Yet hear the word of the Lord, O Zedekiah king of Judah; Thus saith the Lord of thee, Thou shalt not die by the sword; but thou shalt die in peace; and with the burnings of thy fathers, the former kings which were before thee; so shall they burn odours for thee; and they will lament thee, saying, Ah lord! For I have pronounced the word, saith the Lord. Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem, when the king of Babylon's army fought

against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah; for these defenced cities remained of the cities of Judah.

This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them. That every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother. Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let them go. But afterward they turned, and caused the servants and the maids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

Therefore the word of the Lord came to Jeremiah from the Lord, saying, Thus saith the Lord, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee; but your fathers hearkened not unto me, neither inclined their ear. And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbor; and ye had made a covenant before me in the house which is called by my name; but ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids. Therefore thus saith the Lord; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbor. Behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you. Behold, I will command, saith the Lord, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire; and I will make the cities of Judah a desolation without an inhabitant.

The word which came unto Jeremiah from the Lord in the days of Jehoiakim the son of Josiah king of Judah, saying, Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink. Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites. And I brought them into the house of the Lord, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door. And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine; for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us; to drink no wine all our days, we, our wives, our sons, nor our daughters. Nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed, but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians; so we dwell at Jerusalem.

Then came the word of the Lord unto Jeremiah, saying, Thus saith the Lord of Hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the Lord. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their fathers' commandment. Notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them; and ye shall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me; therefore thus saith the Lord God of Hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them. Because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered. And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of Hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you; therefore thus saith the Lord of

Hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah (625 B.C.), that this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah (647 B.C.) even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book (scroll). And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the Lord. Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon the fasting day; and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the Lord, and will return every one from his evil way; for great is the anger and the fury that the Lord hath pronounced against this people. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him; reading in the book the words of the Lord in the Lord's house. And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the son of Shaphan the scribe; in the higher court, at the entry of the new gate of the Lord's house, in the ears of all the people.

When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the Lord, then he went down into the king's house, into the scribe's chamber. And, lo, all the princes sat there, even Elishama the scribe, Delaiah the son of Shemaiah, Elnathan the son of Achbor, Gemariah the son of Shaphan, and Zedekiah the son of Hananiah. Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears. Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words. And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book. Then

said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be. And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. So the king sent Jehudi to fetch the roll; and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winterhouse in the ninth month; and there was a fire on the hearth burning before him. And it came to pass that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll; but he would not hear them. But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel,and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet; but the Lord hid them.

Then the word of the Lord came to Jeremiah, after the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not. Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and there were added besides them many like words.

And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah. But neither he, nor his servants, nor the people of the land, did hearken unto the words of the Lord, which he spake by the prophet Jeremiah. And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the Lord our God for us. Now Jeremiah came in and went out among the people; for they had released him from the prison. Then Pharaoh's army was come forth out of Egypt; and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

Then came the word of the Lord unto the prophet Jeremiah, saying, Thus saith the Lord, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's amry, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. Thus saith the Lord, Deceive not yourselves, saying, The Chaldeans shall surely depart from us; for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army; then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people. And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans. Then said Jeremiah, It is false; I fall not away to the Chaldeans. But he hearkened not to him; so Irijah took Jeremiah, and brought him to the princes. Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe; for they had made that the prison. When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days; then Zedekiah the king sent, and took him out; and the king asked him secretly in his house, and said, Is there any word from the Lord? And Jeremiah said, There is; for, said he, thou shalt be delivered into the hand of the king of Babylon. Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? Therefore hear now, I pray thee, O my lord the king; let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there. Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying, Thus saith the Lord, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. Thus saith the Lord, This city shall surely be given into the hand of the king of Babylon's army, which shall take it. Therefore the princes said unto the king, We beseech thee, let this man be put to death; for thus he weakeneth the hands of the men of war that remain

friends have set thee on, and have prevailed against thee; thy feet are sunk in the mire, and they are turned away back. So they shall bring out all thy wives and thy children to the Chaldeans. And thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon; and thou shalt cause this city to be burned with fire.

Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die. But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee. Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there. Then came all the princes unto Jeremiah, and asked him; and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived. So Jeremiah abode in the court of the prison until the day that Jerusalem was taken; and he was there when Jerusalem was taken.

In the ninth year of Zedekiah king of Judah, in the tenth month (Tebeth, 609 B.C.), came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it. And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up. And all the princes of the king of Babylon came in, and sat in the middle gate; Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris; even Nergal-sharezer, Rab-mag, and all the residue of the princes of the king of Babylon. And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night; by way of the king's garden, by the gate betwixt the two walls; and he went out the way of the plain. But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho. And when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him. Then the king of Babylon is said to have slain the sons of Zedekiah in Riblah before his eyes, also the nobles of Judah. Moreover, they put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon. And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem. Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained. But Nebuzar-adan the captain of the guard left the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time. Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying, Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee. So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes; even

they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home; so he dwelt among the people.

Now the word of the Lord came unto Jeremiah,while he was shut up in the court of the prison, saying, Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of Hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. But I will deliver thee in that day, saith the Lord; and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee; because thou hast put thy trust in me, saith the Lord.

The word that came to Jeremiah from the Lord, after Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon. And the captain of the guard took Jeremiah, and said unto him, The Lord thy God hath pronounced this evil upon this place. Now the Lord hath brought it, and done according as he hath said; because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you. And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee; but if it seem ill unto thee to come with me into Babylon, forbear; behold, all the land is before thee; whither it seemeth good and convenient for thee to go, thither go. And while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people; or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go. Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon; then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men. And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans; dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, behold, I will dwell at Mizpah to serve the Chaldeans, which will come unto us; but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities

that ye have taken. Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah, and said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not. Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it; wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish? But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing; for thou speakest falsely of Ishmael.

Now it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land. Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war. And it came to pass the second day after he had slain Gedaliah, and no man knew it, that there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the Lord. And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went; and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam. And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him. But ten men were found among them that said unto Ishmael, Slay us not; for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren. Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel; and Ishmael the son of Nethaniah filled it with them that were slain. Then Ishmael carried away captive all the residue of the people that were in Mizpah; even the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam; and Ishmael the son of Nethaniah carried

them away captive, and departed to go over to the Ammonites. But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done, then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon. Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad. So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah. But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites. Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon. And they departed, and dwelt in the habitation of Chimham, which is by Beth-lehem, to go to enter into Egypt; because of the Chaldeans; for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near, and said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant; for we are left but a few of many, as thine eyes do behold us; that the Lord thy God may shew us the way wherein we may walk, and the thing that we may do. Then Jeremiah the prophet said unto them, I have heard you; behold, I will pray unto the Lord your God according to your words; and it shall come to pass, that whatsoever thing the Lord shall answer you, I will declare it unto you; I will keep nothing back from you. Then they said to Jeremiah, The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us. Whether it be good,or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God.

And it came to pass after ten days, that the word of the Lord came unto Jeremiah. Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest. And he said unto them, Thus saith the Lord, the God of Israel, unto whom ye sent me to present your supplication before him; if ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up; for I am vexed of the judgment that I have rendered unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord; for I am with you to save you, and to

deliver you from his hand. And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land. But if ye say, We will not dwell in this land, neither obey the voice of the Lord your God, saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell. And now therefore hear the word of the Lord, ye remnant of Judah, thus saith the Lord of Hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there; then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die. So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence; and none of them shall remain or escape from the evil that I will bring upon them. For thus saith the Lord of Hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt; and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more. The Lord hath said concerning you, O ye remnant of Judah; Go ye not into Egypt; know certainly that I have admonished you this day. For ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God; and according unto all that the Lord our God shall say, so declare unto us, and we will do it. And now I have this day declared it to you; but ye have not obeyed the voice of the Lord your God, nor any thing for the which he hath sent me unto you. Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn.

And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the Lord their God, for which the Lord their God had sent him to them, even all these words, then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely; the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there. But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans; that they might put us to death, and carry us away captives into Babylon. So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah. But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah; even men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan; and Jeremiah the prophet, and Baruch the son of Neriah. So they came into the land of Egypt; for they obeyed not the voice of the Lord; thus came they even to Tahpanhes.

Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah. And say unto them, Thus saith the Lord of Hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives. And he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace. He shall break also the images of Beth-shemesh, that are in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying, Thus saith the Lord of Hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein, because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers. Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day. Therefore now thus saith the Lord, the God of Hosts, the God of Israel, Wherefore commit ye this great evil against your souls to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain; in that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth? Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

Therefore thus saith the Lord of Hosts, the God of Israel; Behold, I will set my face against you for evil, and to cut off all Judah. And I will take the remnant of Judah, that have set their faces to go

into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine; they shall die, from the least even unto the greatest, by the sword and by the famine; and they shall be an execration, and an astonishment, and a curse, and a reproach. For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence; so that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there; for none shall return but such as shall escape.

Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying, The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the Lord remember them, and came it not into his mind? So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. Because ye have burned incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord; nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day. Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the Lord, all Judah that are in the land of Egypt; thus saith the Lord of Hosts, the God of Israel, Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed; to burn incense to the queen of heaven, and to pour out drink offerings unto her; ye will surely accomplish your vows, and surely perform your vows. Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the

Lord, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord God liveth. Behold, I will watch over them for evil, and not for good; and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs. And this shall be a sign unto you, saith the Lord, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil. Thus saith the Lord, Behold, I will give Pharaoh Hophra, king of Egypt, into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, that sought his life.

The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah (in 625 B.C.), saying, Thus saith the Lord, the God of Israel, unto thee, O Baruch; Thou didst say, Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest. Thus shalt thou say unto him, The Lord saith thus; Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land. And seekest thou great things for thyself? Seek them not; for, behold, I will bring evil upon all flesh, saith the Lord; but thy life will I give unto thee for a prey in all places whither thou goest.

The word of the Lord which came to Jeremiah the prophet against the Gentiles; against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah. Order ye the buckler and shield, and draw near to battle. Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines. Wherefore have I seen them dismayed and turned away back? And their mighty ones are beaten down, and are fled apace, and look not back; for fear was round about, saith the Lord. Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates. Who is this that cometh up as a flood, whose waters are moved as the rivers? Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof. Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow. For this is the day of the Lord God of Hosts, a day of vengeance, that he may avenge him of his adversaries; and the sword shall devour, and it shall be sated and made drunk with their blood; for the Lord God of Hosts hath a sacrifice

in the north country by the river Euphrates. Go up into Gilead, and take balm, O virgin, the daughter of Egypt; in vain shalt thou use many medicines; for thou shalt not be cured. The nations have heard of thy shame, and thy cry hath filled the land; for the mighty man hath stumbled against the mighty, and they are fallen both together.

The word that the Lord spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt. Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes. Say ye, Stand fast, and prepare thee; for the sword shall devour round about thee. Why are thy valiant men swept away? They stood not, because the Lord did drive them. He made many to fall, yea, one fell upon another; and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword. They did cry there, Pharaoh king of Egypt is but a noise; he hath passed the time appointed. As I live, saith the King, whose name is the Lord of Hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come. O thou daughter dwelling in Egypt, furnish thyself to go into captivity; for Noph shall be waste and desolate without an inhabitant. Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north. Also her hired men are in the midst of her like fatted bullocks; for they also are turned back, and are fled away together; they did not stand, because the day of their calamity was come upon them, and the time of their visitation. The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood. They shall cut down her forest, saith the Lord, though it cannot be searched; because they are more than the grasshoppers, and are innumerable. The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north. The Lord of Hosts, the God of Israel, saith; Behold, I will punish Amon of Thebes, even the multitude of No; and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and them that trust in him. And I will deliver them into the hand of those that seek their lives; and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants; and afterward it shall be inhabited, as in the days of old, saith the Lord.

But fear not thou, O my servant Jacob, and be not dismayed, O Israel. For, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Fear thou not, O Jacob my servant, saith the Lord. For I am with thee; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

The word of the Lord that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza. Thus saith the Lord, Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein; then the men shall cry, and all the

inhabitants of the land shall howl. At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands; because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth; for the Lord will spoil the Philistines, the remnant of the country of Caphtor. Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley; how long wilt thou cut thyself? O thou sword of the Lord, how long will it be ere thou be quiet? Put up thyself into thy scabbard; rest, and be still. How can it be quiet, seeing the Lord hath given it a charge against Ashkelon, and against the sea shore? There hath he appointed it.

Against Moab thus saith the Lord of Hosts, the God of Israel; Woe unto Nebo! For it is spoiled. Kiriathaim is confounded and taken; Misgab is confounded and dismayed. There shall be no more praise of Moab. In Heshbon they have devised evil against it; come, and let us cut if off from being a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee. A voice of crying shall be from Horonaim, spoiling and great destruction. Moab is destroyed; her little ones have caused a cry to be heard. For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim, the enemies have heard a cry of destruction. Flee, save your lives, and be like the heath in the wilderness. For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken; and Chemosh shall go forth into captivity with his priests and his princes together. And the spoiler shall come upon every city, and no city shall escape; the valley also shall perish, and the plain shall be destroyed, as the Lord hath spoken. Give wings unto Moab, that it may flee and get away; for the cities thereof shall be desolate, without any to dwell therein. Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood.

Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed. Therefore, behold, the days come, saith the Lord, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles. And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

How say ye, We are mighty and strong men for the war? Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name is the Lord of Hosts. The calamity of Moab is near to come, and his affliction hasteth fast. All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, and the beautiful rod! Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds. O inhabitant of Aroer, stand by the way,

and espy; ask him that fleeth, and her that escapeth, and say, What is done? Moab is confounded; for it is broken down; howl and cry; tell it in Arnon, that Moab is spoiled, and judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath. And upon Dibon, and upon Nebo, and upon Beth-diblathaim; and upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon; and upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near. The horn of Moab is cut off, and his arm is broken, saith the Lord.

Make ye him drunken, for he magnified himself against the Lord. Moab also shall wallow in his vomit, and he also shall be in derision. For was not Israel a derision unto thee? Was he found among thieves? For since thou spakest of him, thou skippedst for joy. O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth. We have heard the pride of Moab (he is exceeding proud), his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart. I know his wrath, saith the Lord; but it shall not be so; his lies shall not so effect it. Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kir-heres. O vine of Sibmah, I will weep for thee with the weeping of Jazer; thy plants are gone over the sea, they reach even to the sea of Jazer; the spoiler is fallen upon thy summer fruits and upon thy vintage. And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses; none shall tread with shouting; their shouting shall be no shouting. From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, as an heifer of three years old; for the waters also of Nimrim shall be desolate. Moreover I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his gods. Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres; because the riches that he hath gotten are perished. For every head shall be bald, and every beard clipped; upon all the hands shall be cuttings, and upon the loins sackcloth. There shall be lamentation generally upon all the housetops of Moab, and in the streets thereof; for I have broken Moab like a vessel wherein is no pleasure, saith the Lord. They shall howl, saying, How is it broken down! How hath Moab turned the back with shame! So shall Moab be a derision and a dismaying to all them about him. For thus saith the Lord; Behold, he shall fly as an eagle, and shall spread his wings over Moab. Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs. And Moab shall be destroyed from being a people, because he hath magnified himself against the Lord. Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the Lord. He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare; for I will bring upon it, even upon Moab, the year of their visitation, saith the Lord. They

that fled stood under the shadow of Heshbon because of the force; but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones. Woe be unto thee, O Moab! The people of Chemosh perisheth; for thy sons are taken captives, and thy daughters captives. Yet will I bring again the captivity of Moab in the latter days; saith the Lord, Thus far is the judgment of Moab.

Concerning the Ammonites, thus saith the Lord; Hath Israel no sons? Hath he no heir? Why then doth their king inherit Gad, and his people dwell in his cities? Therefore, behold, the days come, saith the Lord, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire; then shall Israel be heir unto them that were his heirs, saith the Lord. Howl, O Heshbon, for Ai is spoiled; cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, and his priests and his princes together. Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? That trusted in her treasures, saying, Who shall come unto me? Behold, I will bring a fear upon thee, saith the Lord, God of Hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth. And afterward I will bring again the captivity of the children of Ammon, saith the Lord.

Concerning Edom, thus saith the Lord of Hosts; Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished? Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him. If grapegatherers come to thee, would they not leave some gleaning grapes? But thieves by night, they will destroy till they have enough. I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself; his seed is spoiled, and his brethren, and his neighbors, and he is not. Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me. For thus saith the Lord; Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? Thou shalt not go unpunished, but thou shalt surely drink of it. For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. I have heard a rumour from the Lord, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle. For, lo, I will make thee small among the heathen, and despised among men. Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah and

the neighbor cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it. Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong; but I will suddenly make him run away from her; and who is a chosen man, that I may appoint over her? For who is like me? And who will appoint me the time? And who is that shepherd that will stand before me? Therefore hear the counsel of the Lord, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman. Surely the least of the flock shall draw them out; surely he shall make their habitations desolate with them. The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red Sea. Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah. And at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

Concerning Damascus, Hamath is confounded, and Apad; for they have heard evil tidings; they are fainthearted; there is sorrow on the sea; it cannot be quiet. Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her; anguish and sorrows have taken her, as a woman in travail. How is the city of praise not left, the city of my joy! Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the Lord of Hosts. And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the Lord; Arise ye, go up to Kedar, and spoil the men of the east. Their tents and their flocks shall they take away; they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear is on every side. Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil; and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the Lord. And Hazor shall be a dwelling for jackals and a desolation for ever; there shall no man abide there, nor any son of man dwell in it.

The word of the Lord that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying, Thus saith the Lord of Hosts; Behold, I will break the bow of Elam, the chief of their might. And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come. For I will cause Elam to be dismayed before their enemies, and before them that seek their life; and I will bring evil upon them, even my fierce anger, saith the Lord; and I will send the sword after

them, till I have consumed them; and I will set my throne in Elam, and will destroy from thence the king and the princes, saith the Lord. But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord.

The word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet. Declare ye among the nations, and publish, and set up a standard; publish, and conceal not. Say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein; they shall remove, they shall depart, both man and beast. In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains; they have gone from mountain to hill, they have forgotten their restingplace. All that found them have devoured them; and their adversaries said, We offend not, because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers. Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks. For, lo, I will raise and cause to come up against Babylon an assembly of great nations; and they shall set themselves in array against her; from thence she shall be taken; their arrows shall be as of a mighty expert man; none shall return in vain. And Chaldea shall be a spoil; all that spoil her shall be satisfied, saith the Lord. Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls, your mother shall be sore confounded; she that bare you shall be ashamed; behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert. Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate; every one that goeth by Babylon shall be astonished, and hiss at all her plagues. Put yourselves in array against Babylon round about; all ye that bend the bow, shoot at her, spare no arrows; for she hath sinned against the Lord. Shout against her round about; she hath given her hand; her foundations are fallen, her walls are thrown down; for it is the vengeance of the Lord; take vengeance upon her; as she hath done, do unto her. Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest; for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land. Israel is a scattered sheep; the lions have driven him away; first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon shall break his bones. Therefore thus saith the Lord of Hosts, the God of Israel; Behold, I will punish the

king of Babylon and his land, as I have punished the king of Assyria. And I will bring a remnant of Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, they shall not be found; for I will pardon them whom I reserve. Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod; waste and utterly destroy after them, saith the Lord, and do according to all that I have commanded thee. A sound of battle is in the land, and of great destruction. How is the hammer of the whole earth cut asunder and broken! How is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware; thou art found, and also caught, because thou hast striven against the Lord. The Lord hath opened his armoury, and hath brought forth the weapons of his indignation; for this is the work of the Lord God of Hosts in the land of the Chaldeans. Come against her from the utmost border, open her storehouses; cast her up as heaps, and destroy her utterly; let nothing of her be left. Slay all her bullocks; let them go down to the slaughter; woe unto them! for their day is come, the time of their visitation. The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple. Call together the archers against Babylon; all ye that bend the bow, camp against it round about; let none thereof escape; recompense her according to her work; according to all that she hath done, do unto her; for she hath been proud against the Lord, against the Holy One of Israel. Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord. Behold, I am against thee, O thou most proud, saith the Lord God of Hosts; for thy day is come, the time that I will visit thee. And the most proud shall stumble and fall, and none shall raise him up; and I will kindle a fire in his cities, and it shall devour all round about him.

Thus saith the Lord of Hosts, The children of Israel and the children of Judah were oppressed together; and all that took them captives held them fast; they refused to let them go. Their Redeemer is strong; the Lord of Hosts is his name; he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men. A sword is upon the liars, and they shall dote; a sword is upon her mighty men, and they shall be dismayed. A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women (in travail). A sword is upon her treasures, and they shall be robbed. A drought is upon her waters, and they shall be dried up; for it is the land of graven images, and they are mad upon their idols. Therefore the wild beasts

of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein; and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah and the neighbor cities thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein. Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance; they are cruel, and will not shew mercy; their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon. The king of Babylon hath heard the report of them, and his hands waxed feeble; anguish took hold of him, and pangs as of a woman in travail. Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong; but I will make them suddenly run away from her; and who is a chosen man, that I may appoint over her? For who is like me? And who will appoint me the time? And who is that shepherd that will stand before me? Therefore hear ye the counsel of the Lord, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans. Surely the least of the flock shall draw them out; surely he shall make their habitation desolate with them. At the noise of the taking of Babylon the earth is moved, and the cry shall be heard among the nations.

Thus saith the Lord, Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; and will send unto Babylon fanners, that shall fan her, and shall empty her land; for in the day of trouble they shall be against her round about. Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine; and spare ye not her young men; destroy ye utterly all her host. Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets. For Israel hath not been forsaken, nor Judah of his God, of the Lord of Hosts; though their land was filled with sin against the Holy One of Israel. Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompense. Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken. The nations have drunken of her wine, therefore the nations are mad. Babylon is suddenly fallen and destroyed; howl for her, take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed; forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies. The Lord hath brought forth our righteousness; come, and let us declare in Zion the work of the Lord our God. Make bright the arrows; gather the shields. The Lord hath raised up the spirit of the kings of the Medes; for his device is against Babylon, to destroy it; because it is the vengeance of the Lord, the vengeance of his temple. Set up the standard upon the walls

of Babylon, make the watch strong, set up the watchmen, prepare the ambushes; for the Lord hath both devised and done that which he spake against the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. The Lord of Hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish by his knowledge; every founder is confounded by the graven image; for his molten image is falsehood, and there is no breath in them. They are vanity, the work of errors; in the time of their visitation they shall perish. The portion of Jacob is not like them; for he is the former of all things; and Israel is the rod of his inheritance; the Lord of Hosts is his name. Thou art my battle axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider. With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord. Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the Lord. Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashkenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow; for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. The mighty men of Babylon have forborn to fight, they have remained in their holds; their might hath failed; they became as women; they have burned her dwellingplaces; her bars are broken. One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end, and that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.

For thus saith the Lord of Hosts, the God of Israel; The daughter of Babylon is like a threshingfloor, it is time to thresh her; yet a little while, and the time of her harvest shall come. Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out. The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. Therefore thus saith the Lord, Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry. And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant. They shall roar together like lions; they shall yell as lions' whelps. In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord. I will bring them down like lambs to the slaughter, like rams with he goats.

How is Sheshach taken! And how is the praise of the whole earth surprised! How is Babylon become an astonishment among the nations! The sea is come up upon Babylon; she is covered with the multitude of the waves thereof. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby. And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up; and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler. Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon. And her whole land shall be confounded, and all her slain shall fall in the midst of her. Then the heaven and the earth, and all that is therein, shall sing for Babylon; for the spoilers shall come unto her from the north, saith the Lord. As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth. Ye that have escaped the sword, go away, stand not still; remember the Lord afar off, and let Jerusalem come into your mind. We are confounded, because we have heard reproach; shame hath covered our faces, for strangers are come into the sanctuaries of the Lord's house. Wherefore, behold, the days come, saith the Lord, that I will do judgment upon her graven images; and throughout all her land the wounded shall groan. Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord. A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans; because the Lord hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered.

Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken, for the Lord God of recompenses shall surely requite. And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of Hosts. Thus saith the Lord of Hosts, The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And this Seraiah was a quiet prince. So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon. And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; then shalt thou say, O Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates; and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her; and they shall be weary. Thus far are the words of Jeremiah.

Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord, according to all that Jehoiakim (Eliakim) had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about. So the city was besieged unto the eleventh year of king Zedekiah. And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land. Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden. Now the Chaldeans were by the city round about, and they went by the way of the plain. But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him. And the king of Babylon slew the sons of Zedekiah before his eyes; he slew also all the princes of Judah in Riblah. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem. And burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire. And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about. Then Nebuzar-adan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. But Nebuzar-adan the captain of the guard left certain of the poor of the land for vinedressers and for husbandmen. Also the remainder of the pillars of brass that were in the house of the Lord, the bases, and the brazen sea that was in the house of the Lord, the Chaldeans brake, and carried all the brass of them to Babylon. The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the basins, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away. And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers; it was hollow. And a chapiter of brass was upon it; and the height of one chapiter was five cubits, with network and pomegranates upon the chapiters round about, all of brass; the second pillar also and the pomegranates were like unto these. And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about.

And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door. He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city. So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

And it is said that the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land. This is the people whom Nebuchadrezzar carried away captive in the seventh year, three thousand Jews and three and twenty. In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons. In the three and twentieth year of Nebuchadnezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons; all the persons were four thousand and six hundred.

> And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month (20 Adar, 581 B.C.), that Evil-merodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison, and spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon, and changed his prison garments; and he did continually eat bread before him all the days of his life. And for his diet, there was a continual diet given him of the king of Babylon; every day a portion until the day of his death, all the days of his life.

Now at the time of Jeremiah, there was another prophet, namely Ezekiel; who was among the captives taken to Babylon by Nebuchadnezzar along with Jehoiachin in 617 B.C. His first vision came to him when he was in his thirtieth year, in the fourth month of Tammuz, on the fifth day; in the fifth year of exile of king Jehoiachin of Judah (in 613 B.C.); and according to the ancient tradition of the Holy Order, a prophet was ordained at the age of thirty. Ezekiel began to prophesy unto the Jews that dwelt by the river Chebar; he was of the Aaronic priests that dwelt in Jerusalem, and spent a great deal of time at the temple, while he was growing up in Jerusalem; for he was not taken into captivity until he was about twenty-six years old. And during his youth Jeremiah prophecied in Judah, so Ezekiel and Jeremiah were also contemporaries of Daniel the prophet.

Ezekiel served the Jews and elders of Babylonia, and worked with the prophets there. Both Ezekiel and Jeremiah prophecied unto the people of Jerusalem and Babylonia, saying, Settle down and be at peace in Babylon, for the reason that the seventy-year period must yet come to pass, before ye can be delivered! And Jeremiah sent letters to the Jews of captivity in Babylonia, with the above message. For before Nebuchadnezzar king of the Babylonians and Assyrians had carried away captive Jeconiah son of Jehoiakin king of Judah, and the brightest of the princes and priests of Judah, the Lord had showed Jeremiah two baskets of figs; one basket had very good figs, and the other basket had corrupted figs; and the Lord asked Jeremiah, What seest thou, Jeremiah? And Jeremiah replied, Figs, the good figs are very good; and the evil, very evil, they are so evil that they cannot be eaten. And the Lord spake unto Jeremiah, saying, Thus saith the Lord, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring a remnant of them again to this land. And I will build them, and not pull them down; I will plant them, and not pluck them up. And to them I will give an heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole

heart. And as the evil figs, which cannot be eaten, they are so evil; surely, thus saith the Lord, so will I give Zedekiah king of Judah, and his princes, and the residue of Jerusalem that remain in this land, and them that dwell in the land of Egypt. And I will deliver them to be removed into all the kingdoms of the earth for their hurt; to be a reproach and a proverb, a taunt and a curse, and in all the places they shall be given to be driven. And I will send the sword, the famine, and the pestilence among them; till they be consumed from off the land that I gave unto their fathers.

Therefore the captives in Baylonia were in a much better standing before the Lord than were the Jews remaining in Palestine. And Ezekiel at the Lord's command took up dwelling among the exiles at Tel-abib by the river Chebar. Although the Jews were exiles, they were living in their own houses; and they continued to exist as a unified and organized body of the Lord's people. Many were happily settled in their new lands throughout more than the one hundred and twenty-seven provinces of the Hakhamanish or Achaemenid empire of the Medes, Persians, Turks, and Elamites, the great and righteous empire or the Kingdom to mark the end of the second separation of the 3,000 years of mixed existence, even the Spiritual mixed with the worldly; and the beginning of the worldly state. It was truly the first human age of enlightenment; in which the foundation of the Kingdom was built upon the most sublime and noble truths of the Aryans, and the most ancient and profound truths of their Shemitic brethren, whose sole pursuit since time immemorial was to know and understand the mysteries of the human Soul or Spirit. While their Shemitic brethren preferred to dwell in the past and the future, the Japhethic people preferred to dwell in the present, and sought diligently Spiritual guidance. Thus it was during this time the twain were combined, and the glory, majesty, and righteousness which prevailed during the Hakhamanish empire of Persia, were the result of the great gathering of saints and archangels, both during the time of Ahasuerus and before the fall of Ninevah the capital of Assyria. Moreover it was during this time that a Zarathustra (or Zoroaster) was born, according to its appointed time; and the Seventeenth Good Land was also to be created, for its appointed time had arrived.

Ezekiel the prophet received his commission by the river Chebar in the fifth year of the exile of king Jehoiachin, in 613 B.C. For Ezekiel's wife was unfaithful to him and the Lord, the Lord told him, Son of man,— hear, I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep; neither shalt thy tears run down. Forbear to cry, make no mourning for the dead; put on thy turban (headdress), and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men; and in the evening Ezekiel's wife died. Thus the Lord was showing the signs unto his people, through his prophets, concerning the upcoming destruction of Jerusalem, and to bring to shame the pride of the Jews by profaning their temple; for they revered the temple more than the Lord.

Ezekiel was given a vision of the Lord on his throne, attended by living creatures having four faces and wings, accompanied by wheels within

wheels, which moved along with the living creatures. Ezekiel the prophet was sent as a watchman to the house of Israel, to warn them of their wicked way, and of the upcoming judgment upon his people, as was Isaiah before him. Ezekiel was a proclaimer of the celestial mansions, even the mouth and tongue of the Lord, as was Zoroaster the prophet, who converted Ahasuerus or Vishtaspa unto the religion of the essence of the ancient faith of the fire worshippers; and ordained him into the Holy Order of Zarathustra.

And the Lord spake unto Ezekiel, Son of man, stand upon thy feet, and I will speak unto thee. And the Holy Spirit entered into Ezekiel, as the Lord said again, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me, even unto this very day. For they are impudent children, stiffnecked and stiffhearted. I do send thee unto them; and thou shall say unto them, Thus saith the Lord God. And they, whether they will hear or forebear, for they are a rebellious house, yet shall know that there hath been a prophet among them. And thou, Son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be they, and thou dost dwell among the scorpions; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they hear, or whether they forebear. Now thou, Son of man, hear what I say unto thee, Be not thou rebellious like unto them; open thy mouth and eat that which I give thee.

And when Ezekiel looked, behold, an hand was sent unto him, and, lo, a scroll of the prophecies was therein; and the hand spread it before him; and on both sides of the scroll were written lamentations, mourning, and woe. Moreover the Lord said unto him, Son of man, eat that which thou findest; eat this roll, and go speak unto the house of Israel. And Ezekiel opened his mouth, and ate up that scroll. And the Lord said, Son of man, let thy belly digest it, fill thy bowels with this roll that I give thee. Then Ezekiel swallowed it all up and digested it, and said, I didst eat up the scroll, and it was in my mouth as honey for sweetness. And the Lord said unto him, Son of man, go, get thee unto the house of Israel, and speak my words unto them. For thou art not sent to a people of a strange speech and of an hard language, which thou canst not understand, but to the house of Israel. Surely, had I sent thee to them, they would have hearkened unto thee; but the house of Israel will not hearken unto thee, neither would they hearken unto me, for all the house of Israel is impudent and stiffnecked, and stiffhearted. Behold, I have made thy face strong against their faces, and thy forehead strong against theirs; as a diamond is harder than flint, have I made thy forehead harder; fear them not, neither be dismayed at their looks, though they be a rebellious house. Therefore, thou son of man, all my words that I shall speak, receive them in thine heart, and hear them with thine ears. And go, get thee to them of the captivity, unto the children of thy people; and speak unto them, Thus saith the Lord God, whether they will hear, or whether they will forbear.

Then the Spirit took Ezekiel up, and he heard behind him a voice of great rushing, saying, Blessed be the glory of the Lord from his place. And Ezekiel heard a sound of the wings of the living creatures that touched one another, and the noise of the wheels, and of a great rushing. So the Spirit lifted him up, and carried him away. Thus Ezekiel began to prophecy concerning the captivity of the Jews of Jerusalem and Judah (and Benjamin also); for the Lord had spoken it that he will bring them to Babylon, to the land of the Chaldeans. Behold, the rest of the prophecies and words of Ezekiel and Jeremiah, are they not published in the holy book called the Bible? An abridgement of his words is herewith provided:

WORDS OF EZEKIEL

(Prophet of the Lord, who was taken captive to Babylon in 617 B.C.)

Now it came to pass in the thirtieth year (of my age), in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity (5 Tammuz, 613 B.C.); the word of the Lord came expressly unto Ezekiel the priest, the son of Buzi; in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself; and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance: They had the likeness of a man, and every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox and of an eagle on the left side. Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward; whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning. Now as I saw the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was

like unto the colour of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides; and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them; for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them; for the spirit of the living creature was in the wheels. And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other; every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host; when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward; and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the Spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, for they are a rebellious house, yet shall know that there hath been a prophet among them. And thou, Son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto

them, whether they will hear, or whether they will forbear; for they are most rebellious. But thou, Son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house; open thy mouth, and eat that which I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without; and there was written therein lamentations, and mourning, and woe.

Moreover he said unto me, Son of man, eat that which thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel. Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me; for all the house of Israel are impudent and hardhearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead; fear them not, neither be dismayed at their looks, though they be a rebellious house. Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear. Then the Spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the Spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me.

Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. And it came to pass at the end of seven days, that the word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay

a stumblingblock before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul. And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee. Then I arose, and went forth into the plain; and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar; and I fell on my face. Then the Spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. But thou, O Son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them. And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover; for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear; for they are a rebellious house.

Thou also, Son of man, take thee a tile, and lay it before thee, and portray upon it the city, even Jerusalem. And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about. Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel. Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended thy days of thy siege. Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. And thy meat which thou shalt eat shall be by weight, twenty shekels a day; from time to time shalt thou eat it. Thou shalt drink also water by measure, the sixth part of an hin; from time to time shalt thou drink. And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight. And the Lord said, Even thus shall the children of Israel eat their defiled bread among

the Gentiles, whither I will drive them. Then said I, Ah Lord God! Behold, my soul hath not been polluted; for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth. Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith. Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem; and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment; that they may want bread and water, and be astonished one with another, and consume away for their iniquity.

And thou, Son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard; then take thee balances to weigh, and divide the hair. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite about it with a knife; and a third part thou shalt scatter in the wind; and I will draw out a sword after them. Thou shalt also take thereof a few in number, and bind them in thy skirts. Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel. Thus saith the Lord God; This is Jerusalem; I have set it in the midst of the nations and countries that are round about her. And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her; for they have refused my judgments and my statutes, they have not walked in them. Therefore thus saith the Lord God, Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you. Therefore thus saith the Lord God, Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations. And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds. Wherefore, as I live, saith the Lord God; surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity. A third part of thee shall die with the famine, pestilence and fire; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted; and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them. Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by. So it shall be a reproach and a taunt, an

instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the Lord have spoken it. I shall send upon them the evil arrows of famine, which shall be for their destruction, and I will increase the famine upon you, and will break your staff of bread; so will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the Lord have spoken it.

And the word of the Lord came unto me, saying, Son of man, set thy face toward the mountains of Israel, and prophesy against them, and say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places. And your altars shall be desolate, and your images shall be broken; and I will cast down your slain before your idols. And I will lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars. In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate; and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. And the slain shall fall in the midst of you, and ye shall know that I am the Lord. Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries. And they that escape of you shall remember me among the nations whither they shall be carried captives; because I am broken with their whorish heart, which hath departed from me; and with their eyes, which go a whoring after their idols; and they shall loathe themselves for the evils which they have committed in all their abominations. And they shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them. Thus saith the Lord God, Smite with thine hand, and stamp with thy foot; and say, Alas for all the evil abominations of the house of Israel! For they shall fall by the sword, by the famine, and by the pestilence. He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine; thus will I accomplish my fury upon ~~them~~. Then shall ye know that I am the Lord, when their slain men shall be among their idols round about their altars; upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols. So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations; and they shall know that I am the Lord.

Moreover the word of the Lord came unto me, saying, Also, thou Son of man, thus saith the Lord God unto the land of Israel; An end, the end is come upon the four corners of the land. Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee

according to thy ways; and will recompense upon thee all thine abominations. And mine eye shall not spare thee, neither will I have pity; but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee; and ye shall know that I am the Lord. Thus saith the Lord God, An evil, an only evil, behold, is come. An end is come, the end is come; it watcheth for thee; behold, it is come. The morning is come unto thee, O thou that dwellest in the land; the time is come, the day of trouble is near, and not the sounding again of the mountains. Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee; and I will judge thee according to thy ways, and will recompense thee for all thine abominations. And mine eye shall not spare, neither will I have pity. I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the Lord that smiteth. Behold the day, behold, it is come; the morning is gone forth; the rod hath blossomed, pride hath budded. Violence is risen up into a rod of wickedness; none of them shall remain, nor of their multitude, nor of any of theirs; neither shall there be wailing for them. The time is come, the day draweth near; let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof. For the seller shall not return to that which is sold, although they were yet alive; for the vision is touching the whole multitude thereof which shall not return; neither shall any strengthen himself in the iniquity of his life. They have blown the trumpet, even to make all ready; but none goeth to the battle; for my wrath is upon all the multitude thereof. The sword is without, and the pestilence and the famine within; he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him. But they that escape of them shall escape; and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity. All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon their faces, and baldness upon their heads. They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill their bowels; because it is the stumblingblock of their iniquity. As for the beauty of his ornament, he set it in majesty; but they made the images of their abominations and of their detestable things therein; therefore have I set it far from them. And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. My face will I turn also from them, and they shall pollute my secret place; for the robbers shall enter into it, and defile it. Make a chain; for the land is full of bloody crimes, and the city is full of violence. Wherefore I will bring the worst of the heathen, and they shall possess their houses. I will also make the pomp of the strong to cease; and their holy places shall be defiled. Destruction cometh; and they shall seek peace, and there shall

be none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled. I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord.

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month (5 Elul, 612 B.C.), as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and lo a likeness as the appearance of fire, from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem; to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And behold, the glory of the God of Israel was there, according to the vision that I saw in the plain. Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. He said furthermore unto me, Son of man, seest thou what they do? Even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? But turn thee yet again, and thou shalt see greater abominations. And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall; and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel; and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? For they say, The Lord seeth us not; the Lord hath forsaken the earth. He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen this, O Son of man? Turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men; with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun

toward the east (for they returned to their ancient religion of the fire worshippers, which kept them into the realms of mortality and strife; and for this reason the Lord abhorred Spiritual Israel). Then he said unto me (Ezekiel), Hast thou seen this, O Son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? For they have filled the land with violence, and have returned to provoke me to anger; and, lo, they put the branch to their nose. Therefore will I also deal in fury; mine eye shall not spare, neither will I have pity. And though they cry in mine ears with a loud voice, yet will I not hear them.

He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side; and they went in, and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem; and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain; go ye forth. And they went forth, and slew in the city. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah, Lord God! Wilt thou destroy all the residue of Israel in pouring out of thy fury upon Jerusalem? Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness; for they say, the Lord hath forsaken the earth, and the Lord seeth not. And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

Then I looked, and, behold, in the firmament that was above the head of the cherubim there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubim, and scatter them over the city. And he went in in my sight. Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court. Then the

glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory. And the sound of the cherubim's wings was heard even to the outer court, as the voice of the Almighty God when he speaketh. And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubim; then he went in, and stood beside the wheels. And one cherub stretched forth his hand from between the cherubim unto the fire that was between the cherubim, and took thereof, and put it into the hands of him that was clothed with linen; who took it, and went out. And there appeared in the cherubim the form of a man's hand under their wings. And when I looked, behold, the four wheels by the cherubim, one wheel by one cherub, and another wheel by another cherub; and the appearance of the wheels was as the colour of a beryl stone. And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had. As for the wheels, it was cried unto them in my hearing, O wheel. And every one had four faces; the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. And the cherubim were lifted up. This is the living creature that I saw by the river of Chebar. And when the cherubim went, the wheels went by them; and when the cherubim lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. When they stood, these stood; and when they were lifted up, these lifted up themselves also; for the spirit of the living creature was in them. Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubim. And the cherubim lifted up their wings, and mounted up from the earth in my sight. When they went out, the wheels also were beside them, and every one stood at the door of the east gate of the Lord's house; and the glory of the God of Israel was over them above. This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubim. Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings. And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves; they went every one straight forward.

Moreover the Spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward; and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city; which say, It is not near; let us build houses; this city is the caldron, and we be the flesh.

Therefore prophesy against them, prophesy, O Son of man. And the Spirit of the Lord fell upon me, and said unto me, Speak, thus saith the Lord; Thus have ye said, O house of Israel; for I know the things that come into your mind, every one of them. Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. Therefore thus saith the Lord God; Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron; but I will bring you forth out of the midst of it. Ye have feared the sword; and I will bring a sword upon you, saith the Lord God. And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you. Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the Lord. This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel. And ye shall know that I am the Lord; for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you. And it came to pass, when I (Ezekiel) prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! Wilt thou make a full end of the remnant of Israel? Again the word of the Lord came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get ye far from the Lord; unto us is this land given in possession. Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new Spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people, and I will be their God. But as for them whose heart walketh after the detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God. Then did the cherubim lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city. Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. Then I spake unto them of the captivity all the things that the Lord had shewed me.

The word of the Lord also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see,

and see not; they have ears to hear, and hear not; for they are a rebellious house. Therefore, thou Son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight; it may be they will consider, though they be a rebellious house. Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing; and thou shalt go forth at even in their sight, as they that go forth into captivity. Dig thou through the walls in their sight, and carry out thereby. In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight. Thou shalt cover thy face, that thou see not the ground; for I have set thee for a sign unto the house of Israel. And I (Ezekiel) did so as I was commanded. I brought forth my stuff by day, as stuff for captivity, and in the evening I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight. And in the morning came the word of the Lord unto me, saying, Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? Say thou unto them, Thus saith the Lord God, This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. Say, I am your sign; like as I have done, so shall it be done unto them; they shall remove and go into captivity. And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth; they shall dig through the wall to carry out thereby; he shall cover his face, that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in my snare; and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there. And I will scatter toward every wind all that are about him to help him and all his bands; and I will draw out the sword after them. And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries. But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the Lord.

Moreover the word of the Lord came to me, saying, Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness. And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein. And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the Lord. And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord; I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God. Again the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.

And the word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord; Thus saith the Lord God, Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith, and the Lord hath not sent them; and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken? Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. And mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying, Peace, and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar. Say unto them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar; and will say unto you, The wall is no more, neither they that daubed it. To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God. Likewise, thou Son of man, set thy face against the daughters of thy people, which

prophesy out of their own heart; and prophesy thou against them. And say, Thus saith the Lord God; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you? And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies? Wherefore thus saith the Lord God; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly; and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly. Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life. Therefore ye shall see no more vanity, nor divine divinations; for I will deliver my people out of your hand; and ye shall know that I am the Lord.

Then came certain of the elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face; should I be enquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart (meaning worshiping men, and things of the world), putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols. That I may take the house of Israel in their own heart, because they are all estranged from me through their idols. Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will answer him by myself. And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto him. That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

The word of the Lord came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it. Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God. If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts; though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it, though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast; though Noah, Daniel, and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters. Behold, they shall come forth unto you, and ye shall see their way and their doings; and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings; and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

And the word of the Lord came unto me, saying, Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? Or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; and the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work? Behold, when it was whole, it was meet for no work; how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned? Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire, my Son, for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the Lord, when I set my face against them. And I will make the land desolate, because they have committed a trespass, saith the Lord God.

Again the word of the Lord came unto me, saying, Son of man, cause Jerusalem to know her abominations, and say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy

nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments; thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord God. But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was. And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon; the like things shall not come, neither shall it be so. Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them, and tookest thy broidered garments, and coveredst them; and thou hast set mine oil and mine incense before them. My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour; and thus it was, saith the Lord God. Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter, that thou hast slain my children, and delivered them to cause them to pass through the fire for them? And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood. And it came to pass after all thy wickedness, woe, woe unto thee! saith the Lord God; that thou hast also built unto thee an eminent place, and hast made thee an high place in every street. Thou hast built thy high place at every head of the

way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms. Thou hast also committed fornication with the Egyptians thy neighbors, great of flesh; and hast increased thy whoredoms, to provoke me to anger. Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way. Thou hast played the whore also with the Assyrians, because thou wast insatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied. Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith. How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman; in that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire; but as a wife that committeth adultery, which taketh strangers instead of her husband! They give gifts to all whores; but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom. And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms; and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary. Wherefore, O harlot, hear the word of the Lord. Thus saith the Lord God, Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them; behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy. And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places; they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn thine houses with fire, and execute judgment upon thee in the sight of many women; and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more. So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet. Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord God; and thou shalt not commit this lewdness above all thine abominations. Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter. Thou art thy mother's daughter, that loatheth her husband

and her children; and thou art the sister of thy sisters, which loathed their husbands and their children; your mother was an Hittite, and your father an Amorite. And thine elder sister is Samaria, she and her daughters that dwell at thy left hand; and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations; but, as if that were a very little thing, thou wast corrupted more than they in all thy ways. As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed, more abominable than they; they are more righteous than thou; yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them; that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about. Thou hast borne thy lewdness and thine abominations, saith the Lord. For thus saith the Lord God; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord; that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

And the word of the Lord came unto me, saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel; and say, Thus saith the Lord God; A great eagle with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took

the highest branch of the cedar. He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him; so it became a vine, and brought forth branches, and shot forth sprigs. There was also another great eagle with great wings and many feathers; and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. Say thou, Thus saith the Lord God, Shall it prosper? Shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? It shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. Yea, behold, being planted, shall it prosper? Shall it not utterly wither, when the east wind toucheth it? It shall wither in the furrows where it grew. Moreover the word of the Lord came unto me (Ezekiel), saying, Say now to the rebellious house, Know ye not what these things mean? Tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon. And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him; he hath also taken the mighty of the land; that the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? Shall he escape that doeth such things? Or shall he break the covenant, and be delivered? As I live, saith the Lord God, surely in the place where the king dwelleth that made him king; whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons. Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape. Therefore thus saith the Lord God, As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me. And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds; and ye shall know that I the Lord have spoken it. Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent. In the mountain of the height of Israel will I plant it; and it shall bring

forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish; I the Lord have spoken and have done it.

The word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die. But if a man be just, and do that which is lawful and right; and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a menstruous (or defiled) woman. And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment. He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God. If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbor's wife, hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination; hath given forth upon usury, and hath taken increase; shall he then live? He shall not live; he hath done all these abominations; he shall surely die; his blood shall be upon him. Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like; that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbor's wife; neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment; that hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity. Yet say ye, Why. Doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son;

the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? Are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? Are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye.

Moreover take thou up a lamentation for the princes of Israel, and say, What is thy mother? A lioness; she lay down among lions, she nourished her whelps among young lions. And she brought up one of her whelps; it became a young lion, and it learned to cath the prey; it devoured men. The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt. Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion. And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men. And he knew their desolate places, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring. Then the nations set against him on every side from the provinces, and spread their net over him; he was taken in their pit. And they put him in ward in chains, and brought him to the king of Babylon; they brought him into holds, that his voice should no more be heard upon the mountains of Israel. Thy mother is like a vine in thy blood, planted by the waters; she was fruitful and full

of branches by reason of many waters. And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches. But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit; her strong rods were broken and withered; the fire consumed them. And now she is planted in the wilderness, in a dry and thirsty ground. And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.

And it came to pass in the seventh year, in the fifth month, the tenth day of the month (10 Ab, 611 B.C.), that certain of the elders of Israel came to enquire of the Lord, and sat before me. Then came the word of the Lord unto me, saying, Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God, Are ye come to enquire of me? As I live saith the Lord God, I will not be enquired of by you. Wilt thou judge them, Son of man, wilt thou judge them? Cause them to know the abominations of their fathers. And say unto them, Thus saith the Lord God, In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God; in the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands. Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt; I am the Lord your God. But they rebelled against me, and would not hearken unto me; they did not cast away the abominations of their eyes, neither did they forsake the idols of Egypt. Then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted. Then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my sabbaths; for their heart went after their idols. Nevertheless mine

eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols. I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against me; they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths. Then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live. And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord.

Therefore, Son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me. For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering; there also they made their sweet savour, and poured out there their drink offerings. Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day. Wherefore say unto the house of Israel, Thus saith the Lord God; Are ye polluted after the manner of your fathers? And commit ye whoredom after their abominations? For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day; and shall I be enquired of by you, O house of Israel? As I live, saith the Lord God, I will not be enquired of by you. And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone. As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you

to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels, and them that transgress against me. I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord.

As for you, O house of Israel, thus saith the Lord God, Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me; but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me. There will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God. Moreover the word of the Lord came unto me, saying, Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field. And say to the forest of the south, Hear the word of the Lord; Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree; the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it; it shall not be quenched. Then said I, Ah Lord God! They say of me, Doth he not speak parables?

And the word of the Lord came unto me, saying, Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophesy against the land of Israel, and say to the land of Israel, Thus saith the Lord; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked. Seeing then that I will cut off from thee the righteous and the wicked therefore shall my sword go forth out of his sheath, and against all flesh from the south to the north; that all flesh may know that I the Lord have drawn forth my sword out of his sheath; it shall not return any more. Sigh therefore, thou Son of man, with the breaking of thy loins; and with bitterness sigh before their eyes. And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh. And every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water; behold, it cometh, and shall be

brought to pass, saith the Lord God. Again the word of the Lord came unto me, saying, Son of man, prophesy, and say, Thus saith the Lord; Say, A sword, a sword is sharpened, and also furbished. It is sharpened to make a sore slaughter; it is furbished that it may glitter; should we then make mirth? It contemneth the rod of my son, as every tree. And he hath given it to be furbished, that it may be handled; this sword is sharpened, and it is furbished, to give it into the hand of the slayer. Cry and howl, Son of man; for it shall be upon my people, it shall be upon all the princes of Israel -- terrors by reason of the sword shall be upon my people, smite therefore upon thy thigh. Because it is a trial, and what if the sword contemn even the rod? It shall be no more, saith the Lord God. Thou therefore, Son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain. It is the sword of the great men that are slain, which entereth into their privy chambers. I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied; ah! It is made bright, it is wrapped up for the slaughter. Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set. I will also smite mine hands together, and I will cause my fury to rest; I the Lord have said it. The word of the Lord came unto me again, saying, Also, thou Son of man, appoint thee two ways, that the sword of the king of Babylon may come; both twain shall come forth out of one land; and choose thou a place, choose it at the head of the way to the city. Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced. For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination; he made his arrows bright, he consulted with images, he looked in the liver. At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort. And it shall be unto them as a false divination in their sight, to them that have sworn oaths; but he will call to remembrance the iniquity, that they may be taken. Therefore thus saith the Lord God, Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand. And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it him. And thou, Son of man, prophesy and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn; for the slaughter it is furbished, to consume because of the glittering. Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain;

of the wicked, whose day is come, when their iniquity shall have an end. Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity. And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, skilful to destroy. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered; for I the Lord have spoken it.

Moreover the word of the Lord came unto me, saying, Now, thou Son of man, wilt thou judge, wilt thou judge the bloody city? Yea, thou shalt shew her all her abominations. Then say thou, Thus saith the Lord God, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself. Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years. Therefore have I made thee a reproach unto the heathen, and a mocking to all countries. Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed. Behold, the princes of Israel, every one were in thee to their power to shed blood. In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they vexed the fatherless and the widow. Thou hast despised mine holy things, and hast profaned my sabbaths. In thee are men that carry tales to shed blood; and in thee they eat upon the mountains; in the midst of thee they commit lewdness. In thee have they discovered their fathers' nakedness; in thee have they humbled her that was set apart for pollution. And one hath committed abomination with his neighbor's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter. In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God. Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it. And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the Lord.

And the word of the Lord came unto me, saying, Son of man, the house of Israel is to me become dross; all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there,

and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you. And the word of the Lord came unto me, saying, Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they shewed difference betwen the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads, saith the Lord God.

The word of the Lord came again unto me, saying, Son of man, there were two women, the daughters of one mother. And they commited whoredoms in Egypt; they committed whoredoms in their youth; there were their breasts pressed, and there they bruised the teats of their virginity. And the names of them were Aholah the elder, and Aholibah her sister; and they were mine, and they bare sons and daughters; Thus were their names: Samaria is Aholah, and Jerusalem Aholibah. And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbors, which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted; with all their idols she defiled herself. Neither left she her whoredoms from Egypt; for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her. Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. These discovered her nakedness; they took her sons and her daughters, and slew her with the sword; and she became famous among women; for they had executed judgment upon her. And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms. She doted upon the Assyrians her neighbors, captains and rulers clothed most gorgeously, horsemen riding upon horses, all

of them desirable young men. Then I saw that she was defiled, that they took both one way, and that she increased her whoredoms; for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity. And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea. And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them. So she discovered her whoredoms, and discovered her nakedness; then my mind was alienated from her, like as my mind was alienated from her sister. Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses. Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth. Therefore, O Aholibah, thus saith the Lord God; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side. The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them; all of them desirable young men, captains and rulers, great lords, and renowned, all of them riding upon horses. And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about. And I will set judgment before them, and they shall judge thee according to their judgments. And I will set my jealousy against thee, and they shall deal furiously with thee; they shall take away thy nose and thine ears; and thy remnant shall fall by the sword; they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire. They shall also strip thee out of thy clothes, and take away thy fair jewels. Thus will I make thy lewdness to cease from thee, and thy whoredom from the land of Egypt; so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more. For thus saith the Lord God; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated; and they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare; and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms. I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols. Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand. Thus saith the Lord God, Thou shalt drink of thy sister's cup deep and large; thou shalt be laughed to scorn and had in derision; it containeth much. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. Thou shalt even drink it and suck it out, and thou shalt break the sherds

thereof, and pluck off thine own breasts; for I have spoken it, saith the Lord God. Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

The Lord said moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? Yea, declare unto them their abominations. That they have committed adultery, and blood is in their hands, and with their idols they have committed adultery; and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them. Moreover this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house. And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came; for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments, and satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil. And a voice of a multitude being at ease was with her; and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads. Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them? Yet they went in unto her, as they go in unto a woman that playeth the harlot; so went they in unto Aholah and unto Aholibah, the lewd women. And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands. For thus saith the Lord God; I will bring up a company upon them, and will give them to be removed and spoiled. And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols; and ye shall know that I am the Lord God.

Again in the ninth year, in the tenth month, in the tenth day of the month (10 Tebeth, 609 B.C.), the word of the Lord came unto me, saying, Son of man, write thee the name of the day, even of this same day; the king of Babylon set himself against Jerusalem this same day. And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set it on, and also pour water into it. Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder, fill it with the choice bones. Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein. Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! Bring it out piece by piece; let no lot fall upon it. For her blood is in the midst of her; she

set it upon the top of a rock; she poured it not upon the ground, to cover it with dust. That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered. Therefore thus saith the Lord God, Woe to the bloody city! I will even make the pile for fire great. Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed. She hath wearied herself with lies; and her great scum went not forth out of her; her scum shall be in the fire. In thy filthiness is lewdness; because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee. I the Lord have spoken it; it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

Also the word of the Lord came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I spake unto the people in the morning; and at even my wife died; and I did in the morning as I was commanded. And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest? Then I answered them, The word of the Lord came unto me, saying, Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword. And ye shall do as I have done; ye shall not cover your lips, nor eat the bread of men. And your tires (turbans) shall be upon your heads, and your shoes upon your feet; ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another. Thus Ezekiel is unto you a sign; according to all that he hath done shall ye do; and when this cometh ye shall know that I am the Lord God. Also, thou Son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and all upon which they set their minds, their sons and their daughters; that he who escapeth in that day shall come unto thee, to cause to hear with the ears? In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb; and thou shalt be a sign unto them; and they shall know that I am the Lord.

The word of the Lord came again unto me, saying, Son of man, set thy face against the Ammonites, and prophesy against them. And say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and

against the house of Judah, when they went into captivity; behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee; they shall eat thy fruit, and they shall drink thy milk. And I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks; and ye shall know that I am the Lord. For thus saith the Lord God; Because thou hast clapped thine hands; and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel; behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries; I will destroy thee; and thou shalt know that I am the Lord. Thus saith the Lord God; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen, therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon and Kiriathaim; unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations. And I will execute judgments upon Moab; and they shall know that I am the Lord. Thus saith the Lord God; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword. And I will lay my vengeance upon Edom by the hand of my people Israel; and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord God. Thus saith the Lord God, Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred, therefore thus saith the Lord God, Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethim and destroy the remnant of the sea coast. And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the Lord, when I shall lay my vengeance upon them.

And it came to pass in the eleventh year, in the first day of the month (1 Nisan, 607 B.C.), that the word of the Lord came unto me, saying, Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people; she is turned unto me; I shall be replenished, now she is laid waste. Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the wall of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God; and it shall become a spoil to the nations. And her daughters which are in the field shall be slain by the sword; and they shall know that I am the Lord. For

thus saith the Lord God; Behold, I will bring upon Tyrus, Nebuchadrezzar king of Babylon, a king of kings; from the north, with horses, and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field; and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee; thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets; he shall slay thy people by the sword, and thy strong garrisons shall go down to the grond. And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more; for I the Lord have spoken it, saith the Lord God. Thus saith the Lord God to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments; they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee. And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that was inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure. For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; when I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; I will make thee a terror, and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord God.

The word of the Lord came again unto me, saying, Now, thou Son of man, take up a lamentation for Tyrus (Tyre); and say unto Tyrus, O thou that art situate at the entry of the sea, a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, I am of perfect beauty. Thy borders are in the midst of the seas, thy builders have perfected thy beauty. They have made all thy ship boards of fir trees of Senir; they have taken cedars from Lebanon to make masts for thee. Of the oaks of Bashan have they made thine oars; the company

of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim. Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee. The inhabitants of Zidon and Arvad were thy mariners; thy wise men, O Tyrus, that were in thee, were thy pilots. The ancients of Gebal and the wise men thereof were in thee thy calkers; and all the ships of the sea with their mariners were in thee to occupy thy merchandise. They of Persia and of Lud and of Phut were in thine army, thy men of war; they hanged the shield and helmet in thee; they set forth thy comeliness. The men of Arvad with thine army were upon thy walls round about, and the Gammadim were in thy towers; they hanged their shields upon thy walls round about; they have made thy beauty perfect. Tarshish was thy merchant by reason of the multitude of riches; with silver, iron, tin, and lead, they traded in thy fairs. Javan, Tubal, and Meshech, they were thy merchants; they traded the persons of men (slaves) and vessels of brass in thy market. They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. The men of Dedan were thy merchants; many isles were the merchandise of thine hand; they brought thee for a present horns of ivory and ebony. Syria was thy merchant by reason of the multitude of the wares of thy making; they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. Judah, and the land of Israel, they were thy merchants; they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. Dan also and Javan going to and fro occupied in thy fairs; bright iron, cassia, and calamus, were in thy market. Dedan was thy merchant in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats; in these were they thy merchants. The merchants of Sheba and Raamah, they were thy merchants; they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants; these were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas. Thy rowers have brought thee into great waters; the east wind hath broken thee in the midst of the seas. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; and shall cause their voice to be heard against thee, and

shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes. And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea? When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall. All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more.

The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God. Behold, thou art wiser than Daniel in the wisdom of the world; there is no secret that they can hide from thee; with thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures. By thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches. Therefore thus saith the Lord God, Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? But thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers; for I have spoken it, saith the Lord God. Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the

midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more.

Again the word of the Lord came unto me, saying, Son of man, set thy face against Zidon, and prophesy against it, and say, Thus saith the Lord God; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee; and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her. For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord. And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God. Thus saith the Lord God, When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God.

In the tenth year, in the tenth month, in the twelfth day of the month (12 Tebeth, 608 B.C.), the word of the Lord came unto me, saying, Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt. Speak, and say, Thus saith the Lord God, Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers,and all the fish of thy rivers shall stick unto thy scales. And I will leave them in the wilderness; thee and all the fish of thy rivers; thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered; I have given thee for meat to the beasts of the field and to the fowls of the heaven. And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. When they took hold of thee by thy hand, thou didst break, and rend all their shoulder; and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand. Therefore thus saith the Lord God, Behold, I will bring a sword upon thee, and cut off man and beast out of thee. And the land of Egypt shall be

desolate and waste; and they shall know that I am the Lord; because he hath said, The river is mine, and I have made it. Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years. And I will scatter the Egyptians among the nations, and will disperse them through the countries. Yet thus saith the Lord God, At the end of forty years will I gather the Egyptians from the people whither they were scattered. And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations. And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them; but they shall know that I am the Lord God.

And it came to pass in the seven and twentieth year, in the first month (1 Nisan, 591 B.C.), the word of the Lord came unto me, saying. Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus. Every head was made bald, and every shoulder was peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it. Therefore thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God. In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord.

The word of the Lord came again unto me, saying, Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day! For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen. And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. Ethiopia, Libya, Lydia, all the mingled people, Chub, and the men of the land that is in league, shall fall with them by the sword. Thus saith the Lord, They also that uphold Egypt shall fall; and the pride of her power shall come down; from the tower of Syene shall they fall in it by the sword, saith the Lord God. And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. And they shall know that I am the Lord, when I have set a fire in Egypt,

and when all her helpers shall be destroyed. In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt; for, lo, it cometh. Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar (Nebuchadnezzar) king of Babylon. He and his people with him, the terrible of the nations, shall be brought to destroy the land; and they shall draw their swords against Egypt, and fill the land with the slain. And I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land waste, and all that is therein, by the hand of strangers; I the Lord have spoken it. Thus saith the Lord God, I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt; and I will put a fear in the land of Egypt. And I will make Pathros desolate; and will set fire in Zoan, and will execute judgments in No. And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt; Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily. The young men of Aven and of Pibeseth shall fall by the sword; and these cities shall go into captivity. At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt; and the pomp of her strength shall cease in her; as for her, a cloud shall cover her, and her daughters shall go into captivity. Thus will I execute judgments in Egypt; and they shall know that I am the Lord.

And it came to pass in the eleventh year, in the first month, in the seventh day of the month (7 Nisan, 607 B.C.), that the word of the Lord came unto me (Ezekiel), saying, Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. Therefore thus saith the Lord God, Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand. And I will scatter the Egyptians among the nations, and will disperse them through the countries. And I will strengthen the arms of the king of Babylon, and put my sword in his hand; but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man. But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the Lord, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the Lord.

And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness? Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud,

and of an high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. The fowls of heaven made their nests in his boughs, and under his branches did the beasts of the field bring forth their young; and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches; for his root was by great waters. The cedars in the garden of God could not hide him; the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches; so that all the trees of Eden, that were in the garden of God, envied him. Therefore thus saith the Lord God, Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him; I have driven him out for his wickedness. And strangers, the terrible of the nations, have cut him off, and have left him; upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches. To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water; for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit. Thus saith the Lord God, In the day when he went down to the grave I caused a mourning; I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed. And I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen. To whom art thou thus like in glory and in greatness among the trees of Eden? Yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth. Thou shalt lie in the midst of the uncircumcised, with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God.

And it came to pass in the twelfth year, in the twelfth month, in the first day of the month (1 Adar, 606 B.C.), that the word of the Lord came unto me, saying, Son of man, take up a lamentation for Pharaoh king of Egypt; and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas; and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers. Thus saith the Lord God, I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net. Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee. And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God. I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known. Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall. For thus saith the Lord God, The sword of the king of Babylon shall come upon thee. By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them; and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God. When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the Lord. This is the lamentation wherewith they shall lament her; the daughters of the nations shall lament her; they shall lament for her, even for Egypt, and for all her multitude, saith the Lord God.

It came to pass also in the twelfth year, in the fifteenth day of the month (15 Adar, 606 B.C.), that the word of the Lord came unto me, saying, Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Whom dost thou pass in beauty? Go down, and be thou laid with the uncircumcised. They shall fall in the midst of them that are slain by the sword; she is delivered to the sword; draw her and all her multitudes. The strong among the mighty shall speak to him out of the midst of hell with them that help him; they are gone down, they lie uncircumcised, slain by

the sword. Asshur is there and all her company; his graves are about him, all of them slain, fallen by the sword. Whose graves are set in the sides of the pit, and her company is round about her grave; all of them slain, fallen by the sword, which caused terror in the land of the living. There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth; which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. They have set her a bed in the midst of the slain with all her multitude; her graves are round about him; all of them uncircumcised, slain by the sword; though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit; he is put in the midst of them that be slain. There is Meshech, Tubal, and all her multitude; her graves are round about him; all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war; and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living. Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword. There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword; they shall lie with the uncircumcised, and with them that go down to the pit. There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit. Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God. For I have caused my terror in the land of the living; and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord God.

Again the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman; if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O Son of man, I have set thee a watchman

unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou Son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Therefore, thou Son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression. As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live. Yet the children of thy people say, The way of the Lord is not equal; but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month (5 Tebeth, 606 B.C.), that one that had escaped out of Jerusalem came unto me, saying, The city is smitten. Now the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb. Then the word of the Lord came unto me, saying, Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land; but we are many; the land is given us for inheritance. Wherefore say unto them, Thus saith the Lord God, Ye eat with the blood, and lift up your eyes toward your idols, and shed blood; and shall ye possess the land? Ye stand upon your sword, ye work abomination, and ye defile every one his neighbor's wife; and

shall ye possess the land? Say thou thus unto them, Thus saith the Lord God; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence. For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through. Then shall they know that I am the Lord, when I have laid the land most desolate because of all their abominations which they have committed. Also, thou Son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not. And when this cometh to pass (lo, it will come), then shall they know that a prophet hath been among them.

And the word of the Lord came unto me (Ezekiel), saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken; neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill. Yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, ye shepherds, hear the word of the Lord; As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock. Therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord God, Behold, I am against such shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them. For thus saith the Lord God, Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they

have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be. There shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment. And as for you, O my flock, thus saith the Lord God, Behold, I judge between cattle and cattle, between the rams and the he goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? And to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. Therefore thus saith the Lord God unto them, Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land; and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

Moreover the word of the Lord came unto me, saying, Son of man, set thy face against mount Seir, and prophesy against it, and say unto it, Thus saith the Lord God, Behold, O mount Seir, I am against thee,

and I will stretch out mine hand against thee, and I will make thee most desolate. I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord. Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end. Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee. For thou hast not despised blood, even blood shall pursue thee. Thus will I make mount Seir most desolate; and cut off from it him that passeth and him that returneth. And I will fill his mountains with his slain; in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword. I will make thee perpetual desolation, and thy cities shall not return; and ye shall know that I am the Lord. Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the Lord was there. Therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them. And I will make myself known among them, when I have judged thee. And thou shalt know that I am the Lord, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel; saying, They are laid desolate, they are given us to consume. Thus with your mouth ye have boasted against me, and have multiplied your words against me; I have heard them. Thus saith the Lord God, When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee. Thou shalt be desolate, O mount Seir, and all Idumea, all of it; and they shall know that I am the Lord.

Also, thou Son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord. Thus saith the Lord God, Because the enemy hath spoken against you, saying, Aha, even the ancient high places are ours in possession; therefore prophesy and say, Thus saith the Lord God: Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people, therefore, ye mountains of Israel, hear the word of the Lord God. Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about. Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey. Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God: Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the

heathen. Therefore thus saith the Lord God, I have lifted up mine hand; surely the heathen that are about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown. And I will multiply men upon you, all the house of Israel, even all of it. And the cities shall be inhabited, and the wastes shall be builded. And I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them. Thus saith the Lord God, Because they say unto you, Thou devourest up men, and hast bereaved thy nations, therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God. Neither will I cause to hear in thee the shame of the heathen any more; neither shalt thou bear the reproach of the people any more; neither shalt thou cause thy nations to fall any more, saith the Lord God.

Moreover the word of the Lord came unto me (Ezekiel), saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings; their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols they had polluted it. And I scattered them among the heathen, and they were dispersed through the countries; according to their way and according to their doings I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I pour clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all

your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good; and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; the waste and desolate and ruined cities are become fenced, and inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that which was desolate. I the Lord have spoken it, and I will do it. Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men; and they shall know that I am the Lord.

The hand of the Lord was upon me (Ezekiel) and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones. And caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, Son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the

land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves; and shall put my Spirit in you, and ye shall live, and I shall place you in your own land. Then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

The word of the Lord came again unto me, saying, Moreover, thou Son of man, take thee one stick (scroll), and write upon it, for Judah, and for the children of Israel his companions; then take another stick (scroll), and write upon it, for Joseph, the stick of Ephraim, and for the house of Israel his companions. And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows; and will put them with him, even with the stick of Judah, and make them one stick (scroll) and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God. And a David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children; and my servant David, their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him. And say, Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal. And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields,

all of them handling swords. Persia, Ethiopia, and Libya with them; all of them with shield and helmet; Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands; many people with thee. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them. After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword; and is gathered out of many people, against the mountains of Israel, which have been always waste, but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord God, It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought. And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away silver and gold, to take away cattle and goods, to take a great spoil? Therefore, Son of man, prophesy and say unto Gog, Thus saith the Lord God, In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army. And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God, Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel. So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and walls shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will visit him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him,

an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.

Therefore, thou Son of man, prophesy against Gog, and say, Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal. And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel. And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee. I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field; for I have spoken it, saith the Lord God. And I will send a fire on Magog, and among them that dwell carelessly in the isles; and they shall know that I am the Lord. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more; and the heathen shall know that I am the Lord, the Holy One in Israel. Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years. So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God. And it shall come to pass in that day, I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers; and there shall they bury Gog and all his multitude; and they shall call it the valley of Hamongog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it; after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog. And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

And, thou Son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of

lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day forward. And the heathen shall know that the house of Israel went into captivity for their iniquity; because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them. Therefore thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name, after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God; which caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face anymore from them; for I have poured out my Spirit on the house of Israel, saith the Lord God.

In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month (10 Nisan, 593 B.C.), in the fourteenth year after that the city was smitten, in the selfsame day the hand of the Lord was upon me, and brought me thither. In the visions of God brought he me into the land of Israel; and set me upon a very high mountain, by which was as the frame of a city on the south. And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee, art thou brought hither; declare all that thou seest to the house of Israel. And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long, by the cubit and an hand breadth; so he measured the breadth of the building, one reed; and the height, one reed. Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad. And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed. He measured also

the porch of the gate within, one reed. Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate inward. And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure; and the posts had one measure on this side and on that side. And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits. The space also before the little chambers was one cubit on this side, and the space was one cubit on that side; and the little chambers were six cubits on this side, and six cubits on that side. He measured then the gate from the roof of one little chamber to the roof of another; the breadth was five and twenty cubits, door against door. He made also posts of threescore cubits, even unto the post of the court round about the gate. And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits. And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches; and windows were round about inward; and upon each post were palm trees. Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about; thirty chambers were upon the pavement. And the pavement by the side of the gates over against the length of the gates was the lower pavement. Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward. And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof. And the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate; the length thereof was fifty cubits, and the breadth five and twenty cubits. And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them. And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits. After that he brought me toward the south, and behold a gate toward the south; and he measured the posts thereof and the arches thereof according to these measures. And there were windows in it and in the arches thereof round about, like those windows; the length was fifty cubits, and the breadth five and twenty cubits. And there were seven steps to go up to it, and the arches thereof were before them; and it had palm trees, one on this side, and another on that side, upon the posts thereof. And there was a gate in the inner court toward the south; and he measured from gate to gate toward the south an hundred cubits. And he brought me to the inner court by the south gate; and he measured the south gate according to these measures. And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures, and windows in it and in the arches thereof round about; it was fifty cubits long,

and five and twenty cubits broad. And the arches round about were five and twenty cubits long, and five cubits broad. And the arches thereof were toward the utter court; and palm trees were upon the posts thereof; and the going up to it had eight steps. And he brought me into the inner court toward the east, and he measured the gate according to these measures. And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures; and there were windows therein and in the arches thereof round about; fifty cubits long, and five and twenty cubits broad. And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side; and the going up to it had eight steps. And he brought me to the north gate, and measured it according to these measures. The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about; the length was fifty cubits, and the breadth five and twenty cubits. And the posts thereof were toward the utter court; and palm trees were upon the posts thereof, on this side, and on that side; and the going up to it had eight steps. And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt offering. And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering. And at the side without as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables. Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices. And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high; whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice. And within were hooks, an hand broad, fastened round about; and upon the tables was the flesh of the offering. And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south; one at the side of the east gate having the prospect toward the north. And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house. And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar; these are the sons of Zadok among the sons of Levi, which come near to the Lord to minister unto him. So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar that was before the house. And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side; and the breadth of the gate was three cubits on this side, and three cubits on that side. The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it; and there were pillars by the posts, one on this side, and another on that side.

He brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle. And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side; and he measured the length thereof, forty cubits; and the breadth, twenty cubits. Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits. So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple; and he said unto me, This is the Most Holy. After he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side. And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house. And there was an enlarging, and a winding about still upward to the side chambers; for the winding about of the house went still upward round about the house; therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst. I saw also the height of the house round about; the foundations of the side chambers were a full reed of six great cubits. The thickness of the wall, which was for the side chamber without, was five cubits; and that which was left was the place of the side chambers that were within. And between the chambers was the wideness of twenty cubits round about the house on every side. And the doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south; and the breadth of the place that was left was five cubits round about. Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits. So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long. Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits. And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court. The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows were covered. To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure. And it was made with cherubim and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces; so that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side; it was made through all the house round about. From the

ground unto above the door were cherubim and palm trees made, and on the wall of the temple. The posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other. The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood; and he said unto me, This is the table that is before the Lord. And the temple and the sanctuary had two doors. And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door. And there were made on them, on the doors of the temple, cherubim and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without. And there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

Then he brought me forth into the utter court, the way toward the north; and he brought me into the chamber that was over against the separate place, and which was before the building toward the north. Before the length of an hundred cubits was the north door, and the breadth was fifty cubits. Over against the twenty cubits which were for the inner court, and over against the pavement which was for the utter court, was gallery against gallery in three stories. And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north. Now the upper chambers were shorter; for the galleries were higher than these, than the lower, and than the middlemost of the building. For they were in three stories, but had not pillars as the pillars of the courts; therefore the building was straitened more than the lowest and the middlemost from the ground. And the wall that was without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof was fifty cubits. For the length of the chambers that were in the utter court was fifty cubits; and, lo, before the temple were an hundred cubits. And from under these chambers was the entry on the east side, as one goeth into them from the utter court. The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building. And the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they; and all their goings out were both according to their fashions, and according to their doors. And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them. Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto the Lord shall eat the most holy things. There shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy. When the priests enter therein, then shall they not go out of the holy place into the utter

court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people. Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about. He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about. He measured the north side, five hundred reeds, with the measuring reed round about. He measured the south side, five hundred reeds, with the measuring reed. He turned about to the west side, and measured five hundred reeds with the measuring reed. He measured it by the four sides; it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

Afterward he brought me to the gate, even the gate that looketh toward the east. And, behold, the glory of the God of Israel came from the way of the east; and his voice was like a noise of many waters; and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. So the Spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house. And I heard him speaking unto me out of the house; and the man stood by me. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile; neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places. In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed; wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever. Thou Son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house, Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house. And these are the measures of the altar after the cubits: The cubit is a cubit and an hand breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall

be a span; and this shall be the higher place of the altar. And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit. So the altar shall be four cubits; and from the altar and upward shall be four horns. And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof. And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and its stairs shall look toward the east. And he said unto me, Son of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon. And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin offering. And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about; thus shalt thou cleanse and purge it. Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary. And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock. When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the Lord. Seven days shalt thou prepare every day a goat for a sin offering; they shall also prepare a young bullock, and a ram out of the flock, without blemish. Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God.

Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same. Then brought he me the way of the north gate before the house; and I looked, and, behold, the glory of the Lord filled the house of the Lord; and I fell upon my face. And the Lord said unto me (Ezekiel), Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. And thou shalt

say to the rebellious, even to the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations, in that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations. And ye have not kept the charge of mine holy things; but ye have set keepers of my charge in my sanctuary for yourselves. Thus saith the Lord God, No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel. And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols, they shall even bear their iniquity. Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house; they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity. And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place; but they shall bear their shame, and their abominations which they have committed. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein. But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God. They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge. And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat. And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments. Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads. Neither shall any priest drink wine, when they enter into the inner court. Neither shall they take for their wives a widow, nor her that is put away; but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before. And they shall teach my people the difference between the holy and profane; and cause them to discern between the unclean and the clean. And in controversy they

shall stand in judgment; and they shall judge it according to my judgments; and they shall keep my laws and my statutes in all mine assemblies, and they shall hallow my sabbaths. And they shall come at no dead person to defile themselves; but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. And after he is cleansed, they shall reckon unto him seven days. And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord God. And it shall be unto them for an inheritance; I am their inheritance; and ye shall give them no possession in Israel; I am their possession. They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs. And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's; ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house. The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land. The length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about. Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof. And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand; and in it shall be the sanctuary and the most holy place. The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the Lord; and it shall be a place for their houses, and an holy place for the sanctuary. And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers. And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion; it shall be for the whole house of Israel. And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward. And the length shall be over against one of the portions, from the west border unto the east border. In the land shall be his possession in Israel; and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes. Thus saith the Lord God, Let it suffice you, O princes of Israel; remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God. Ye shall have just

balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer; the measure thereof shall be after the homer. And the shekel shall be twenty gerahs; twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh. This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley. Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer. And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord God. All the people of the land shall give this oblation for the prince in Israel. And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel. He shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel. Thus saith the Lord God, In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary. And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple; so shall ye reconcile the house. In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering. And seven days of the feast he shall prepare a burnt offering to the Lord, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering. And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and in hin of oil for an ephah. In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

Thus saith the Lord God, The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate; then he shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and

in the new moons. And the burnt offering that the prince shall offer unto the Lord in the sabbath day shall be six lambs without blemish, and a ram without blemish. And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah. And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram; they shall be without blemish. And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah. And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof. But when the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate; he shall not return by the way of the gate whereby he came in, but shall go forth over against it. And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth. And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah. Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the Lord, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day; then he shall go forth; and after his going forth one shall shut the gate. Thou shalt daily prepare a burnt offering unto the Lord of a lamb of the first year without blemish; thou shalt prepare it every morning. And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the Lord. Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering. Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince; but his inheritance shall be his sons' for them. Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession; that my people be not scattered every man from his possession. After, he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north; and, behold, there was a place on the two sides westward. Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear them not out into the utter court,

to sanctify the people. Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court. In the four corners of the court there were courts joined of forty cubits long and thirty broad; these four corners were of one measure. And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about. Then said he unto me, these are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward; for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed (free of salt). And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live; and there shall be a very great multitude of fish, because these waters shall come thither; for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceedingly many. But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed. It shall bring forth new fruit according to its months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine.

Thus saith the Lord God, This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel; Joseph shall

have two portions. And ye shall inherit it, one as well as another; concerning the which I lifted up mine hand to give it unto your fathers; and this land shall fall unto you for inheritance. And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran. And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side. And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side. And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward. The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side. So shall ye divide this land unto you according to the tribes of Israel. And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.

Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan. And by the border of Dan, from the east side unto the west side, a portion for Asher. And by the border of Asher, from the east side even unto the west side, a portion for Naphtali. And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh. And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim. And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben. And by the border of Reuben, from the east side unto the west side, a portion for Judah. And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side; and the sanctuary shall be in the midst of it. The oblation that ye shall offer unto the Lord shall be of five and twenty thousand in length, and of ten thousand in breadth. And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length; and the sanctuary of the Lord shall be in the midst thereof. It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray

when the children of Israel went astray, as the Levites went astray. And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites. And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth; all the length shall be five and twenty thousand, and the breadth ten thousand. And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land; for it is holy unto the Lord. And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs; and the city shall be in the midst thereof. And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward. And it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city. And they that serve the city shall serve it out of all the tribes of Israel. All the oblation shall be five and twenty thousand by five and twenty thousand; ye shall offer the holy oblation foursquare, with the possession of the city. And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince. And it shall be the holy oblation, and the sanctuary of the house shall be in the midst thereof. Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince. As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion. And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion. And by the border of Simeon, from the east side unto the west side, Issachar a portion. And by the border of Issachar, from the east side unto the west side, Zebulun a portion. And by the border of Zebulun, from the east side unto the west side, Gad a portion. And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea. This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God. And these are the goings out of the city on the north side, four thousand and five hundred measures. And the gates of the city shall be after the names of the tribes of Israel; three gates northward; one gate of Reuben, one gate of Judah, one gate of

Levi. And at the east side four thousand and five hundred; and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures; and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteen thousand measures; and the name of the city from that day shall be, The Lord is there.

Now among the captives taken to Babylon, there dwelt a man in Babylon, called Joakim. And he took a wife, whose name was Susanna (Shushanna), the daughter of Chelcias, a very fair woman, and one that feared the Lord. Her parents were also righteous; and taught their daughter according to the law of Moses. Joakim was a great rich man, and had a fair garden adjoining his house; and to him resorted the Jews of the city, because he was more honorable than all others. The same year were appointed two of the elders of the people to be judges — such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seem to govern people. These kept much at Joakim's house; and all that had grievances and complaints also came to them.

And it came to pass, that one day when the people had departed at noon, Susanna went into her husband's garden to walk. When the two elders saw her going in every day, and walking about the garden, their lust was inflamed toward her. So they thirsted and craved after her in their minds; and perverted their minds so that they could neither look unto heaven, nor render justice. Although both were prisoners of the lusts of their hearts, neither one would acknowledge unto the other his suffering. For they were ashamed to declare their lust, and what they desired to do with her. Yet they watched her day to day. And the day came when both the elders acknowledged their lust toward her; and then appointed they a time both together, when they might find her alone. And it came to pass, that as they watched for a fit time, she went in as before with two maids only; and she was desirous to wash herself in the garden, for it was hot. And there was nobody there save the two elders, that had hid themselves, and watched her. Then she said to her maids, Bring me oil and washing balls, and shut the garden doors that I may undress myself. And they did as she bade them, and shut the garden doors, and went out themselves at a privy door to fetch the things that she had commanded them; but they saw not the elders, because they were hid. Now when the maids were gone forth, the two elders rose up, and ran unto her, saying, Behold, the garden doors are shut that no man can see us; and we are in love with thee; therefore consent unto us, and lie with us. If thou wilt not, we will bear witness against thee, that a young man was with thee; therefore didst thou send away thy maids from thee. Then Susanna sighed, and said, I am in a strait on every side; for if I do this thing, it is death unto me; and if I do it not, I cannot escape your hands. It is better for me to fall into your hands, and not do it, than to sin in

the sight of the Lord. With that Susanna cried with a loud voice, and the two elders cried out against her. When the servants of the house heard the cry in the garden, they rushed in to see what was done to her. And when the two elders declared their matter, the servants were greatly ashamed; for there was never such a report made of Susanna. The next day, when the people were assembled to her husband Joakim, the two elders came also full of mischievous imagination against Susanna, to put her to death, and said before the people, Send for Susanna, the daughter of Chelcias, Joakim's wife. And so they sent.

And when she came in with her father and mother, her children, and all her kindred, with a veil upon her face, these wicked men commanded to uncover her face, that they might be filled with her beauty. Therefore, her friends and kindred that saw her wept. Then the two elders stood up in the midst of the people, and laid their hands upon her head. And she weeping looked up toward heaven, for her heart trusted in the Lord. And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden door, and sent the maids away. Then a young man, who there was hid, came unto her, and lay with her. Then we that stood in a corner of the garden, seeing this wickedness, ran unto them. And when we saw them together, the man we could not hold; for he was stronger than we, and he opened the door and ran out. But having taken this woman, we asked who the young man was, but she would not tell us; these things we do testify.

Then the assembly believed them, and those of the elders and judges; so they condemned her to death. Then Susanna cried out with a loud voice, and said, O everlasting God, that knoweth the secrets, and knowest all things before they be, thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have invented against me. And the Lord heard her voice. Therefore when she was led to be put to death, the Lord raised up the Holy Spirit of a youth, whose name was Daniel. And he cried with a loud voice, I am clear from the blood of this woman. Then all the people turned themselves toward him, and said, What meaneth thou by these words which thou hast spoken? So he stood up in the midst of them, and said, Are ye such fools, ye sons of Israel, that without a trial or knowledge of the truth ye have condemned a daughter of Israel? Return again to the place of judgement, for they have borne false witness against her.

Wherefore, all the people of the assembly turned again in haste; and the elders said unto Daniel, Come, sit down among us, and shew it us, seeing God hath given thee the gift of words, and the honor of an elder. Then said the youth Daniel unto them, Put these two aside one far from the other, and I will examine them. So when the two elders were separated from one another, he called one of them, and said, O thou that are waxen old in wickedness, now thy sins which thou hast committed aforetime are come to light. For thou hast borne false witness, and pronounced false judgement; hast condemned the innocent, and let the guilty go free; albeit the Lord saith, The innocent and righteous shalt thou not slay. Now then, if thou hast seen her, tell me, Under what tree sawest thou

them companying together? And the elder answered, Under a mastick tree. And Daniel said, Very well, thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two. Then he commanded that the second elder be brought forth, and he said unto him, O thou seed of Canaan (Chanaan), and not of Judah, beauty hath deceived thee, and the lust hath perverted thine heart. Thus have ye dealt with the daughters of Israel, and they for the fear companied with you; but the daughters of Judah would not abide in your wickedness. Now therefore tell me, Under what tree didst thou take them companying together? And the man answered, Under an holm tree.

Then said Daniel unto him, Well, thou hast lied against thine own head; for the angel of God waiteth with the sword to cut thee in two, that he may destroy you. With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust him. And they arose against the two elders; and according to the law of Moses, they put them to death. Thus the innocent blood was saved that day. Thereafter Chelcias and his wife praised God for their daughter Susanna, with Joakim her husband, and all the kindred; and there was no dishonesty found in her. From that day forth was Daniel had in great reputation in the sight of the people.

Now in the days of Jehoiakim king of Judah (628-618 B.C.), Nebuchadnezzar came up against Jerusalem, and Jehoiakim became his servant. In the third year of Jehoiakim's reign did Nebuchadnezzar, who was yet coregent with his father Nabopolassar, take Jerusalem. And he carried with him vessels of the house of the Lord unto Shinar, to the house of his god and to his treasury. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; the children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding of science; such as had ability in them to stand in the king's palace; and to whom they might teach the learning and tongue of the Chaldeans. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah, who were carried to Babylon; and unto whom the prince of the eunuchs gave names. For he gave Daniel the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abed-nego. And the king appointed them a daily provision of the king's meat, and of the wine which he drank; so that they might be trained for three years; after which time they might stand before the king.

But Daniel resolved in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs, that he might not defile himself. Now the Lord had brought Daniel into favor and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and drink. For why should he see your faces unhealthy like others of your age? Then shall ye make me endanger my head to the king. Then said Daniel to Melzar the steward, whom the prince of the eunuchs had set

over Daniel, Hananiah, Mishael, and Azariah; Prove thy servants, I beseech thee, ten days; and let them give us pulse (boiled grains, cereal, etc.), and water to drink. Then let our countenance be looked upon before thee, and the countenance of those who eat the portion of the king's meat; as thou seest, deal with thy servants accordingly. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and healthier than all the children which ate the portion of the king's food. Thus Melzar their steward took away their portion of the king's food and wine; and gave them pulse and water instead.

And, behold, to these four children God didst give knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. Now at the end of their training period, the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore they stood before the king. And in all matters of wisdom and understanding, which the king enquired of the Babylonian priests and noblemen, he found them ten times better than all his magicians, astrologers, and counsellors, in the realm. And Daniel continued to wait upon the king.

In the second year of the crowning of Nebuchadnezzar (623 B.C.), he dreamt dreams, wherewith his spirit was troubled, and suffered from sleeplessness. Then the king commanded to call the magicians, the astrologers and the sorcerers, and the Chaldeans, to interpret his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Then spake the Chaldeans to the king in Syriack (Aramaic), O king, live forever; tell thy servants the dream, and we will show the interpretation. The king answered, The thing is gone from me. And if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made dunghills. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honor; therefore show me the dream and the interpretation thereof. They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. The king said unto them, I knew of a certainty that you would make excuses, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you. For ye have prepared lying and corrupt words to speak before me, till the time be changed; therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. And the Chaldeans answered, bowing before the king, There is not a man upon the earth, O king, that can shew the king's matter; for there is no king, lord, or ruler, that asked such a thing at the hand of any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth; and there is none that can shew it or the interpretation thereof, except the gods, whose dwelling is not with flesh. Therefore the king Nebuchadnezzar was very furious and wroth; and

commanded Arioch the king's captain to destroy all the wise men of Babylon. And as the decree went forth, they sought Daniel and his fellows to be slain.

And when Daniel heard of the king's decree, he inquired at the hand of Arioch the king's captain, Why is the decree of the king so harsh? Then Arioch made the thing known to Daniel; and Daniel said that he would interpret his dream. And Daniel made this thing known to Hananiah, Mishael, and Azariah, his companions; that they might seek mercies of the God of heaven concerning this mystery; that Daniel and his fellows might not perish with the rest of the wise men of Babylon. Soon after, the secret was revealed unto Daniel, in a night vision. And Daniel woke up, and praised the God of heaven in these words:

> Blessed be the name of the Lord for ever and ever; for wisdom and might are his. He changeth the times and seasons; he removeth kings and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that possess an understanding heart. He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him.
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> I thank thee, and praise thee, O thou God of my fathers, who hath given me wisdom and might; and hath made known unto me now what we desired of thee; for thou hast now made known unto us the king's matter.

Thereafter Daniel went to see Arioch, whom the king had ordained to destroy the magicians, astrologers, and Chaldeans of Babylon; and said unto him, Destroy not the wise men of Babylon; bring me in before the king; and I will show unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said, I have found a man of the captives of Judah, that will make known unto the king the interpretation. The king said unto Daniel, whose court name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and interpretation thereof? And Daniel replied, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians and soothsayers shew unto the king; but there is a God in heaven that revealeth secrets and maketh known to king Nebuchadnezzar what shall be in latter days; thy dream, and thy visions of thy head upon thy bed, are these. And as for thee, O king, thoughts came into thy mind upon thy bed, as to what should come to pass from hereafter; and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I possess more than any; but for the sake that the interpretation be made known to the king, and that thou mightest know the thoughts of thine heart.

Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold; his breast and arms of silver, and his belly and thighs of brass; his legs of iron, his feet of part

iron and part clay. Thou sawest till a stone cut out without hands (meaning a meteorite) smote the image upon his feet of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together; and became like the chaff of the summer threshingfloors; and the wind carried some away, and others were scattered hither and thither, that no place was found for them. Then the stone (meaning the Arabians that dwelt in the region of Mecca or Becca, where the black meteorite had been venerated since millennia past; it was here that Abraham and Ishmael built the temple to the Lord God of Abraham, the Lord of the universe) that smote the great image, became a great mountain, and filled the whole earth.

This is the dream, and now we shall tell the interpretation thereof. Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, strength, and glory. And wheresoever the children of men dwell, the beasts of the fields and fowls of the air, hath he given into thine hand; and hath made thee ruler over them all. Thou art this head of gold. After thee shall arise another kingdom inferior and lesser than thine; then shall arise the third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth and breaketh all things, shall it break in pieces and bruise it. And whereas thou sawest the feet and toes, partly of potter's clay and partly iron, the kingdom shall be divided; but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part iron and part clay, so shall the kingdom be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed. And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever on the strength of Truth and Righteousness.

And forasmuch as thou sawest that the stone cut out without hands, that it brake in pieces the iron, the brass, the clay, the silver and gold; the Most High God hath made known to the king what shall come to pass hereafter; the dream is certain, and the interpretation thereof sure. Then king Nebuchadnezzar fell upon his face, and worshipped Daniel; and commanded that they should offer an oblation and sweet odours unto him. And Nebuchadnezzar thus spake unto Daniel, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. And the king made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, that he set Shadrach, Meshach, and Abed-nego over the affairs of the province of Babylon, but Daniel sat in the gate of the king.

And it came to pass that Nebuchadnezzar the king made an image of gold, whose height was sixty cubits, and the breadth thereof six cubits; and he set it up in the plain of Dura, in the province of Babylon. Then

Nebuchadnezzar gathered together the princes, the governors, the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to the dedication of the image that Nebuchadnezzar the king had set up. Then an herald made the proclamation, O nations, peoples, and tongues; behold, each time ye hear the sound of the coronet, flute, harp, sackbut (a triangular stringed instrument), psaltery, dulcimer (bagpipe), and all kinds of music, all together, ye shall fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down, and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace. And thereafter every time they heard the sounds of the musical instruments, all nations, kindred, tongues, and people, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain of the Chaldees came, and accused the Jews. And they went to king Nebuchadnezzar, and said, O king, live for ever; thou, O king, hast made a decree, that every man that shall hear the sound of the coronet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image; and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in his rage and fury commanded to bring the three Jews. And they brought these men before the king. And Nebuchadnezzar spake unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready to fall down and worship, it is well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? And the three answered and said to the king, O Nebuchadnezzar, we are not accountable unto thee in this matter; for the Lord is our Master and King; as he is thine also, but thou knowest not. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the expression of his countenance was changed against Shadrach, Meshach, and Abed-nego. Therefore he commanded his most mighty of his army that they should heat the furnace, seven times hotter than before; and to bind the three Jews, and they were bound in their coats, their hosen, their hats, and their other garments, and cast into the burning fiery furnace. And because the king's commandment was urgent, and they were eager to put them to death, the furnace being hotter than ever before, the flame of the fire consumed those men that took Shadrach, Meshach, and Abed-nego; and the three fell down into the midst of the burning fiery furnace. Behold, Nebuchadnezzar the king was astonished; and rose up in haste, and asked

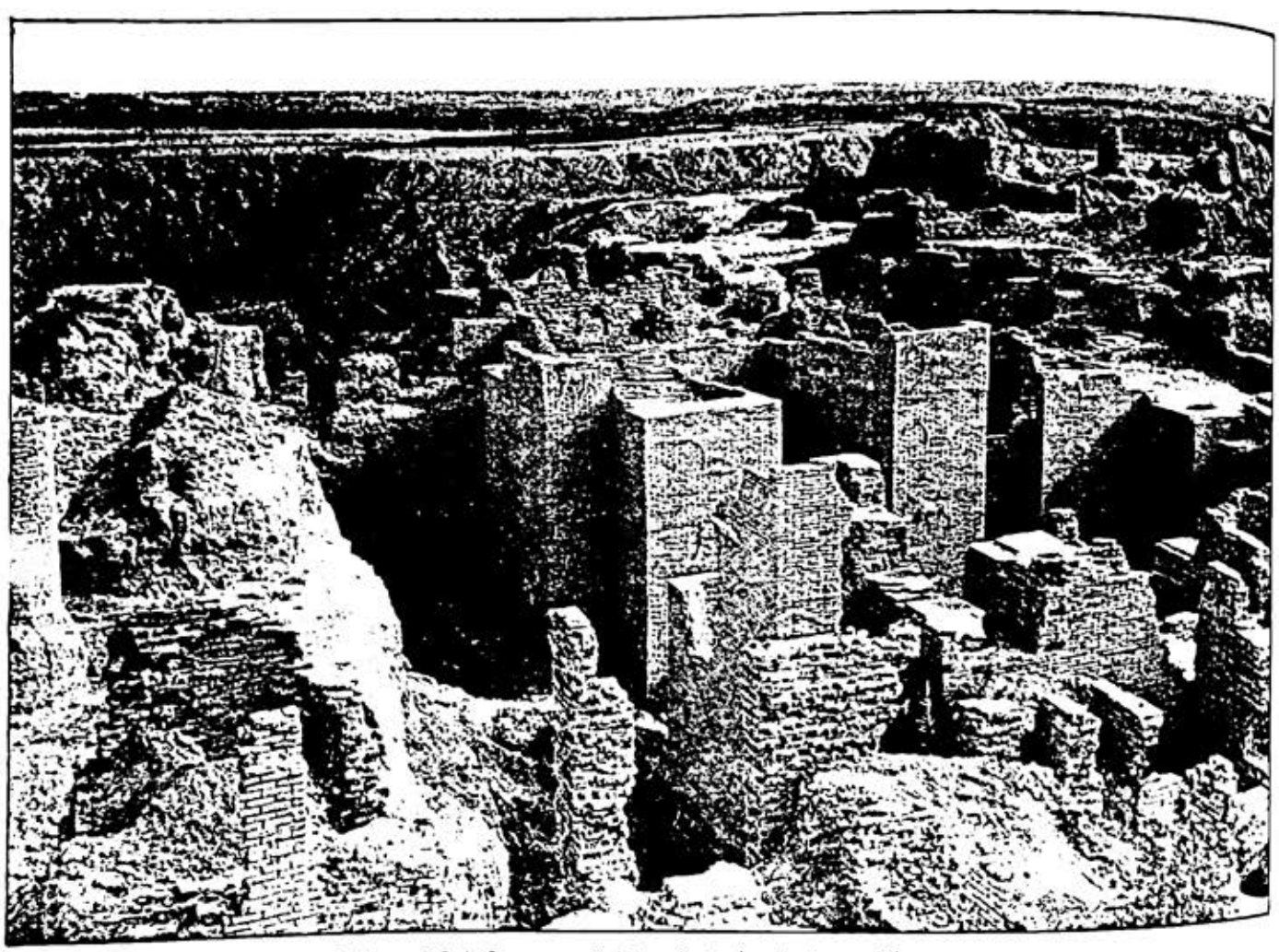
his countrymen, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. Then he said unto them, Lo, I see four men loose, walking in the midst of the fire; and they have no hurt; and the form of the fourth is like the Son of God.

And Nebuchadnezzar came near to the mouth of the fiery furnace, and said, Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, come hither. Then the three came forth out of the midst of the fire. And the princes, governors, captains, and king's counsellors being gathered together, saw that upon the bodies of these men fire had no power, nor was an hair of their head singed, neither were their coats damaged; nor the smell of fire had passed onto them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him; and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make this decree, that every nation, tongue, and people, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort. And the king promoted the three Jews in the province of Babylon.

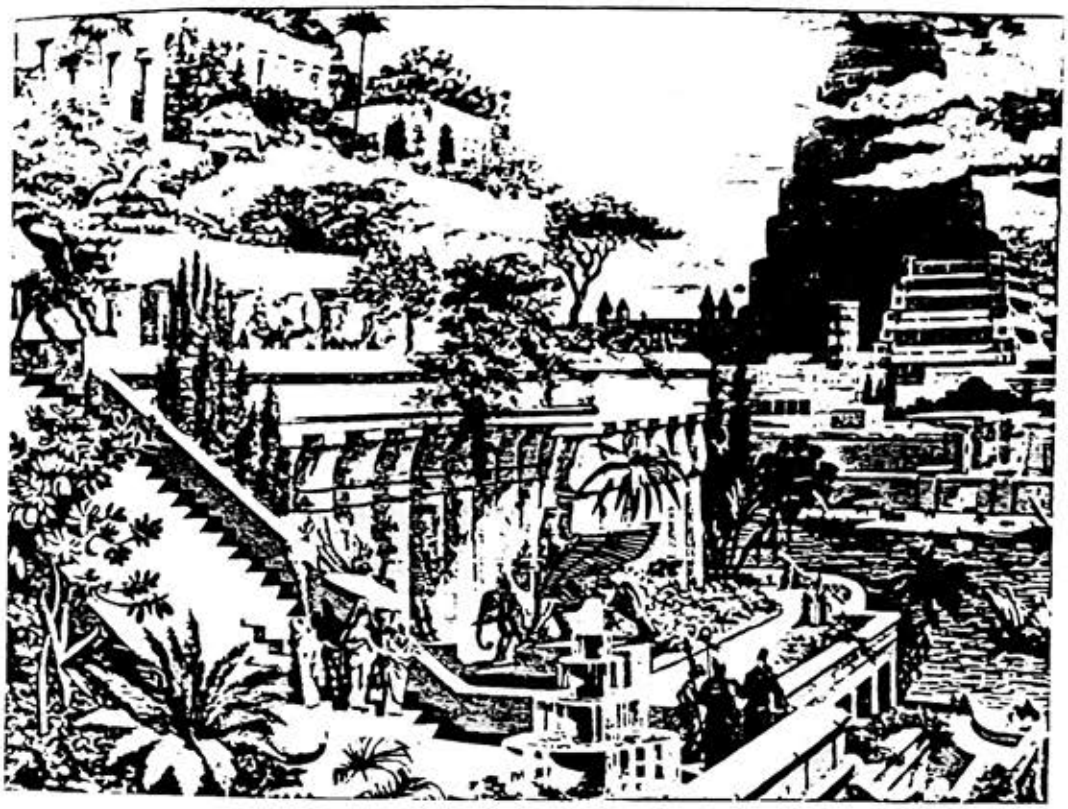
Thus Nebuchadnezzar son of Nabopolassar, and father of Amel-Marduk (Evil-merodach), ruled as the king of the organized world forty-three years (from 624-581 B.C.). It was in the nineteenth year of Nabopolassar, that his son Nebuchadnezzar, the coregent, warred in the mountainous region, and returned to Babylon with much spoil; and earned a good reputation as commander of the army. During the twenty-first year of Nabopolassar's reign, Nebuchadnezzar marched with the Babylonian army to Carchemish, and fought against the Egyptians. He led his forces to the Hatti-land, in the fourth year of Jehoiakim king of Judah, 625 B.C. Soon after, the news of his father's death brought Nebuchadnezzar to Babylon; and on the first of Elul (August-September, 624 B.C.) he ascended the throne. In the selfsame year he returned to the Hatti-land, and captured the Philistine city of Ashkelon. Besides attaining many military victories, and expanding his territory, he undertook many municipal and building projects. To satisfy the homesick longings of his Median queen, it is said that Nebuchadnezzar built the Hanging Garden, a marvel and wonder of its time. He also built temples, palaces, and walls. These words are from one of his inscriptions:

> Nebuchadnezzar, king of Babylon, the restorer of Esagila and Ezida, son of Nabopolassar am I. As a protection to Esagila, that no powerful enemy and destroyer might take Babylon; that the line of battle might not approach Imgur-Bel; the wall of Babylon that which no former king had done; at the enclosure of Babylon I made an enclosure of a strong wall on east side. I dug a mote, I reached the level of the water. I then saw that the wall which my father had prepared was too small in its construction. I built

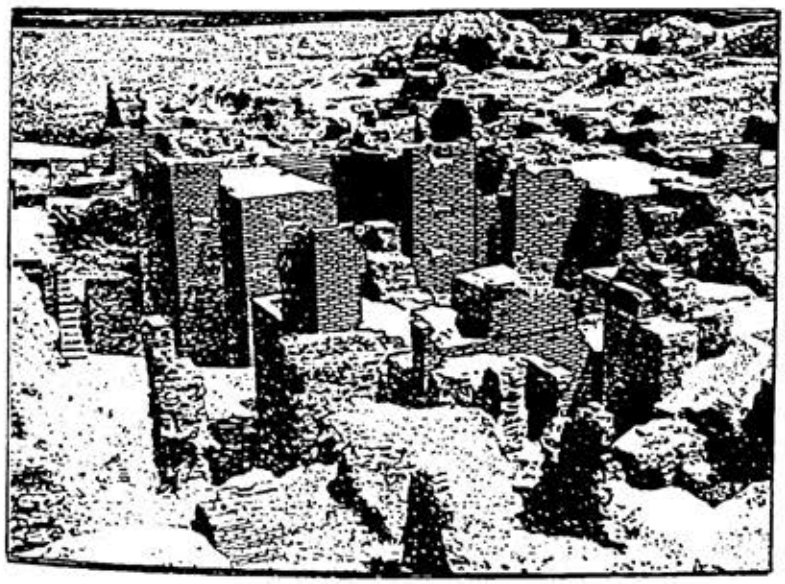
with bitumen and brick a mighty wall which, like a mountain, could not be moved; and connected it with the wall of my father. I laid its foundations on the breast of the under-world; its top I raised up like a mountain. Along this wall to strengthen it I constructed a third, and as the base of a protecting wall I laid a foundation of bricks and built it on the breast of the under-world, and laid its foundation. The fortifications of Esagila and Babylon I strengthened, and established the name of my reign forever.



Ruins of Babylon near Ishtar Gate (a photograph)



The Hanging Gardens of Babylon (a painting by Galloway)



Ruins of Babylon. Sculptured animals are embossed on the building walls.

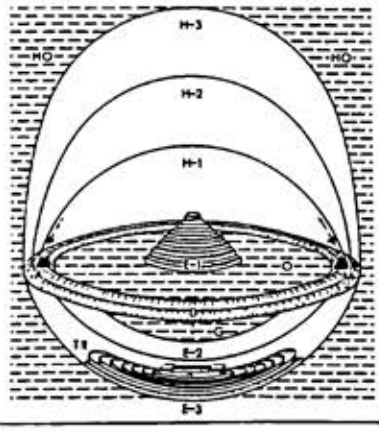
Moreover, Nebuchadnezzar did leave this testimony, to the people of his day, and to posterity; for he was a very religious man. Although he did worship the Babylonian deities; Marduk (Merodach) the chief god of Babylon did he truly worship. To Marduk attributed Nebuchadnezzar all his military victories; and sacred vessels of the Lord and trophies of war kept he in the temple of Marduk. And Nebuchadnezzar said, For thy glory, O exalted Merodach, a house have I made, may it receive within it the abundant tribute of the kings of the nations, and of all peoples! He knew the Lord, and could recognize the Son of God; it was this Son of God who revealed himself to Nebuchadnezzar, in the name and form of Marduk; for he was a king of the eternal kingdom of the Son of God. Now these are the last words of Nebuchadnezzar son of Nabopolassar, that became the king of kings of his day:

> Nebuchadnezzar the king, unto all people, nations, and tongues, that dwell in all the earth; peace be multiplied unto you.
>
> I thought it good to show the signs and wonders that the Most High God hath wrought toward me. How great are his signs! and how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation. I, Nebuchadnezzar, was at rest at mine house, and prospering in my palace. I saw a dream which made me afraid; and the thoughts upon my bed and the visions of my head troubled me.
>
> Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came the magicians, the astrologers, the soothsayers, and the Chaldeans; and they could not discern the nature of my dream; and when it was revealed unto them, they knew not the interpretation thereof.
>
> But at last Daniel came in before me, whose name was Belteshazzar, according to the name of my God, in whom is the Spirit of the holy gods. And I said unto him, O Belteshazzar, master of the magicians, because I know that the Spirit of the holy gods is in thee, and no secret troubleth thee, tell me the vision of my dream that I have seen, and the interpretation thereof.
>
> Thus were the visions of mine head in my bed — I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much; and it was meat for all. The beasts of the field had shadow under it, and the fowls of the air dwelt in its branches; and all flesh was fed of it. And, behold, a watcher and a Holy One came

down from heaven. He cried aloud, and said, Hew down the tree, and cut off his branches; shake off his leaves, and scatter his fruit; let the beast get away from under it, and the fowls from its branches. Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's; and let the beast's heart be given unto him; and let seven times pass over him. This matter is by decree of the Watchers and the demand by the word of the Holy Ones (of the eternal priesthood of God); to the intent that the living may know the Most High ruleth in the kingdom of men; and giveth it to whomsoever he will, and settest up over it the basest of men, according to needs, purposes, and designs.

This is the dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, my son, declare the interpretation thereof; for as much as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able, for the Spirit of the holy gods is in thee. Then Daniel, even Belteshazzar, was astonished for one hour, and his thoughts troubled him. So the king spake and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. And Belteshazzar replied, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong; whose height reached unto heaven, and the sight thereof to all the earth; whose leaves were fair, and fruit much; and it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of heaven had their habitation; it is thou, O king, that are grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and a holy one coming down from heaven, saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, and let it be wet with the dew of heaven; and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king: This is the decree of the Most High, which is come upon my lord the king. That they shall drive thee from men, and thy dwelling shall be with the beasts of the field; and they shall make thee to eat grass as oxen; and they shall wet thee with dew of heaven, and seven times shall the Lord pass over thy afflictions; till thou art confirmed that the Most High ruleth the kingdoms of

men, and giveth to whomsoever he willeth. And whereas they commanded to leave the stump of the tree to its roots, to leave the dead remnant with its roots, that it may in due time yield again; and this kingdom of the dead shall be surely established forever unto thee; after that thou shalt have known that heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee: Break off thy sins by righteousness; and thine iniquities by showing mercy to the poor and persecuted; if thou wishest to lengthen thy peace, tranquility, and joy.



E-1- Earth, upper world; world of passions; the material (or terrestrial) world
O - Terrestrial ocean
D - Outer boundary of the material world (the embankment)
A - Mountains of sunset
M - Mountains of sunrise
G - Bottom of the terrestrial ocean
H-1 - Telestial heaven (kingdom of the stars; of created bodies)
H-2 - Terrestrial heaven (kingdom of the moon; of the spiritual bliss)
H-3 - Celestial heaven (kingdom of the Son; or of the Spiritual Essence)
E-2 - Earth - Nether-world; the highest region of the underworld
E-3 - Earth - Nether-world; the lowest region of the underworld
TR - Earth - Nether-world; the middle region of the underworld, which consists of seven descending regions of Sheol or Jehenna; at the end of it is the Nether-world palace of the dead

Babylonian conception of the world

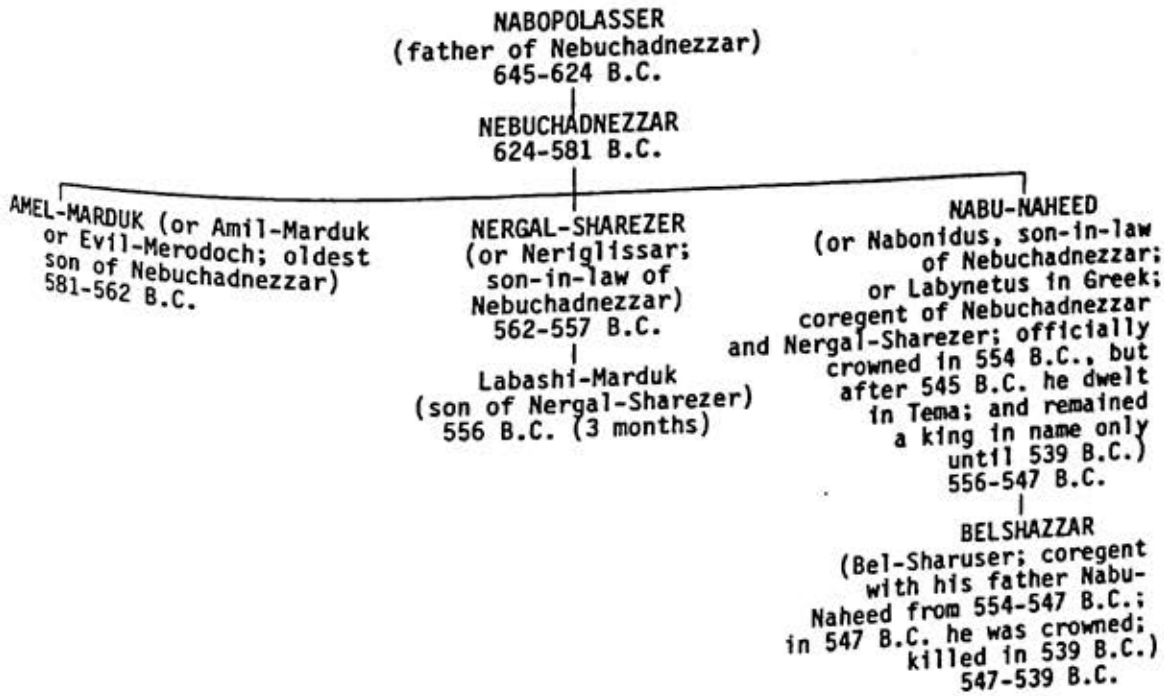
And all this didst come upon Nebuchadnezzar; at the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? While the king thus spake, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee is spoken; the kingdom is departed from thee. And they shall drive thee from men; and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times the Lord shall pass over thee; until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he willeth.

The selfsame hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen and his body wet with dew of heaven, till his hair was grown like eagles' feathers, and his nails like birds' claws.

And at the end of the days, I Nebuchadnezzar, lifted up mine eyes unto heaven, and my understanding returned unto me; and I blessed the Most High; I praised and honored

him that liveth forever; whose dominion is an everlasting dominion; and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing unto him; he doeth according to his will in the army of heaven and of the earth; and none can stay his hand, or say unto him, What doeth thou? And in an instant all became clear, and I saw my folly; my power of reason returned unto me, for the glorification of my kingdom; my honor and my brightness returned unto me; my counsellors and my princes sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven; all whose works are truths, and whose ways are just; and those who walk in pride and vanity he is able to abase.

And it came to pass, according to the noble custom, that sons of the king and his counsellors and princes were trained at the royal court for their future appointments and missions; and out of this pool of righteous souls were chosen the coregents, to rule with the kings and sovereigns. Among such as these were also Daniel or Belteshazzar, Shadrach, Meshach, and Abed-nego, the children of Judah, who were brought to Babylon from Jerusalem to be trained. And out of the four Daniel was the wisest and the holiest; and to him was married a daughter of Nebuchadnezzar; and he was above all other princes. Now this is the genealogy of Nebuchadnezzar:



Nabu-Naheed (Nabonidus) was married to a daughter of Nebuchadnezzar, as was Daniel, and Nergal-Sharezer. Nabu-Naheed's ascension to the throne followed the assassination of Labashi-Marduk. In 554 B.C. Nabu-Naheed was made king of Babylon. In the seventh, ninth, tenth, and eleventh years of his reign, Nabu-Naheed attempted to capture the Arabian city of Tema; for it was a junction city on the ancient caravan routes along which gold and spices were transported through Arabia, from East to West, and from North to South. Also Tema was known to have a salubrious climate; and as in Babylon, the worship of the moon was prominent in Arabia. And after the twelfth year of his reign Nabu-Naheed dwelt in the Arabian oasis city of Tema, in a palace which he began to construct in 550 B.C. and which was completed in 546. And in the year 547 B.C. Belshazzar was crowned king, as Nabu-Naheed prepared to retire in his new palace; and Nabu-Naheed dwelt in Tema after 545 B.C. And Belshazzar (or Bel-Sharuser), the son of Nabu-Naheed, grandson of Nebuchadnezzar by his daughter Neetoeris, served as the treasurer of Babylon under Amel-Marduk. But it was not until the third year of Nabu-Naheed, 554 B.C., that he began to rule as coregent with his father Nabu-Naheed.

Now in the first year of Belshazzar king of Babylon, Daniel had a dream and a vision while resting upon his bed. Then he wrote down the dream, and told the sum of the matters to the king. Thus he spake:

> I saw in my vision by night; and behold, the four winds of heaven strove upon the great sea. And the four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings. I saw till its wings were plucked, and they lifted it up unto the earth; and made it stand upon his feet as a man; then the beast's heart was replaced with man's heart.
>
> And behold, the second beast was like a bear, and it raised itself up on one side, and it had three ribs in his mouth between its teeth. And they said to the beast, Arise, devour much flesh! After this, I beheld, and lo, the third beast was like a leopard, and on its back were four wings of a fowl; the beast had also four heads, and they gave unto it a great dominion. Then I saw the fourth beast, dreadful and terrible, bitterly proud and merciless; it had teeth of iron and nails of brass; and it devoured and brake into pieces everything round about it, and stamped the residue with its feet. As I considered its ten horns, behold, there came up among them another little horn; before whom three of the first horns were plucked off by the roots. And, behold, in this horn were eyes like the eyes of man, and a mouth speaking mighty and vain things. This fourth beast was different than all others.
>
> I saw till the thrones were cast down, and the Ancient of days sitting upon his throne, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning

fire. A fiery stream issued and came forth from before him. And a thousand thousand ministered unto him; and ten thousand times ten stood before him; the judgement was set, and the books were opened. I beheld till the horn of the (fourth) beast spake vain and mighty words, till the beast was slain, and his body was burnt to ashes. The other three beasts were judged, they had their dominion taken away from them, yet their lives were prolonged a time and season.

Then I beheld one like the Son of Man descending from the clouds of heaven; and they brought him to the Ancient of days. And there was given him dominion, glory, and a Kingdom; that all people, nations, and tongues should serve him; whose dominion is everlasting, and whose kingdom is unperishable.

I Daniel (or Belteshazzar) was grieved in my Spirit and body; and the visions of my head troubled me. Then I came near unto one of the attendants, and asked him the truth of all this. So he told me, and made me know the interpretation of the things, and said: These great beasts, which are four, are four kings which shall arise out of the earth. But the saints of the Most High shall take the Kingdom and possess it for ever, even for ever and ever. And that I would know the truth of the fourth beast, which was different than all others, whose teeth were of iron, and nails of brass, which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of the horn that had eyes, and a mouth which spake vain and mighty things, who was more dreadful and terrible than the other beasts. I beheld the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgement was given to the saints of the Most High; and in that time the saints possessed the Kingdom. And he said, The fourth beast shall be the fourth kingdom upon earth, which shall be different than all the kingdoms before it; for in its might and power of hell it shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns of this kingdom are ten kings that shall arise; and another shall rise after them, even the little horn, and he shall subdue three kings. And he shall speak vain and mighty words against the Most High; and shall wear out the saints of the Most High, and think to change times and laws in his delusion and folly; and they shall be given into his hands, until a time and times and the dividing of time. But the judgement of the Ancient of days will prevail; and the saints will take away his dominion,

to consume and destroy unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions of the earth shall serve and obey him.

Then in the third year of the reign of King Belshazzar a vision appeared unto Daniel. And he saw that he was at Shushan (Susa) in the palace which is in the province of Elam. And he stood at the bank of the river Ulai. Then he lifted up his eyes, and saw, behold, stood before him in the river a ram with high horns; but one was higher than the other, and the higher came up last. He saw the ram pushing westward, and northward and southward; so that no beast might stand before him; neither was there any that could deliver out of his hand; and he did according to his will, and became great. And as thus he pondered, behold, an he-goat came from the west, and swept the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram with two horns which stood before the river; and ran into him in the fury of his power. And enraged against him, he smote the ram and brake his two horns; and there was no power left in the ram, and he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand.

Therefore the he-goat waxed very great in power and dominion; and when he was strong, the great horn was broken; instead of it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south and the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast some of the hosts and of the stars to the ground, and stamped upon them. Yea, he magnified himself unto the prince of the host; and by him the daily sacrifice was taken away, and the place of his abode was cast down. And an host was given him to take away the daily sacrifice of the people, and to cast down the truth to the ground; and it practised falsehood and abominations, and prospered.

Then Daniel heard one saint speaking to another, saying, How long shall be the vision concerning the daily sacrifice, and the desolation of the place (Babylon), and its host to be trodden under foot? And he looked at Daniel, and said, Unto two thousand and three hundred days; then shall the house of the king of Babylon be cleansed.

And, behold, it came to pass that, as Daniel stood by the river Ulai, he heard a voice from the midst of the river, saying, Gabriel, make him to understand the vision. And as the angel Gabriel came to where Daniel stood, he fell upon his face, and he was afraid, and the angel said unto Daniel, Understand, O son of man, for at the time of the end shall be the vision. Now as he was speaking with Daniel, a deep sleep came over him, and he lay asleep with his face to the ground. And Gabriel said unto

Daniel, Behold I will make thee know what shall be in the last days, in its time appointed (meaning after the end of two thousand and three hundred days). The two horns of the ram which thou sawest are the kings of Media and Persia; and the rough goat is the king of Grecia (Greece), and the great horn between his eyes is the first king.

Now after the great horn was broken, and in its place stood up four, four kingdoms shall emerge out of the nation, but not in his power. And in the latter days of these kingdoms, when their transgressions are become fully ripe for judgement, a king of fierce countenance, and understanding dark riddles shall stand up. And his power will be mighty, but not by his own power, as the power of the moon upon the darkness of the earth. And he shall destroy wonderfully, and shall practice and prosper; and shall destroy the mighty and the holy. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart and by peace shall he destroy many. (This reference is to the latter-day Arabian prophet and emperor Mohammed.) And he shall stand up against the Most High in pride and vanity, and in its appointed time shall he be broken without hand. And Gabriel said unto Daniel, The vision of the evening and the morning which was told is true, therefore shut thou up the vision, for it shall be many a day, until all shall be fulfilled. After this Daniel fainted, and was sick certain days; then he rose up and did the king's business; and he was astonished at the vision, but none understood it.

Now, Kavi Vishtaspa(Hystaspes, or Gushtasp), who was later given the throne name Ahasuerus, ruled the Bactrian kingdom in eastern Iran; was ordained into the ancient Order of Zarathustra (or Zoroaster) in the thirty-seventh year of his reign (576 B.C.), and he dwelt at the royal palace at Shushan (Susa), in the province of Elam (about 225 miles east of Babylon, on the Karkhel river); and his son Darius (Daryavaoosh) was made the sovereign of eastern Iran. At this time Darius was about twenty-five years old. It was this Ahasuerus, who at the end of his reign, had dominion over one hundred and twenty-seven provinces; his empire extended from India (Ind) in the east to Egypt in the west, and beyond Egypt unto Ethiopia.

And while Ahasuerus reigned at Shushan, and his son Darius in eastern Iran, time was nigh for the prophecy of Isaiah son of Amoz, to be fulfilled. For the Lord had spoken by the mouth of Isaiah, that a Cyrus shall be born of the Persians, and he shall be the Lord's shepherd; he shall perform all his pleasure; even saying to Jerusalem, Thou shalt be built again, and to the temple, Thy foundation shall be laid. And also to fulfill the words of the Lord by the mouth of Jeremiah, that Jerusalem shall lay desolate seventy years; which desolation began in 607 B.C., and shall end in 537 B.C.; and that Cyrus shall be the Lord's Anointed One, a Meshiahh (Messiah), or Christ.

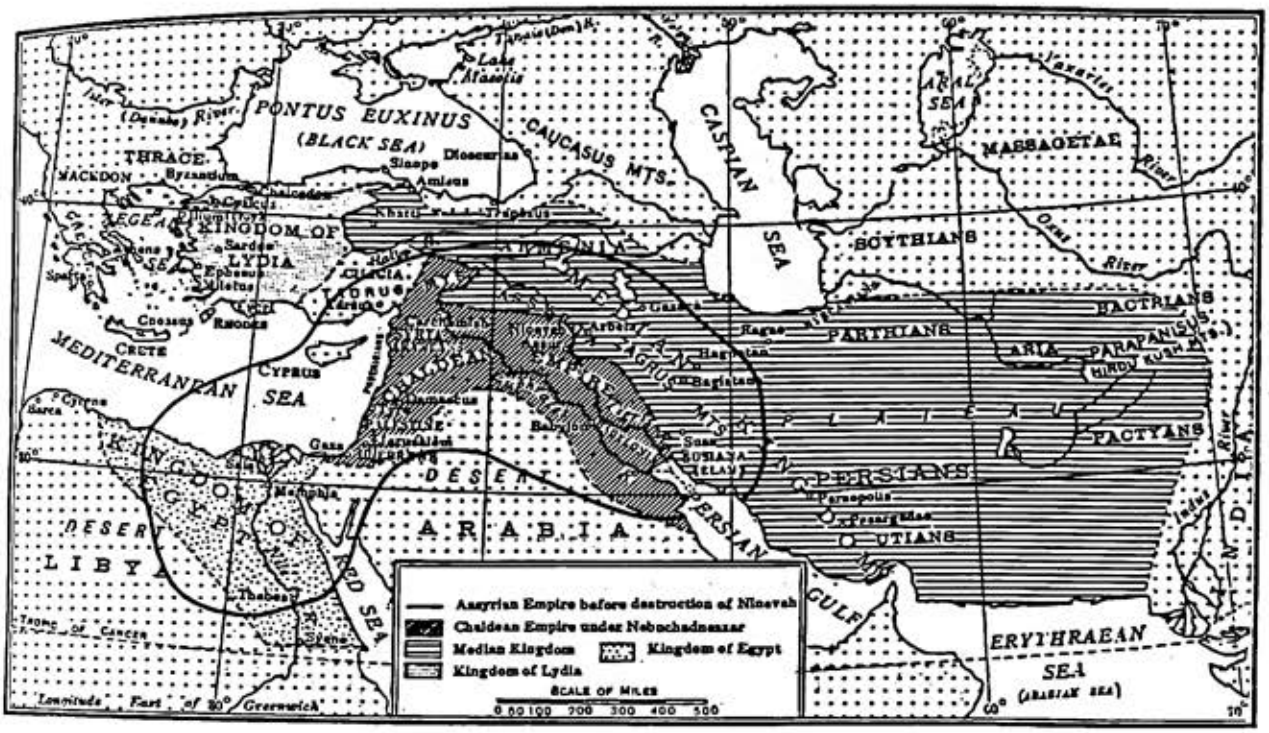
And thus was the promised Cyrus born: Astyages (Afrasiab) the king of the Medes, after a bad dream, gave his daughter to Cambyses a Persian to marry; because he feared that he would dethrone him. Cyrus was born of this marriage. But in another dream it was revealed to him that Cyrus would replace him, so he ordered the baby killed. He ordered

his chief advisor Harpagos (Piran) to kill the boy; but Harpagos gave the boy to a shepherd whose wife had given birth to a dead baby. The shepherd and his wife substituted their dead baby for Cyrus, and Harpagos was satisfied. The name of the wife was Spako, which in Median meant dog; thus a child suckled by a dog! When Cyrus was ten he was discovered by Astyages (Afrasiab), but his courtiers comforted him, that he feared no more, and they sent Cyrus to dwell with his real parents in Persis (Parsa). Cyrus was the son of the Persian ruler Cambyses by his wife Mandane (Ferangis), the daughter of Astyages king of the Medes. Cyrus succeeded his father Cambyses to the throne of Anshan, which was under the suzerainty of the Median king Astyages (Afrasiab, Ishtumegu), in 559 B.C. When he reached manhood he revolted; and in 550 B.C. Astyages called up his troops to march against Cyrus. And he sent Harpagos against him as the commander of the Median army. But the army with Harpagos deserted to Cyrus and the rest fled. In fetters they delivered Harpagos (Piran) to Cyrus; thus the Persians and Medes joined forces, and thereafter with unity they fought under Cyrus.

Cyrus during his childhood worked in menial positions as the son of a Persian bandit of the Mardi tribe, Atradates, and a shepherdess, at the Median court. And here he developed the desire to free himself from the bonds of servitude, and to become great. And it came to pass that Astyages sent him as an envoy to the Cadusians; and he met a Persian named Oibaras; with whom he planned to revolt against Astyages. And Astyages sent an army against the rebels and they were besieged on a mountain at Pasargadai. Then the Persian women shamed their men to deeds of valor, and in this manner Cyrus and his men defeated the Medes, and captured Ecbatana, their capital city. Then he consolidated his power in eastern Iran, Armenia, and in the south of the Caucasus; and he killed Astyages (Afrasiab) in the eleventh year of his reign.

After this he began to consolidate the dominion of the Median Empire, advancing all the way to the eastern borders of the Lydian empire at the Halys river in Asia Minor. Now king Croesus of Lydia, one of the richest kings of the time, faced with the threat of Cyrus the Persian, made political alliance with king Nabu-Naheed (Nabonidus) of Babylon, Pharaoh Amasis II of Egypt, and with the Spartans of Greece. But before these allies could render assistance, Cyrus defeated the Lydians that were under Croesus, and captured Sardis. Cyrus then subdued the Ionian cities, and placed all of Asia Minor under the tribute of the Persian Empire.

In the seventeenth year of Nabu-Naheed (Nabonidus), 540 B.C., Cyrus sent Darius the son of Ahasuerus, his friend and kinsman, that ruled in eastern Iran; and whose father ruled the Median Empire from the palace of Shushan (Susa), against Babylon, as the commander of the Medo-Persian armies. And Darius came out of Persia with a great army. When Nabu-Naheed (Nabonidus) perceived he was advancing to attack him, he assembled his forces and returned to Babylon from Tema, to oppose him; but he was defeated, and fled with a few of his troops, and was shut within the city of Borshippa, a sister city of Babylon. Then Darius commanded his officers to tear down the outer walls of the city of Babylon,



Organized World under Various Kingdoms

because it had proved very troublesome to him, and was difficult to take; then he marched with his men to Borshippa to capture Nabu-Naheed (Nabonidus); but Nabu-Naheed delivered himself voluntarily into the hands of Darius. His life was spared, but the kingship of Babylon was taken away from him; and he was given a place of abode in Carmania, where it is said that he spent the remainder of his life, and died. And the Babylonians made Belshazzar, the firstborn of Nabu-Naheed (Nabonidus) the king, who had been coregent with Nabu-Naheed (Nabonidus) since 554 B.C., and was crowned in 547 B.C.

Now Darius was a great builder of municipal works, but his especial passion was for water projects. He made great efforts to make Persia a strong sea power. Darius employed foreign navigators; and dispatched a skillful Mediterranean sailor named Scylak to explore the course of the great Indus river in India. Then he sent him to sail along the coast of Asia from the mouth of the Indus westward to the Isthmus of Suez. Moreover, Darius restored the ancient but long filled-up canal of the Egyptians connecting the Nile with the Red Sea. Along the ancient routes of this canal, he had erected great stone tablets, that bear the account of the restoration of the canal. The fragments of these stone tablets survive even to this day, and bear such account as this, of king Darius:

and his countenance was changed, and his lords were astonished. Now the queen, by the reason of the words of the king and his lords, came into the banquet room, and spake thus: O king, live for ever; let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom, in whom is the Spirit of the holy Gods; and in the days of thy father, light, understanding, and wisdom of the Gods was found in him; whom the king Nebuchadnezzar thy (grand)father, and thy father the king, made master of the magicians, astrologers, Chaldeans, and soothsayers. Forasmuch as an excellent spirit, knowledge, understanding, and interpretation of dreams is found in him, his tongue speaketh the noble truths, and his words dissolve doubts, in this same Daniel; now let Daniel be called, and he will show the interpretation thereof.

Then was Daniel brought in before Belshazzar, the coregent king of Babylon; and the king spake unto Daniel, and said: Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my (grand)father brought out of Jewry? I have even heard of thee, that the Spirit of the Gods is in thee, and light and understanding and excellent wisdom is found in thee. And I have heard of thee, that thou canst make interpretations and dissolve doubts. Now if thou canst read the writing, and make known to me the interpretation (of the writing on the wall) thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be made the third (high ranking) ruler in the kingdom.

And Daniel answered the king, and said, Let thy gift be to thyself, O thou king, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. To thy (grand)father Nebuchadnezzar, O king, the Most High God gave a kingdom, and majesty, glory, and honor. He gave him all people, nations, tongues; and they trembled and feared before him; for whom he would he slew, and whom he would he kept alive; and whom he would he set up, and whom he would he brought down. But when his heart was lifted up with pride and vanity, he was deposed from his kingly throne, and they took all his glory of the world. And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses; they fed him with grass like oxen, and his body was wet with the dew of heaven; till he was confirmed in the knowledge of the Most High God, that ruled all the kingdoms of men; and that he appointeth over it whomsoever he willeth.

And thou, his son, O Belshazzar, hast not humbled thyself before the Lord of heaven; and they have brought the vessels of his house before thee; and thou and thy lords, and thy wives and concubines have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone; which see not, nor hear, nor know, but bring about the snare upon thy soul. And the God in whose hand is thy breath, and all thy ways, thou hast not glorified, but hath forsaken altogether. It was for this, that the part of the hand was sent, which wrote upon the wall, MENE MENE TEKEL (DAKHIL) UPHARSIN [literally, MANY MANY or a large number (Mene Mene) ENTER (Tekel or Dakhil) of the PERSIANS (Upharsin)]. This is the interpretation, God hath numbered thy kingdom,

and finished it. Thou art weighed in the balance, and art found wanting; thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel or Belteshazzar with scarlet; and put a chain of gold about his neck; and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night it is said that Belshazzar the king of the Chaldeans was slain. And Darius, son of Vishtaspa or Ahasuerus, was made the king of the Babylonian empire on the seventeenth day after Darius had taken Babylon. In a great gathering Cyrus, son of Cambyses (Saiawoosh), grandson of Cyrus Kai-Kaus, announced also concerning the liberty to the Jews, and building of the temple in Jerusalem.

The first encounter between Daniel and Cyrus son of Cambyses took place after Cyrus II had conquered Astyages (Afrasiab), the principal Turanian adversary of Iran. After Astyages was gathered to his fathers (in 549 B.C.), and Cyrus II took his kingdom, Daniel conversed with the king, and was honored above all his friends. Now the king also worshipped Bel the idol of the Babylonians. And the king worshipped it, and went daily to adore it; and the Babylonians spent upon him every day twelve great measures of fine flour, forty sheep, and six vessels of wine. But Daniel worshipped his own God, and the king said unto him, Why dost thou not worship Bel? And he replied, Because I may not worship idols made with hands, but the living God, who hath created the heaven and earth, and hath sovereignty over all flesh. Then said the king unto Daniel, Thinkest thou not that Bel is a living God? Seest thou not how much he eateth and drinketh every day? Then Daniel smiled, and said, O king, be not deceived; for this is but clay within and brass without, and did never eat or drink any thing. So the king was wroth, and called for his priests, and said unto them, If ye tell me not who it is that devoureth these expenses, ye shall die. But if ye can certify to me that Bel devoureth them, then Daniel shall die; for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

Now the priests of Bel were seventy, besides their wives and children. And the king went with Daniel into the temple of Bel. So the priests of Bel said, Lo, we go out; but thou, O king, set on the meat, and make ready wine, and shut the door fast, and seal it with thine own signet. And tomorrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death; or else Daniel that speaketh falsely against us. And they little regarded it; for under the table they had made a privy entrance, whereby they entered in continually, and consumed the offerings. So when they were gone, the king set the food of the offering before Bel. Behold, Daniel had commanded his servants aforetime to bring ashes and scatter them throughout all the temple in the presence of the king alone; then went they out, and shut the door, and sealed it with the king's signet, and departed.

When the night came, the priests with their wives and children, as usual, did come up through the privy door, and did eat and drink up all. In the morning the king arose, and Daniel with him. And the king said, Daniel are the seals whole? Yea, O king, they be whole. And as

soon as he opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all. Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these. And the king said, I see the footsteps of men, women, and children; and then the king was angry, and took the priests with their wives and children, who showed him the privy doors through which they came in to consume the things that were set on the table. Therefore the king ordered the priests to be slain, and delivered Bel into Daniel's power, who destroyed Bel and his temple.

And in the same place there was a great dragon, which they of Babylon worshipped. And the king said unto Daniel, Wilt thou also say that this is of brass? Lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god, therefore worship him. Then Daniel said, I will worship the Lord my God, for he is the living God; but give me leave, O king, and I shall slay this dragon without a sword or staff. The king said, I give thee leave. And Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof; this he put in the dragon's mouth, so the dragon burst in sunder; and Daniel said, Lo these are the gods ye worship. When they of Babylon and in Babylonia heard of it, they took great indignation, and conspired against Cyrus son of Cambyses, saying, Behold, he is become a Jew, and he hath caused the destruction of Bel, and slain the dragon, and put the priests to death.

So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house. Now when the king saw that they pressed him sore, being constrained he delivered Daniel unto them; and they cast him into the lions' den, where he was six days. And in the den there were seven lions; and they had given them every day two carcasses of men and two sheep, which then were not given, that they may devour Daniel. Behold, there was in Jewry a prophet, called Habakkuk who had made pottage, and had broken bread in a bowl, and was going into the field to bring it to the reapers. But the angel of the Lord said unto Habakkuk, Go carry the dinner that thou hast unto Daniel of Babylon, who is in the lions' den. And Habakkuk said, Lord I never saw Babylon, neither do I know where the den is. Then the angel of the Lord took him by the crown, and bare him by the hair of his head; and through the vehemency of his Spirit set him over the den in which was Daniel of Babylonia. And Habakkuk cried, saying, Daniel, Daniel, take the dinner which God hath sent thee. And Daniel said, Thou hast remembered me, O God; neither hast thou forsaken them that seek thee and love thee.

So Daniel arose, and did eat; and the angel of the Lord set Habakkuk in his place again immediately. Upon the seventh day the king went to bewail Daniel, and when he came to the den, he looked in, and, behold, Daniel was sitting. Then cried the king with a loud voice, Great art thou, O Lord God of Daniel, and there is none other beside thee. And he drew him out, and cast those that were the cause of his destruction into the den; and the lions devoured them in a moment before his face.

And when Darius the son of Vishtaspa (or Ahasuerus) became the

king of the Babylonian empire, in 539 B.C., Cyrus II son of Cambyses was made the king of the Hakhamanish empire of Persia and Vishtaspa or Ahasuerus was in the seventy-fourth year of his reign, and residing at the palace at Shushan (Susa). And it pleased Darius to set over the Babylonian kingdom an hundred and twenty princes, to rule over the whole kingdom. And over them were three presidents, and Daniel was the first, that the princes might give accounts unto them, and the king of the lands should suffer no damage. And Daniel was preferred above the presidents, and princes, because of the excellent Spirit in him, and Cyrus was preparing Darius to rule over the whole Persian empire, as his father Vishtaspa, or Ahasuerus; whose reign lasted until 522 B.C.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could not find any occasion or fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then these men took counsel against Daniel, and said, We shall not find any occasion against this Daniel, except we find it against the law of his God. Then these presidents and princes went to the king, and said, King Darius, live forever. And all the presidents of the kingdom, the governors, the princes, the counsellors, and the captains had all consulted together to establish a royal statute, and a firm decree, that whosoever shall ask petition of any God or man for thirty days, save thee, O king, he shall be cast into the den of lions. So they petitioned the king, and said, Now, O king, establish the decree, and sign the writing, that it be not changed, according to the Law of the Medes and Persians (and Elamites), which altereth not. Wherefore king Darius (Daryavaoosh) signed the writing and the decree.

Now when Daniel knew that the writing (petition) was signed, he went into his house; his windows being open in his chamber, facing toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplications before his God. And they returned to the king, saying, Hast thou, O king, not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed; but maketh his petition before his God three times a day.

Therefore the king's countenance changed, when he heard these words; and was sore displeased with himself, and set his heart to deliver Daniel; and he labored till the going down of the sun to deliver him. Then these men assembled unto the king, and said, Know, O king, that the law of the Medes and Persians is, that no decree nor statute which issueth forth from the king's court can be altered or changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions; and the king spake unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth

of the den, and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed against Daniel.

Then king Darius went to his palace, and passed the night fasting; neither were the instruments of music brought before him, and his sleep left him. And the king arose very early in the morning, went in haste unto the den of lions. And when he came to the den he cried with a lamentable voice unto Daniel, and said, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then spake Daniel from the den, saying, Long live the king, my God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no harm. Then was the king exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him; for he put his trust in the Lord his God.

And Darius the king of Babylonia commanded, and they brought those men that accused Daniel, and cast them in the den of lions; and then they cast their children and wives in the lion's den. And the lions overpowered them, and devoured them to their doom. Then king Darius issued a decree unto nations, kindred, tongues, and people, that dwelt on earth, saying: Peace be multiplied unto you. I make this decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, steadfast and eternal; and his Kingdom which shall not be destroyed, and his dominion which shall be unto the end of the shining of the sun. He delivereth and rescueth, and worketh signs and wonders in heaven and in earth; it is he who hath delivered Daniel from the power of the lions. So this Daniel prospered and grew mighty in the reign of Darius son of Vishtaspa (or Ahasuerus), and in the reign of Cyrus II son of Cambyses; a truly righteous prophet of the Lord he was. Daniel or Belteshazzar was not only the highest Spiritual man of his time among all the kings of the world, but also he was the highest secular official of the Babylonian kingdom; for he was the first of the three presidents that were set over all the temporal matters of the government; and the chain of command was from the first president of Babylonia to the second to the third; to the twelve Spiritual princes; governors, princes of the provinces, to the counsellors, to the captains, and to the citizenry. Now these are the words of Daniel from his book:

> In the first year of Darius the son of Ahasuerus, whose personal name was Spentadatha, of the seed of the Medes, which was made king over the realm of the Chaldeans. In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem.
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> And I (Daniel) set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth and ashes. And I prayed unto the Lord my God, and made

my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments. We have sinned, and we have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments; neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day. To the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their rebellion, and transgressions against thy commandments; O Lord, to us belongeth confusion of face, to our kings, to our princes, to our fathers, because we have sinned against thee. To the Lord our God belongeth mercies and forgivenesses, though we have rebelled against him. Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by the hand of his servants and prophets. Yea, all Israel have transgressed thy Law, even by departing to far off places, that they might not obey thy voice; therefore the curse is poured upon us; and the oath that is written in the Law of Moses the servant of God, because we have sinned against him.

And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great calamity; for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the Law of Moses, all this evil is come upon us; yet made we not our prayers before the Lord our God, that we might turn from our iniquities, and understand thy Truths.

Therefore hath the Lord watched upon the evil, and brought it upon us; for the Lord our God is righteous in all his works which he performs; for we obey not his voice. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day, we have sinned, we have done wickedly.

O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from the city of Jerusalem, thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now, therefore, O our God, hear the prayer of thy servant, and his supplications; and cause thy face to shine

upon thy sanctuary that is desolate, for the Lord's sake.

O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is hallowed by thy name; for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord forgive; O Lord hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name.

And as I (Daniel) was thus praying, and confessing my sins and the sins of my people Israel; yea, while I was yet praying, even the angel Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of evening oblation. He informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth; and I am come to shew thee; for thou art greatly beloved. Therefore, understand the matter, and consider the vision.

Seventy weeks are determined upon thy people, and upon thy holy city, to cease from the transgressions and to make an end to sins, and to make reconciliation and restitution for iniquities; and to bring in everlasting righteousness, to seal up the visions and the prophecies, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah (Meshiahh) the Prince, shall be seven weeks; and threescore and two weeks; the streets shall be built again, and the wall, even in troublous times.

And after threescore and two weeks shall Messiah be cut off, but not of himself; but the people of the princes shall come, and the bruised shall seek the destruction of the city and the sanctuary. And the end thereof desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblations to cease; and for the overspreading of abominations he shall make it desolate (again), even until the consummation; and all that hath been determined, shall be poured upon the desolate.

Also in the first year of Darius at Babylon, I (Daniel) stood to confirm and to strengthen him. And now will I shew the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than all of them; and by his strength through his riches he shall stir up nations against the realm of Grecia (kingdom of

Macedonia). And a mighty king shall stand up, to rule an empire of great dominion; and shall bring to pass all that is needful to establish the (Righteous) Kingdom for ever. Then his kingdom will be broken; and be divided unto the four winds of heaven. For this Kingdom shall not be of inheritance, that it be passed on to posterity, nor according to the power and dominion of kings and rulers; but it shall be the Kingdom of righteousness.

And it shall come to pass that the king of the south (of the Arabs) shall be strong; and one of his princes shall be made stronger than him, and his dominion shall be great. And in time the king's daughter of the south shall be joined together with the king of the north (Medo-Persians); but she shall not retain the power of the arm, neither shall he, nor shall he rule. For she, and he that begat her, and they that brought her, and strengthened her, shalt not be given to the rulership. But out of the branch of her roots shall one stand up in his might, and shall come with an army; and shall enter into the fortress of the king of the north, and shall go against him and prevail. And he shall also carry captives into Egypt with their gods, with their princes, and their precious vessels of silver and gold. And he shall continue longer than the king of the north.

Then shall he return into his own land. But the sons of the kings of the north shall be stirred up, to assemble a multitude of host; and one shall certainly come, and overflow, and trespass to entice him to anger, and then shall he return to stir up his fortress. And the king of the south shall be moved with choler, and shall come forth to fight with the king of the north; and the king of the north will set forth a great multitude, and this multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up, and he shall trod down tens upon thousands, but this shall not appease his anger or suffering; nor shall he be strengthened by it. For the king of the north shall return, and shall set forth a multitude greater than the former; and shall certainly come after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south; also the robbers of thy people shall exalt themselves to establish their vision; but they shall fall. So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people; neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him. And he shall stand in the glorious land, which by his hand shall be consumed.

He shall also set his feet to enter with the strength of his whole kingdom, and upright ones with him; this shall he do. And he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him.

After this shall he turn his face unto the isles, and shall take many; but a prince in behalf of himself shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. Then shall he turn his face toward the fort of his own land; but he shall stumble and fall, and not be found, then shall stand up in his estate a raiser of taxes in the glory of the kingdom; but within a few days he will be destroyed, neither in anger, nor in battle. And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries. With the arms of a flood shall they be overflown from before him; and shall be broken; yea, also the prince of the covenant. And making a league with him, he shall work deceitfully; for he shall come up, and shall become strong with small people. He shall enter peaceably even upon the fattest places of the province; and he will do that which his fathers have not done, nor his father's fathers. He shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strongholds, even for a time. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him; and his army shall rebel, and many shall fall down slain.

And both of these kings' hearts shall be to do mischief, and they shall speak lies on one table; yet shall they not prosper, for the end shall not be until the time appointed. Then shall the king of the north return to his land with great riches, and much spoil; and his heart lifted up in pride and vanity, shall be against the holy covenant. At the time appointed he will return again toward the south; but it shall not be as the former, or the latter. For the ships of Chittim shall come against him; therefore he shall be grieved, and return, with much indignation against the holy covenant; so shall he do. And he will have intelligences with those that forsook the holy covenant. And the arms shall stand on his part, and they shall pollute the sanctuary of strength; and shall take away the daily sacrifice and offering; and they will place the abominations such as

maketh the land desolate. And such as do wickedly against the holy covenant shall be corrupt by flatteries; but the people that do know their God shall be strong to do exploits. And they that understand among the people shall instruct many; yet they shall fall by the sword, by flame, by captivity, or by spoil, many days. Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries. And of them of understanding that fall, shall be tried, to purge, and to make them white, to the time of the end; because it is yet for a time appointed, and not forever.

And the king of the north shall do according to his will; and he shall exalt himself, and magnify himself above every god; and shall speak great words against the God of gods, and shall prosper, till the indignation be accomplished; for that which is determined shall be done. Neither shall he regard the God of his fathers; nor the desire of women, nor regard for any god will sway his vain belief of self-magnification; for he shall magnify himself above all. Thus shall he do in the most strong holds; and now a strange god he shall acknowledge and increase with glory; and he shall cause the people to rule over many, and shall divide the land for gain. And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and horsemen, with many ships; and he shall enter into the countries, and shall overthrow and pass over. He shall enter also into the glorious land, and many shall be overthrown; but Edom, Moab, and the children of Ammon shall escape out of his hand. He shall stretch forth his hand upon the countries also, and the land of Egypt shall not escape. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt; and the Lybians and the Ethiopians shall be at his feet. But tidings out of the east and of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the abodes of his palace between the seas in the glorious holy mountain, yet he shall come to his end, and none shall help him.

And at that time shall Michael (the archangel) stand up, the great prince which standeth up for the children of the Lord's people; and there shall be a time of trouble, such as never was a nation aforetimes. And at that time the Lord's people shall be delivered; every one that shall be found written in the Book. And many of them that sleep in the dust of the earth shall awake; some to everlasting life, some to shame and everlasting contempt. And they

that be wise shall shine as the brightness of the firmament, and turn many to righteousness for ever and ever.

But thou, O Daniel, shut up the words, and seal the book, to the time of the end; many shall run to and fro, and knowledge shall be increased.

Now at the time of the fall of Babylon (in 539 B.C.), Darius, son of Vishtaspa or Ahasuerus, was appointed king of the Babylonian empire by Cyrus; which Cyrus was a coregent of Vishtaspa at the palace in Shushan (Susa). During this time also Joshua son of Jehozadak (Jozadak, or Josedech) was the high priest in Jerusalem; and Zerubbabel, whose Babylonian name was Sheshbazzar, was appointed by Cyrus the first governor of the repatriated Jews. He was the son of Pedaiah and the son-in-law of Shealtiel. In 537 B.C. Zerubbabel led a Jewish remnant back to Jerusalem.

At this time also the Lord sent out Haggai and Zechariah the prophets, to proclaim his word concerning the rebuilding of the temple in Jerusalem, and to encourage people to serve God, and to do good works. He sent his word to Haggai in the sixth month of the second year of Darius king of Babylonia (Elul, 538 B.C.); and to Zechariah in the eighth month of the selfsame year. (Bul/Heshvan, 538 B.C.). Now the words of Haggai, of the Great Synagogue of Judah; and of Zechariah, son of Berechiah the son of Iddo the prophet, are thus:

WORDS OF HAGGAI

(Prophet of the Lord during the governorship of Zerubbabel; 538/537 B.C.)

In the second year of Darius the king of Babylonia, in the sixth month, in the first day of the month (1 Elul, 538 B.C.), came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the Lord of Hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of Hosts, Consider your ways; ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the Lord of Hosts, Consider your ways, go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it.

Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech (Jehozadak) the high priest, with all the remnant of the people, obeyed the voice of the Lord their God; and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord. Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord. And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah; and the spirit of Joshua the son of Josedech, the high priest; and the spirit of all the remnant of the people; and they began work in the house of the Lord of Hosts, their God, in the four and twentieth day of the sixth month, in the second year of Darius the king (24 Elul, 538 B.C.)

In the seventh month, in the one and twentieth day of the month (21 Tishri/Ethanim) came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? And how do ye see it now? Is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work; for I am with you saith the Lord of Hosts. According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you; fear ye not. For thus saith the Lord of Hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts.

In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying, Thus saith the Lord of Hosts; Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then said Haggai, if one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean. Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean. And now, I pray you, consider

from this day and upward, from before a stone was laid upon a stone in the temple of the Lord; since those days were, when one came to an heap of twenty measures, there were but ten; when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith the Lord. Consider now from this day forward, even from the four and twentieth day of the ninth month (24 Chislev) even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? Yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth; from this day will I bless you.

And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet; for I have chosen thee, saith the Lord of Hosts.

WORDS OF ZECHARIAH

(Prophet of the Lord, during the governorship of Zerubbabel; 538/537 B.C.)

In the eighth month, in the second year of Darius king of Babylonia, (Bul/Heshvan, 538 B.C.), came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, The Lord hath been sore displeased with your fathers. Therefore say thou unto them, Thus saith the Lord of Hosts, Turn ye unto me and I will turn unto you, saith the Lord of Hosts. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of Hosts, Turn ye now from your evil ways, and from your evil doings; but they did not hear, nor hearken unto me, saith the Lord. Your fathers, where are they? And the prophets, do they live for ever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? And they returned and said, Like as the Lord of Hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

Upon the four and twentieth day of the eleventh month, which is the month Shebat, in the second year of Darius (24 Shebat, 538 B.C.), came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, I saw by night, and behold a man riding

upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth. And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest. Then the angel of the Lord answered and said, O Lord of Hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? And the Lord answered the angel that talked with me with good words and comfortable words. So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of Hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease; for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord, I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of Hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of Hosts, My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem. Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. And the Lord shewed me four carpenters. Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head; but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. Ho, ho, come forth, and flee from the land of the north, saith the Lord; for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of Hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of Hosts hath sent me. Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, and thou shalt know that the

Lord of Hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation.

And he shewed me Joshua (Jeshua) the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre (turban) upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.

And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of Hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house; and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men wondered at; for, behold, I will bring forth my servant The BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the Lord of Hosts; and I will remove the iniquity of that land in one day. In that day, saith the Lord of Hosts, shall ye call every man his neighbor under the vine and under the fig tree.

The angel that walked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold; with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof. And two olive trees by it, one upon the right side of the bowl,and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings; crying, Grace, grace unto it.

Moreover the word of the Lord came unto me (Zechariah), saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of Hosts hath sent me unto you. For who hath despised the day of small things? For they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth. Then answered I, and said unto

him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And what be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off as on this side according to it; and every one that lieth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of Hosts; and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof. Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth. And, behold, there was lifted up a talent of lead; and this is a woman that sitteth in the midst of the ephah. And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork; and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar; and it shall be established, and set there upon her own base.

And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grisled and bay horses. Then I answered and said unto the angel that talked with me, What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. The black horses which are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth; and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

and I was jealous for her with great fury. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of Hosts the holy mountain. There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of Hosts, If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of Hosts. Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness. Thus saith the Lord of Hosts, Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of Hosts was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction; for I set all men every one against his neighbor. But now I will not be unto the residue of this people as in the former days, saith the Lord of Hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing; fear not, but let your hands be strong. For thus saith the Lord of Hosts, As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of Hosts, and I repented not, so again have I thought in these days to do well unto Jerusalem and to the house of Judah; fear ye not. These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates, and let none of you imagine evil in your hearts against his neighbor; and love no false oath; for all these are things that I hate, saith the Lord.

And the word of the Lord of Hosts came unto me, saying, Thus saith the Lord of Hosts, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace. Thus saith the Lord of Hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of Hosts, In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.

The burden of the word of the Lord in the land of Hadrach, and Damascus shall be the rest thereof; when the eyes of man, as of all the tribes of Israel, shall be toward the Lord. And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise. And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire. Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. And I will take away his blood out of his mouth, and his abominations from between his teeth; but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite. And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more; for now have I seen with mine eyes. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope; even to day do I declare that I will render double unto thee. When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of Hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids.

Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain; therefore they went their way as a flock, they were troubled, because there was no shepherd. Mine anger was kindled against the shepherds, and I punished the goats; for the Lord of Hosts hath visited his flock the house of Judah; and hath made them as his goodly horse

in the battle. Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together. And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle; and they shall fight, because the Lord is with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them; and they shall increase as they have increased. And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord.

Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir tree; for the cedar is fallen; because the mighty are spoiled; howl, O ye oaks of Bashan; for the forest of the vintage is come down. There is a voice of the howling of the shepherds; for their glory is spoiled; a voice of the roaring of young lions; for the pride of Jordan is spoiled. Thus saith the Lord my God; Feed the flock of the slaughter; whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed be the Lord, for I am rich; and their own shepherds pity them not. For I will no more pity the inhabitants of the land, saith the Lord. But, lo, I will deliver the men every one into his neighbor's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them. And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves: the one I called Beauty, and the other I called Bands; and I fed the flock. Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me. Then said I, I will not feed you; that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another. And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day; and so the poor of the flock that waited upon me knew that it was the word of the Lord. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that

I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel. And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd. For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still; but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idle shepherd that leaveth the flock! The sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened.

The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness; and I will open mine eyes upon the houses of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of Hosts their God. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart.

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. And

it shall come to pass in that day, saith the Lord of Hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord; and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive; but he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth. And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts; smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God.

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west; and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal. Yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark. But it shall be one day which shall be known to the Lord, nor day, nor night; but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be. And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem. And it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the

first gate, unto the corner gate; and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. And it shall be, that whoso of the heathen will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be Holiness unto the Lord of Hosts; and all they that sacrifice shall come and take of them, and seethe therein; and in that day there shall be no more the Canaanite in the house of the Lord of Hosts.

Now the conquest of Babylon by Darius under Cyrus marks the beginning of the political end of the Shemitic dominion. Some seventeen years later Darius would become the king of the Hakhamanish empire of Persia (522/21 B.C.), the Aryan dominion would truly begin, and would end with Alexander in 330 B.C. And the Shemitic rule over Mesopotamia and the Near East was now shifted by the so called Medo-Persians and Elamites, commonly known as the Persians. And the age of Enlightenment and Godliness, even the age of Ahura Mazda or Hormuzd ( ) truly began. Now the Seventeenth Good Land (or Zion) was created by the Almighty God, through the Righteousness of the Son; and the essence of the ancient religion of the fire worshippers, of the Holy Order of Zarathustra or Zerdusht, was once again revived. This was the age of healing, salvation, and enlightenment; the age of everything which ariseth out of the Good Principle, and Good Disposition; out of Good Thoughts, Good Words, and Good Deeds. Yea, this was the age of the first spiritual assembly of all the archangels of the Three Worlds, the upper, middle,

and nether-world, the worlds of Goodness, Passion, and Nothingness; of essence, bliss, and created bodies; even the worlds of the Sun, Moon, and the Stars, and in that Assembly the noble truths and mysteries of old were revealed unto them. But above all it was the age when a new Zarathustra or a Son of God (of divine birth) was created; he was the mouth and tongue of the Lord, the proclaimer of the celestial mansions; even a prophet and head of all the earthly archangels, was brought forth for the purpose of glorification, unification and establishment of the Kingdom; the Hakhamanish empire of the Medes, Persians, Turanians, Elamites, Arpachshadites, Asshurites, and Syrians. And they possessed the power and strength of the Law of Moses and the Truths of the Aryans. The synergistic nature of this power was the foundation upon which the Hakhamanish empire, commonly known as the Medo-Persian or simply Persian or Aryan empire, was built. That the Aryan truths were combined with the Shemitic knowledge of the scriptures of the millennia past, is seen in the injunction of Minuchir (712-592 B.C.), the seventh king of the Persian empire, to his son Nadir (Nauder), just before his death:

> O, my son! Fix not thine heart upon a regal crown; for this vain world is fleeting as the wind; the pains and sorrows of twice sixty years have I endured, though happiness and joy have also been my portion. I have fought in many a battle, vanquished many a foe. By Faridun's command I girt my loins; and his advice has ever been my guide. I hurled just vengeance on the tyrant brothers Salim and Tur, who slew the gentle Irij. And cities have I built; and made the tree which yieldeth poison, teem with wholesome fruit. And now to thee the kingdom I resign; that kingdom which belonged to Faridun; and thou wilt be sovereign of the world! But turn not from the worship of thy God; that sacred worship Moses taught, the best of all the prophets; turn not from the Path of purest holiness, thy father's choice.

Darius (Daryavaoosh), son of Vishtaspa, entered the gates of Babylon on Tishri 16, October 5/6, 539 B.C.; and Cyrus entered Babylon to confer the Babylonian empire upon Darius, seventeen days later, on Marchesvan 3 (October 22-23). And in the selfsame year he made the proclamation at a great assembly in Babylon that the Jews may return to Jerusalem and rebuild the house of God. And to Sheshbazzar (Zerubbabel), whom he had made governor of Jerusalem, he said: Take thou the vessels of gold and silver of the house of God, which Nebuchadnezzar took out of the temple in Jerusalem, and brought them into the temple of Babylon; and take these vessels; go, carry them into the temple that is in Jerusalem; and let a house of God be built in its place. Then Darius the king of Babylon, son of Vishtaspa, made a decree, in official memorandum, upon a scroll, and sent to Ecbatana where the official government records were kept, and works instigated, saying:

In the first year of Cyrus the king of the Medes, the same Cyrus the king made a royal proclamation concerning the house of God at Jerusalem saying, Let the house be builded, the place where they offered sacrifices; and let the foundations thereof be strongly laid. The height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of treated timber; and let the expense be charged to the king's treasury. And also let the golden and silver vessels of the house of God be returned, which Nebuchadnezzar took forth out of the temple which is at Jerusalem; everything in its place, is to be placed in the house of God.

At the fall of Nineveh (in 632 B.C.) the Medes and the Persians, the descendants of Gomer, Magog (Majūj) and Madai (Mada), sons of Japheth (Haifeth, Yapheth), son of Noah, were well-settled in the region at the southeastern end of the Zagros mountains, just north and east of the Persian Gulf. Here its shores are little better than desert; but valleys of the mountainous hinterland are rich and fertile. In these valleys the Persians occupied a district some four hundred miles long. These people were known as a rude mountain folk, leading a settled agricultural life, with simple institutions, in the absence of art, writing, or literature; but with stirring memories of the past. As they tilled their fields and watched their flocks, they told many tales of their Aryan ancestors, and of the ancient faith of their fathers the fire worshippers. And they acknowledged themselves vassals of their kinsmen the Medes, who ruled far to the north and northwest of them.

Now, while Israel and Judah rebelled and foresook the Lord their God, even their Savior and Meshiahh (Messiah), the King of all the kingdoms on earth, their Japhethic brethren diligently sought the reservoirs of Spiritual waters as the land of drought seeks the rain. Moreover, bound to the seed of ignorance, and not being a part of the holy nation of the Lord's people, and upholding the traditions and professions of the farmers, merchants, and the nomadic herdmen, their Spiritual learning was limited in scope, capacity, and application. And there was no way to find relief from the pain and misery which ariseth out of the consequence of indulging in forbidden pastures.

After the Flood, of 2370 B.C., many nations sprang from Japheth (Yapheth, Haifeth, or Joppa), son of Noah; for Noah's blessings were upon him; that Japheth shall enlarge, and pervade the world, yet shall he abide in the dwellings of Shem; and that Canaan (meaning descendants of Ham) shall be his servants. Now this is the genealogical reckoning of the Japhethic-Shemitic-Hamitic line of descent, and a common line of descent of the Lord's people, from the time of the first creation of the Lord God unto the descendants of Japheth, Shem, and Ham, sons of Noah; as shown on the following pages:

THE FIRST SAVIOR, MESHIAHH (Messiah), Christ, or the Son of God; meaning the first Ahura Mazda, Allah Táála, Adhonai Yahweh, or Jesus Christ. 6618 B.C.

The First Savior, Meshiahh, Christ, or the Son of God was created by the Eternal Father the Lord God in the shape of a fire priest. From the Endless Light created he him; and his brilliance was that of Fire, and its incombustibility was like that which is inside the Light. Before the Creation the Lord Messiahh was not Ruler, but after the Creation he became Ruler, Patron, Wise, Free from Suffering, Manifest, All-Caring, Benefactor, All-Seeing, and Eternal; to last forever from one generation to the next. In the exact image of himself the Lord God created him, and called him by his own name; thus the Father was in the Son, and the Son in the Father. And thus he became the Only Begotten of the Father, for ever and ever.

This Most High God, or the Son of God, the Savior and Meshiahh of all creatures was created in 6618 B.C. (Gregorian calendar); or 2592 years before Adam's time. And for the first three thousand years he did not utter but thought; did not eat, and did not speak, but contemplated, and reflected upon the Righteousness of the perfect and true religion; and the desired pure glorification of the Creator.

GAYOMARD (The first created man; progenitor of Mashya and Mashyoi or Matro and Matryao)

After three thousand years of pure and Spiritual existence, the eternal Kingdom, or the Holy Order was corrupted by the contentious promise breaker, tempter, and deceiver of mankind, and his female demons; and the life of piety was mixed with the life of passion; and a burdensome morality, or the nature of Gayomard, the nature of double-mindedness, hypocrisy, even the nature of the Druj, came into existence into the everlasting Kingdom. And on his passing away, the nature of Gayomard flowed unto his seed; which was brought to the earth, under the care of a beneficent angel, and was preserved in the earth until through the protection of the archangels, a brother (Mashya) and a sister (Mashyoi) of mankind were created, and were brought together; and they were connected and joined together by the powers of heaven, even of the Holy Order. And through their union sprang many people; they were the progenitors of Adam, the first high priest of the Holy Order, that was taken from among the children of men, and ordained into the high priesthood of the eternal Kingdom.

MASHYA and MASHYOI (Matro and Matryao)
(Progenitors of Adam)

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ADAM
4026 - 3096 B.C.

The first high priest taken from among men; and ordained into the Holy Order of Zarathustra (Zerdusht), the Priesthood after the Order of the Son of God, which later came to be known as the Holy Melchizedek (Malek-us-Sadek) Priesthood; that he might be the mediator between the Lord and all men of the world, in all matters of the kingdom.

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SETH
3896 - 2984 B.C.

During the time of Seth, son of Adam, the Holy Order of the Priesthood of God, or the Order of Zarathustra, was 3,000 years old. The first three thousand years of Spiritual and pure existence ended in 3618 B.C. And the next three thousand years were to be mixed with the worldly; thus piety was mixed with passion, the Immortal with the mortal. This First Separation of the Third Millennium marks the organization and framing of the Holy Order of Zarathustra, or the Son of God. This also marks the establishment of the everlasting office of the Guardian Spirit; a prophet, the first Master of the house of the Lord, and the head of all the earthly archangels. And this office was organized by Yima the good shepherd, the son of Vivanghat. It was also during the time of Seth son of Adam, that the official record-keeping and reckoning began in the year 3761 B.C.

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ENOSH
3791 - 2886 B.C.

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KENAN
3701 - 2791 B.C.

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MAHALALEL
3631 - 2736 B.C.

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JARED
3566 - 2604 B.C.

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ENOCH
3404 - 2974 B.C.

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METHUSELAH
3339 - 2370 B.C.

↓

LAMECH
3152 - 2375 B.C.

↓

NOAH
2970 - 2020 B.C.
(Nations which sprang forth after the Great Flood of 2370 B.C.)

JAPHETH (Haifa, Yapheth, Joppa) born 2520 B.C. (7 sons)

GOMER (Progenitor of the Aryan race of the Cimmerians, Galatians or Gimirrai of the Crimea, the Peninsula of southern Ukraine, extending into the northern portion of the Black Sea. Gomer is also the progenitor of the Celtic tribes of northern Europe. Of Gomer's three sons, Ashkenaz, Riphat, and Togharmah; through Togharmah sprang the Chinese Tokhari.)

MAGOG (Progenitor of the fierce tribes of the Scythians or the Skuthes, that dwelt in the north and northeast of the Black Sea; they were also known as the Tartars or northern barbarians.)

MADAI (Progenitor of the Medes or the Mada, the Aryans of the Elburz mountains, south of the Caspian Sea; and of the Zagros mountains to the east of Assyria.)

YAVAN (Progenitor of the Ionian Greeks; through his sons, Elishah, Tarshish, Kittim, Dodanim or Rodanim, were populated the isles of the nations. Yavan is also known as Javan or Yūnān.)

TUBAL (Progenitor of the fierce race of slave traders and copper merchants; they intermixed with their brethren Meshech and Yavan in their enterprises; and settled in the regions northeast of Cilicia in Asia Minor. He is also known as Tabali or Tabal.)

(continued)

SHEM 2468 - 1868 B.C. (5 sons)

ELAM (Progenitor of the Elamites of Khuzistan in southwest Iran.)

ASSHUR or ASSUR (Progenitor of the Assyrians.)

ARPACHSHAD (Progenitor of the Arpachshadites in Armenia, in the region between Urmiah and Lake Van.)

LUD (Progenitor of the Lydians of southwest Asia Minor.)

ARAM (Progenitor of the Aramaeans and Syrians.)

Common Line of Descent of the Lord's People: Japhethic, Medo-Persian; and Shemitic, Elamite and Arpachshadite

(progenitors of the Aryans, or Haryanas, the Vehicle of the Lord; whose first abode was at Airyana Vaejah, the First Good Land after the Flood of 2370 B.C.)

(continued)

HAM 2470 B.C. (4 sons)

CUSH (Progenitor of the Cushites of Africa and certain Arabian and Ethiopian people. Cush was the father of Nimrod the mighty hunter, who built the tower of Babel.)

MISRAIM or MIZRAIM (Progenitor of the Egyptian tribes, and some Arabians.)

PUT or PHUT (Progenitor of the Lubim or Luvim, the Libyans of north Africa.)

CANAAN or CHANAAN (Progenitor of eleven Mediterranean tribes, that inhabited the region between Egypt and Syria, along the eastern Mediterranean; thereby called the land of Canaan. Canaan was the progenitor of the Sidonians, Hittites, Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zamarites, and Hemathites.)

(continued)

continued
(Japhethic or Aryan Line of Descent)

MESHECH (Progenitor of the Phrygians. He is also known as Mishku or Moshkoi. King Midas of Phrygia is king Mita of Mushku. Meshech is the progenitor of the Muscovites of Russia.)

TIRAS (Progenitor of the seafaring people of the islands and coastlands of the Aegean Sea; he is also known as Tyrsenoi.)

The Righteous of this line of descent preferred Spiritual existence, peace, harmony, virtue and all that is good; they were of the nature that prevailed in the original cycle of the first three thousand years of holy existence. These were also the progenitors of the Kai-Omars dynasty of the Medo-Persian rulers and poet-kings.

continued
(Shemitic and Common Line of Descent)

The Righteous of this line of descent preferred mixed existence; they were the dwellers in the second cycle of the three thousand years of mixed existence, that is holy mixed with unholy.

continued
(Hamitic Line of Descent)

The Righteous of this line of descent preferred worldly existence; they were the dwellers in the third cycle of the three thousand years of worldly existence, that is unholy existence. After the end of this cycle comes the Renovation of the world.

combined
Medo-Persian & Shemitic Line of Descent

(1) KAI-OMARS (also Gayomart; Gayomard)
(1580 - 1550 B.C.)

He was the first monarch of the Medo-Persians and Elamite-Arpachshadites; these were the Wise Lord's people, the Haryanas (or the Aryans), the Vehicle of the Lord; whose first abode was at Airyana Vaejah, the first Good Land, after the Flood of 2370 B.C., which the Wise Lord created. In eastern Iran, provinces and people combined themselves into a confederation of tribes, which was ruled by a kavi, or poet-ruler. For example, Darius, or Daryavaoosh, son of Vishtaspa, of the clan of Hakhamanish (Achaemenid), of the tribe of Pasargadai, of the province of Parsa, of the people of Arya (Airya). Kai-Omars was the first Iranian or Aryan ruler to establish a code of laws for his people. He dwelt in the mountains, and wore garments made of the skins of beasts. And his reign lasted thirty years. Moses (Moshe or Mūsa) of the Hebrews and Arabs was thirteen years old, when Kai-Omars began to reign.

SAI-AMUK (Siyamak)
(Killed by demons)

(continued)

(continued)

(2) HOSHANG (Haoshyarsha)
1550 - 1510 B.C.

(3) TAHOOMER (Takhmoruw)
1510 - 1480 B.C.

(4) JAMSHID (Yima)
1480 - 780 B.C.

Jamshid began his reign when Moses of the Hebrews and the Arabs was one hundred and thirteen years old; and Aaron his brother had been dead six years. Jamshid lost the kingdom to Zohak, Ad-Zahak, son of Mirtaz-taazi, king of Arabia; and himself became a wanderer on earth.

(In the meantime people put Abteen, a descendant of Tahoomers, upon the throne of Persia; Abteen was killed by the spies of Zohak, when Faridoon his son was two months old. The child was raised in the Alburz mountains.)

(6) FARIDOON (Furdoon, Faridun, Fardoon)
763 - 712 B.C.

He was created by the Lord, when he created the Fourteenth Good Land (or Zion), the four-cornered Varena. He was the son of Abteen. Faridoon conquered Zohak, and the kingdom returned to the Kai-Omars dynasty. He had three sons from whom sprang the Medo-Persians; who joined forces with the Elamites that dwelt in Khuzistan in southwest Iran, and Arpachshadites that dwelt in Armenia, in the region between Urmiah and Lake Van. Now Faridoon had three sons, Salim, Tur, and Irij. And he commanded a learned person of his realm, saying, Go thou in quest of three daughters born to the same father and mother, adorned with every grace and accomplishment, that I may have my three sons married into one family. And through the providence of God, matrimonial alliance between the king of Yemen, who had three daughters, and Faridoon, the king of kings of Persia or Iran, and its empire was concluded. And the king of Yemen sent away his daughters with splendid dowries and precious jewels. Faridoon was two months old when Zohak put his father Abteen to death. And the mother of the infant fled; and the infant was raised in the Alburz mountains.

MIRTAZ-TAAZI (Murtaz, Merdas)
(A king of the Arabs)

He had a thousand animals that gave milk; and the milk of these animals he gave away in charity. And his son Zohak killed him to gain his kingdom; for the evil spirit entered into Zohak when he entered into an oath with Iblis, the Devil.

(5) ZOHAK (Ad-Zahak, Zahhak, Azi-Dahak)
780 - 763 B.C.

Son of Mirtaz-Taazi, when he sank into the hell-fire and despair, the Devil again aroused him, saying, that if serpents were fed daily with human brains, which would probably kill them, his life might be prolonged, and made easy. And Kavah the blacksmith, who had two sons Shahpur and Shirueh, rebelled against Zohak, and refused to give his sons to be sacrificed in Bait-ul-Mukaddas which he had built to the gods. So Kavah joined Faridoon the sixth king of Persia; and his descendants served in the armies of various kings. Zohak died in the land of Ind or India. And when he was the general of the army of the king of Assyria, the evil one showed him how to kill his father Mirtaz-taazi and become the king in his stead. His descendants continued to rule for a thousand years.

MIHRAB
A descendant of Zohak, was the chief of Kabul; he was the father of Rudebah, his daughter, who married Zal, father of Rustam.

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When Faridoon was sixteen years old, he resolved to kill the tyrant Zohak; he conquered Bait-ul-Mukaddas (Kunuk-duz-mokt) and freed the two sisters of Jamshid that were imprisoned in the tower; and then he ascended to the empty throne of Persia, while Zohak was in Ind (India) in quest, with his new army. When Zohak returned and found that he had lost the empire, he desired to kill Faridoon; but instead he was smitten by Faridoon; who did not kill him, due to the Divine Voice which he heard.

(3 sons of Faridoon)

SALIM (Salm)
(Appointed to kingship of Rome and Khawer, by Faridoon)

TAHMASP

(10) ZAU
549 - 544 B.C.

(11) GARSHASP
544 - 543 B.C.

Son of Zau; he was deposed; and government was taken over by Cyrus II in 539 B.C.

(Line of Descent of the Sairima People)

TUR (Tuch)
(Appointed to the kingship of Turan or Turkey, by Faridoon)

POSHANG
(A descendant of Tur)
(2 sons)

AGHRIRAS

(9) AFRASIAB
(Astyages, Alp Er Tonga, Frangrasian)
585 - 549 B.C.

Afrasiab or Astyages was the principal Turanian enemy of Iran. He was killed by Cyrus II in 549 B.C.; and his kingdom officially went to Cyrus circa 539 B.C.

(Line of Descent of the Tura People)

IRIJ (Erech)
(Appointed to the throne of Persia or Iran, by Faridoon. Irij was killed by Tur his brother.)

(7) MINUCHIR
(Son of the daughter of Irij)
712 - 592 B.C.

Irij's wife Mahafrid gave birth to a girl. When she grew up Faridoon gave her in marriage to Pishong and from this union an heir was born who in form and feature resembled Irij and Faridoon. He was called Minuchir, and great rejoicing took place on the occasion of his birth. His reign lasted one hundred and twenty years. One of the chiefs of Minuchir was Nariman; his son Sam-Suwar, his son Zal, his son Rustam; and Sohrab was Rustam's son. Just before his death Minuchir said these words unto his son Nadir: . . . And now to thee the kingdom I resign; that kingdom which belonged to Faridoon; and thou wilt be the sovereign of the world! But turn not from the worship of thy God; that sacred worship Moses taught, the best of all the prophets, turn not from the path of purest holiness, thy father's choice . . .

(8) NADIR (Nauder)
592/91 - 585 B.C.

TOOS **GUSHTAHEM**

(Line of Descent of the Arya or Airya People)

Line of Descent of the Kaianide Dynasty of the Median kings of the Elamites, Arpachshadites, Syrians, and Asshurites.

KAI-KOBAD
642 - 542 B.C.

The first ruler of the Kaianide dynasty; he was a descendant of Kai-Omars; Kai-Kobad had four sons: Cyrus I or Kai-Kaus or Kurush; Arish, Poshin, and Aramin. His rule lasted for a hundred years; from 642 - 632 B.C. he was at Persepolis (Istakhr); and from 632 -542 B.C. at the palace at Shushan (Susa), and in the Alburz mountains.

CYRUS I (Kai-Kaus, Koh-resh, or Kurush)
642 - 559 B.C.

He began his reign as coregent of his father from 642 - 600 B.C.; and from 600 - 559 B.C. as the king of the Medians and Persians. He founded two observatories, one at Babel and the other on the Tigris. His empire included Turan, Chin, (China), Mikran, and Berber; and Egypt and Hamavaran were under his tribute.

CAMBYSES I (Saiawoosh, Kambujiya)

He was the son of Cyrus I or Kai-Kaus. Cambyses married the daughter of Afrasiab or Astyages, the enemy of the government of the Iranian empire. Out of this matrimonial alliance was born the promised savior of the Lord's people, as it was prophecied by prophet Isaiah son of Amoz, namely a Cyrus among the Medo-Persians and Elamites. It is said that Cambyses or Saiawoosh was captured and killed in Turan by his father-in-law. Cambyses did not reign, but remained a commander of the Persian armies; until he changed sides to Afrasiab or Astyages.

(12) CYRUS II (Kai-Khosrau, Koh-resh II, or "Cyrus the Great")
559 - 530 B.C. (coregent until 539 B.C.)

Under Cyrus II the Hakhamanish or Achaemenid empire of Persia was established. He unified the armies of the Medes, the Persians, the Elamites, and the Turanians, and they fought for his cause faithfully. Cyrus established his royal residence and capital at Pasargadai nine years after the capture of Babylon. Cyrus, the first great conqueror of the Indo-European race, fell in battle, as he was fighting with the nomads of northeastern Iran. His body was laid away in a massive tomb of simplicity at Pasargadai, which was found by Alexander of Macedonia.

It was under Cyrus II that Babylon was taken without battle in October of 539 B.C., under the commandership of Darius son of Vishtaspa; and Cyrus anointed him king of the Babylonian empire in the selfsame year; and to his son Cambyses II gave he the kingdom of Mesopotamia according to the tradition of the Babylonian kings, on the day of the new year, or Nau-ruz, the festival instigated by the good shepherd Yima, whom Ahura Mazda (Ohrmuzd) appointed, before Zoroaster or Spitama Zarathustra was created, in 538 B.C. And Cyrus' son was installed in his office of the king as coregent with a ceremony of approval and adoption by the Babylonian god Marduk; and Cambyses II was presented to the Egyptians as the son of the god Re. Cyrus proclaimed liberty to the Jews of his empire, including the Babylonians, that they might return to Jerusalem and rebuild the desolate city, and the house of the Lord. For the seventy year period of desolation was to end in 537 B.C. The desolation of Jerusalem began in the eleventh year of the reign of king Zedekiah of Judah, when the city fell on 9 Tammuz, 607 B.C.

Four years after Cyrus' death, his son Cambyses conquered Egypt. This conquest of the only remaining power rounded off the Persian empire.

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(13) CAMBYSES II
(Son of Cyrus the Great)
530 - 522 B.C.
(coregent from 538 - 530 B.C.)

Line of Descent of the Kavi Dynasty of the Aryan Poet-kings of Eastern Iran

ARSHAMA (Arsames, or Lohurasp)
642 - 612 B.C.

He was a descendant of Hoshang; and belonged to the dynasty of poet-kings, the fire worshippers, that were called the "mumblers". In 642 B.C., the selfsame year he began his reign as coregent with his father, Cyrus I was sent by Kai-Kobad to confer the kingdom of Balkh upon Arshama or Lohurasp, the son-in-law of Cyrus I. But after thirty years, Arshama took religious retirement in Balkh, and the rulership of eastern Iran fell into the hands of Vishtaspa his son.

VISHTASPA (Hystaspes, Ahasuerus, or Gushtasp)
612 - 522 B.C.

Although Afrasiab (Astyages), Cyrus II (Cyrus the Great) and Cambyses II (son of Cyrus II) are reckoned as the king of kings; it was Vishtaspa or Ahasuerus son of Arshama (Lohurasp) who was the Spiritual king of kings, the others during his time were lesser kings of kings of the empire. For it was the royal custom to have more than one king of kings and coregents. Vishtaspa became the ruler of eastern Iran in 612 B.C., after the religious retirement of his father Arshama or Lohurasp. In 576 B.C. he was ordained into the Holy Order of Zarathustra, the Holy Order of the Son of God; and soon after was made a king of kings of the Hakhamanish (Achaemenid) empire of Persia. His court name was Ahasuerus, and he dwelt in the royal palace in Shushan (Susa). Vishtaspa or Ahasuerus' reign lasted ninety years; and ninety years had elapsed from his ordination until the end of his son Darius' reign. By the end of his reign, he had in his dominion over one hundred and twenty provinces.

ISFENDIYAR
(Son of Vishtaspa from his Arabian wife Kitabun of Rome)

BAHMAN
(Humai's husband)

HUMAI

DARAB
(Son of Bahman and Humai)

ALEXANDER
(By Darab's wife Naheed, daughter of Philip of Macedonia)

DARA
(or Darius III Codomannus; half brother of Alexander of Macedonia; he was killed by his ministers.)

(14) DARIUS SPENTADATHA (Daryavaoosh)
(Son of Vishtaspa, from his Persian wife)
522/21 - 486 B.C.

In 576 Darius, the other son of Vishtaspa, became the ruler of eastern Iran, when he was twenty-five years old; he was sixty-two years old when he took Babylon without a battle in October of 539 B.C. In 522/21 his reign began as the king of kings of the Hakhamanish empire, ruling over 120 provinces, and he reigned until 486 B.C. But before his crowning, Bardiya or Gaumata the Magian usurped the throne of Persia for about six to eight months; Nebuchadnezzar III reigned for about two months, and Nebuchadnezzar IV reigned for three months. And in Darius' time Elamite became the language of the records at Persepolis.

Darius constructed a magnificent palace at Istakhr (Persepolis) in southwest Persia. Its

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(Darius Spentadatha)

size, splendor, beauty and magnificence was beyond any comparison; for it was built under the most Righteous and Wise archangels of the time. The great minds of the world at Takhtesila (Taxila) in northwest India were brought together; and Persepolis was merely a manifestation of their power and glory. The palace was primarily used for rituals and ceremonies, and governmental purposes.

(15) XERXES I (Khshayarsha)
486 - 465 B.C.
(Bel-Shimomani and Shames-eriba the Assyro-Babylonians, took over in 482 B.C. for a season)

(16) ARTAXERXES I LONGIMANUS
(Artakhsharsha)
474 - 424 B.C.
coregent from 474 - 465
crowned in 465 B.C.

(17) XERXES II
424 B.C. (reigned 1½ months)

(18) DARIUS II NOTHUS
423 - 404 B.C.

(19) ARTAXERXES II MNEMON
404 - 359 B.C.

(20) ARTAXERXES III OCHUS
359 - 338 B.C.

(21) ARSES OR ARSHA
338 - 336 B.C.

(22) DARIUS III CODOMANNUS
(Codommanus, or Dara; half-brother of Alexander of Macedonia)
336 - 330 B.C.

The conquest by Alexander of Macedonia and the end of the Hakhamanish (Achaemenid) empire marked the end of traditional history, and the beginning of a new era, an era of oecumenical culture known as Hellenism. The foreign (Greek) rule and disunity began with Alexander; followed by the loss of truths, symbols, traditions, and central authority. Foreigners had become the arbiters of the royal destiny; and Persians sought local authorities for guidance, and gave allegiance to them; and the lower units of society, the extended family, the clan, and the tribe began to reassert their influence.

Now, it is said that Kai-Omars (also called Gayomard, or Gayomart) was the first known monarch of Persia; for no oral or written history of the Japhethic people exists beyond Kai-Omars. He dwelt among the mountains, and his clothing was made of animal skins. This first monarch of Persia had only one enemy, a demon, who viewed his power with envy, and aspired to grasp the glory which cannot be taken but must be earned through the grace of the Lord of heaven; through good thoughts, good words, good deeds, good religion, and good life; therefore, he secretly aspired to destroy Kai-Omars, that he might capture his glory. And Kai-Omars' son Saiamuk warred with the demon's son, and lost, bringing great shame and sorrow to Kai-Omars. A year later, a divine voice came to him, saying, Thou needest but to send another army against the demons, and thou shall return victorious. This Kai-Omars did, sending the army under Hoshang, son of Saiamuk. And he did conquer the demon host, and returned victorious. After a thirty year reign, Kai-Omars died, and Hoshang (Husheng, or Haoshyarsha) his son ascended to the throne of Persia.

Hoshang brought many good things to his people; he brought fire from stone, and again established the ancient religion of the fire worshippers, calling the flame the light of Divinity. He brought the art of the blacksmith, and dug canals and streams to irrigate the fields, for the purpose of cultivation. He showed the nomadic and tent-dwelling people how to make bread, and the art of cookery; for before him they subsisted mainly on dairy products, fruits, vegetables, and some cereals. After forty years, Hoshang was succeeded by his son Tahoomer (Tahumers or Tokhmoruw).

Tahoomer was also called Dev-bund, or the Binder of demons. He brought together all the wise men in his dominion, to consider and deliberate on the matters that might be advantageous to the people of God. In his days wool was spun and woven; garments and carpet manufacturing became prevalent; and various beasts and animals were trained to assist men in their labors in the field, and for hunting purposes; especially panthers, falcons, and hawks. Tahoomer warred against the demons, led by Ghoo (Ghu). Ghoo was killed, and the demons petitioned for mercy; saying in return they would teach Tahoomer the art of reading and writing; and this they did. Tahoomer's reign lasted thirty years, and he was succeeded by his son Jamshid, who was also the manifestation of the ancient Good Shepherd (Yima).

The line of Jamshid ruled for seven hundred years, from one generation to the next, basically with no change in the manner in which the government functioned, and the general conditions prevailed. However, coats of mail, cuirasses, swords, and various kinds of armor were invented and manufactured; and garments of silk and linen and robes of fur were made and worn by his people, and princes. Jamshid was the first person to put an edging around his garment, and ring upon his finger, among the kings of Persia. And when they asked him, Why did you bestow all the decoration and ornament on the left hand, whilst the right is superior? He answered, Sufficient for the right is the ornament of being right.

A splendid palace was built for him, with turrets, towers, and balconies. Seafaring and river vessels were designed and manufactured during the reign of Jamshid. And in his palace was built a magnificent

A Seventeenth Century Illustration
The last line in the middle attests to the seven hundred year reign of Jamshid.

throne, on which the demons could raise him into the air, and transport him in a moment wherever he chose. Every Nau-ruz, or new year's day, he held a royal feast, and invited mortals, demons, magicians, soothsayers, and wise men of his kingdom; for the well-being of his people was the first concern of Jamshid, and it was for this reason that all dwelt in peace, safety, compassion, and prosperity, for seven hundred years, with no major change. However, after seven hundred years, ignorance, pride, vanity and disease came over Jamshid; for he became self-conceited, and haughty; he glorified himself and not his Creator, and boasted foolishly; in ignorance and disbelief he fell into the snares of the demons. Therefore the kingdom was taken away from him, and Zohak (Ad-Zahak, or Azi-Dahak) the Arab king took away the kingdom. And Jamshid became a wanderer, later to be captured and killed by Zohak.

Now Zohak was the son of Mirtaz (Murtaz) -Taazi, a king of the Arabs; and he had a thousand animals that gave milk, and the milk of these animals he gave away in charity among the poor. Mirtaz's son Zohak had ten thousand Arab horses, or tazis; and for this reason he was surnamed Biwurasp (biwur, meaning ten thousand; and asp, meaning horse). And it came to pass, that Zohak being overcome by the Devil, Angra Mainyu, Mara, or Iblis, murdered his father, by digging a pit on the way to the house of prayer; into which his father fell, and died. Moreover the Devil

secretly calculated to destroy large numbers of the people of the light; and caused two black serpents to spring up attached to Zohak's shoulders, which demanded that they must be fed daily with human brains, lest Zohak not live. It was when Zohak, son of Mirtaz-taazi, sank into the hell-fire and despair, that the Devil again aroused him, saying that his life would only be prolonged, and made easy, if the serpents were fed daily with human brains. And Kavah the blacksmith, who had two sons Shahpur and Shirueh, rebelled against Zohak, and refused to give his sons to be sacrificed in Bait-ul-Mukaddus (Kunuk-duz-mokt) which Zohak had built to his gods. So Kavah joined Faridoon (Fardoon or Faridun); and Kavah's descendants served in the armies of various kings, and the governors of provinces. It is said that before Zohak killed his father Mirtaz-Taazi, he was a general in the army of the king of Assyria; and it was during this time that the Evil One deceived him to kill his father. Moreover, it was through Mihrab, a descendant of Zohak, the chief of Kabul, that the line of Rustam and Sohrab came into existence; for Mihrab was the father of Rudebah, who married Zal, father of Rustam.

Now, while Zohak sat upon the throne of Persia, the people secretly made Abteen, son of Jamshid the fourth king of Persia, their ruler. And when the spies of Zohak found out, Abteen was killed; and Abteen's son Faridoon, now two months old, was taken to be raised in the Alburz mountains. And it had come to pass, that Zohak had dreamt that he was attacked by three warriors, two of large stature, and one small. The youngest struck him a blow on the head with his mace, bound his hands, and casting a rope around his neck, dragged him along in the presence of crowds of people. Zohak screamed and sprung up from his sleep in the greatest horror. He afterward called together the mubids, or wise men of his court; and having told them about his dream, commanded them to give him a faithful interpretation. The mubids foresaw in this vision the approaching decline of his power and dominion, but they were afraid to speak their opinion, because of fear for their lives. Three days were passed under the pretence of studying more scrupulously all the signs and appearances, and still not one of them had the courage to speak out. On the fourth day the king grew angry, and insisted on the dream being interpreted. In this dilemma, the mubids finally told him, "Thy life approaches to an end, and Faridoon, though yet unborn, was he who struck the blow against you, and he will be thy successor."

When Zohak killed Abteen, Faridoon's father, his mother Faranuk fled to the Alburz mountains, and she came to the keeper of a pasture who had a cow named Purmaieh, which yielded abundance of milk, which he gave away in charity. Because of her grief and distress, Faranuk's milk dried up in her breasts, and she was therefore under the necessity of feeding the babe milk from the cow. She remained there one night, and would have departed in the morning; but considering the deficiency of milk, and the misery in which she was involved, continually afraid of being discovered and known, she did not know what to do. At length she thought it best to leave Faridoon with the keeper of the pasture, and resigning him to the protection of God, went herself to the mountain Alburz. The keeper readily complied with the tender wishes of the mother

and nourished the child with the fondness and affection of a parent during the space of three years. After that period had elapsed, she returned to the old man of the pasture, for the purpose of reclaiming and conveying Faridoon to a safer refuge upon the mountain Alburz. The keeper said to her, "Why dost thou take the child to the mountain? He will perish there." She replied that God Almighty had inspired a feeling in her heart that it was necessary to remove him.

Intelligence having reached Zohak that the son of Abteen was nourished and protected by the keeper of the pasture, he himself proceeded with a large force to the spot, where he put to death the keeper and all his tribe, and also the cow which had supplied milk to Faridoon, whom he sought for in vain.

The ancient records relate that a dervish who had taken up abode in the mountain Alburz generously shared with mother and son all the food and comforts which God gave him, and at the same time he took great pains in storing the mind of Faridoon with various kinds of knowledge. One day he said to Faranuk, "The person foretold by wise men and astrologers as the destroyer of Zohak and his tyranny, is thy son!" Faranuk, from several concurring indications and signs, held a similar conviction.

When Faridoon reached his sixteenth year, he descended from the mountain, and remained for a time on the plain beneath. He inquired of his mother why Zohak had put his father to death, and Faranuk told him the melancholy story. Upon hearing this, he resolved to be revenged on the tyrant. His mother endeavored to divert him from his determination, observing that he was young, friendless, and alone, while his enemy was master of the world, and surrounded by armies. "Be not, therefore, precipitate," she said. "If it is thy destiny to become king, wait till the Almighty shall bless thee with means sufficient for the purpose." Faridoon replied impatiently, "Tis heaven inspires me; led on by heaven, this arm will quickly bring the tyrant from his palace, to the dust."

Faridoon, aided by the directions and advice of the blacksmith, Kavah, now proceeded against Zohak. He had Kavah make him an iron mace formed like the head of a cow. In his progress, he visited a shrine, or place of pilgrimage frequented by the worshippers of God, where he besought inspiration and aid, and where he was taught by a radiant personage the mysteries of the magic art, receiving from him a key to every secret.

He had two elder brothers, whom he took along with him. When they saw his altered mien, the pomp and splendor of his appearance, they grew envious of his good fortune, and privately meditated his fall. One day they found him asleep at the foot of a mountain, and they immediately went to the top and rolled down a heavy fragment of rock with the intention of crushing him to death; but the clattering noise of the stone awoke him and he arrested the stone in its course by the use of the knowledge of sorcery which had been imparted to him. The brothers beheld this with astonishment, and hastening down the mountain, cried aloud, "We know not how the stone was loosened from its place; God forbid that it should have done any injury to Faridoon." Faridoon, however, was well

Zohak seated upon the throne; with the two serpents on his shoulders, which needed to be fed daily on human brains. (A seventeenth century representation)

* Attests to a one thousand year reign of Zohak (Adi Zahaak, or Az Zahaak)

aware of this being the evil work of his brothers, but he took no notice of the conspiracy, and instead of punishing them, raised them to higher dignity and consequence.

Kavah directed their route over the mountainous tracts and plains which lie contiguous to the banks of the Dijleh, or Tigris, close to the city of Bagdad. Upon reaching that river they called for boats, but got no answer from the ferryman; at which Faridoon was enraged and immediately plunged, on horseback, into the foaming stream. All his army followed without delay, and by the grace of God arrived on the other side in safety.

He then turned toward Bait-ul-Mukaddus (Kunuk-duz-mokt) built by Zohak, overthrew the powerful talisman Zohak had set up, and vanquished successively all the enchanted monsters and hideous shapes which appeared before him. He captured the whole of the building which had a tower so lofty it could be seen at a distance of many leagues, and released the females who were secluded there, including Shahrnaz and Arnawaz, the two sisters of Jamshid. He then ascended the empty throne of Zohak, which had been guarded by the talisman, and took the demons under his command. When he heard that the tyrant had gone with an immense army toward India, in quest of Faridoon, and had left the treasury with only a small force at the seat of his government, Faridoon rejoiced, and appropriated the throne and treasure to himself, returning the kingdom to the Kai-Omars dynasty.

Faridoon inquired of Arnawaz why Zohak had chosen the route toward India. She replied, "For two reasons: first, he expects to find thee in that area; and if he fails, he will subdue the whole country, which is the seat of sorcery, and thus obtain possession of a renowned magician who can charm thee into his power. Night and day the terror of thy name oppresses him, his heart is all on fire, and life is a torture to him."

The keeper of the talisman escaped, fled to Zohak and told him of the conquest. As soon as the army of Zohak heard the news, they rebelled against his cruelty and joined Faridoon. Zohak went to the camp of Faridoon, hoping alone to be revenged upon his enemy, but he was himself struck by Faridoon with his cow-headed mace, and thrown into a cave on the mountain to die alone.

Faridoon had three sons from whom sprang the Medo-Persians who joined forces with the Elamites that dwelt in Khuzistan in southwest Iran, and Arpachshadites that dwelt in Armenia, in the region between Urmiah and Lake Van. And Faridoon commanded a learned person of his realm, saying, Go thou in quest of three daughters, born to the same father and mother, adorned with every grace and accomplishment, that I may have my three sons married into one family. And through the providence of God, matrimonial alliance between the king of Yemen, who had three daughters, and Faridoon, a king of kings of Persia, was concluded. And the king of Yemen sent away his daughters with splendid dowries and precious jewels.

Afterward, Faridoon divided his empire among his sons. To Salim, from whom the Sairima people descended, he gave Rome and Khawer.

To Tur he gave Turan, or Turkey. (The Turanians are the Scythians of Greek historians, who are said, about 639 B.C., to have invaded the kingdom of the Medes. The Scythian nations, under the name of Goths and Vandals, subsequently overran the Roman empire. Iran and Turan comprised all of upper Asia, with the exception of India and China. The great river called by the Arabs and the Persians Jihun or Amu, and by the Greeks and Romans Oxus, divided these two great countries from each other.) The Tura people descended from Tur. To Irij (Erech), Faridoon gave Persia, or Iran, and from Irij descended the Arya or Airya people. Persia was a beautiful country, and the garden of spring, full of freshness and perfume; Turan, on the contrary, was less cultivated and the scene of perpetual broils and insurrections. The elder brother, Salim, was therefore discontented with the unfair partition of the empire and with his father. He sent to Tur, saying: "Our father has given to Irij the most delightful and productive kingdom, and to us, two wild uncultivated regions. I am the eldest son, and I am not satisfied with this distribution, what sayest thou?"

Tur fully took the side of his brother; but he thought their father ought to be made aware of the dissatisfaction he had produced, "For," he thought to himself, "in a new distribution, perhaps Persia may be assigned to me."

A messenger was dispatched to Faridoon, threatening war against both Irij and Faridoon, unless Irij be given a more humble portion. Faridoon counseled Irij to seek peace, and Irij agreed, declaring that he would willingly sacrifice his throne and diadem rather than go to war with his brothers. Therefore Irij went immediately to his brothers to place his kingdom at their disposal and seek their favor and affection.

However, when he met with Salim and Tur in Turkestan, they were jealous over his lordly appearance, and the admiration of their armies and people for Irij. Tur would not believe his assurances of his resolution to resign the monarchy of Persia; in a moment he sprung up, and seizing the golden chair from which he had just arisen, struck a violent blow with it on the head of Irij. He then drew his dagger, and dissevered the head of the youth from his body. He embalmed the head and sent it to Faridoon. Faridoon buried it in a favorite garden, and subsequent to this dreadful calamity he always wore black clothes.

During his reign, Faridoon commanded the gilders of China to inscribe on the front of his palace, Strive, O wise man, to make the wicked good, for the good are of themselves great and fortunate. He reigned from 763 to 712 B.C.

Faridoon continued to cherish with the fondest affection the memory of his murdered son, and still looked forward with anxiety to the anticipated hour of retribution. He fervently hoped that a son might be born to take vengeance for his father's death. But it so happened that Mahafrid, the wife of Irij, gave birth to a daughter. When this daughter grew up, Faridoon gave her in marriage to Pishung and from that union an heir was born who in form and feature resembled Irij and Faridoon. He was called Minuchir, and great rejoicings took place on the occasion of his birth.

The child was nourished with great tenderness during his infancy, and when he grew up he was carefully instructed in every art necessary to form the character, and acquire the qualities of a warrior. Faridoon was accustomed to place him on the throne and decorate his brows with the crown of sovereignty; and the soldiers enthusiastically acknowledged him as their king, urging him to rouse himself and take vengeance of his enemies for the murder of his grandfather.

Salim and Tur were informed of the preparations that were being made against them, and were seized with inexpressible terror. So they determined to pursue cunning measures by splendid presents and conciliatory language to regain the good will of Faridoon. Accordingly they dispatched a messenger, who delivered magnificent presents and communicated the object of his mission: to give up their kingdoms to Minuchir, whom they desired to see. They would see him, Faridoon replied, surrounded by his soldiers, clad in steel, and they would feel the edge of life-destroying swords.

Then Faridoon showed to the messenger his great warriors, one by one: Kavah and his two sons, Shahpur and Shirueh, Karun, Nariman and his son Sam Suwar, who had vanquished or tamed a great number of animals and terrible monsters. The messenger returned to Salim and Tur, who rapidly collected their armies and proceeded toward Iran. The armies engaged in battle and Minuchir killed both Tur and Salim; whose armies now sought protection from Minuchir, and united themselves under him.

Upon the death of Faridoon, a short time after Minuchir's victory had been celebrated, Minuchir succeeded to the government of the empire and continued to observe strictly all the laws and regulations of his great-grandfather. He commanded his subjects to be constant in the worship of God.

Minuchir reigned one hundred and twenty years, 712 to 592 B.C., and was succeeded by his son, Nadir (Nauder), whom he counseled thus, just before his death: And now to thee the kingdom I resign; that kingdom which belonged to Faridoon; and thou wilt be the sovereign of the world! But turn not from the worship of thy God; that sacred worship Moses taught, the best of all the prophets, turn not from the path of purest holiness, thy father's choice.

The warrior Sam Suwar had a son born to him whose hair was perfectly white; when Sam saw him he was grieved, and determined with a sorrowful heart to take him up to the mountain Alburz and abandon him there to be destroyed by beasts of prey. Alburz was the abode of the Simurgh and, while flying about in quest of food for his hungry young ones, that surprising animal discovered the child lying alone upon the hard rock. The Simurgh compassionately took him up in the air and conveyed him to his own habitation. He nourished and taught the child, who was named Zal, up to his youth.

In the meantime Sam had a change of heart, and came to the mountain in search of his son, whom a dream had foretold was still living. The Simurgh sent him to his father, assuring him that he was not going to abandon him to misfortune, but to increase his prosperity; and as a

striking proof of affection, the Simurgh gave him a feather from his own wing, with these instructions — "Whenever thou art involved in difficulty or danger, put this feather on the fire, and I will instantly appear to thee to ensure thy safety."

Minuchir was reigning at this time, and he presented Zal with Arabian horses, and armor, and gold, and splendid garments, and appointed Sam to the government of Kabul, Zabul, and Ind. Zal accompanied his father on his return; and when they arrived at Zabulistan, the most renowned instructors in every art and science were collected together to cultivate and enrich his young mind.

Zal had a son by his wife Rudebah, daughter of the chief of Kabul, Mihrab, who was descended from Zohak, and this son became the famous warrior Rustam.

Before two months had passed upon Nadir commencing his reign, he had neglected the counsels of his father, and betrayed the despotic character of his heart. To such an extreme did he carry his oppression, that to escape from his violence, the people were induced to solicit other princes to come and take possession of the empire.

Anticipating an immediate revolt and an invading army, Nadir asked the assistance of Sam. The intercession of Sam produced an entire change in the government of Nadir to the principles of Hoshang, Faridoon, and Minuchir.

In the meantime, Poshang, a descendant of Tur, thought it the ideal time to send an army against Nadir, led by his son Afrasiab (Astyages, Alp Er Tonga, Frangrasian). Nadir, whose reign lasted only seven years, 592/91 - 585 B.C., was killed by Afrasiab, who became master of Persia, 585 - 549 B.C. Nadir's sons, Toos and Gushtahem, were of a tender age at the time of Nadir's death, and they went to live under the protection of Zal, in Sistan. Zal turned his attention to obtaining the assistance of one of the race of Faridoon to expel Afrasiab from the throne of Persia.

At the time when Salim and Tur were killed, Tahmasp, the son of Salim, fled the country and took refuge on an island, where he died, and left a son named Zau. Zal sent Karun, the son of Kavah, attended by proper escort, with overtures to Zau, who readily complied, and was under favorable circumstances seated upon the throne. He subdued the country, and turned his arms against Afrasiab, who retreated to his father in Turan.

The reign of Zau lasted five years, 549 - 544 B.C., after which he died, and was succeeded by his son Garshasp, who reigned 544 - 543 B.C.

Garshasp was deposed, being unequal to the task of ruling, and the government was officially taken over by Cyrus II in 539 B.C. Zal sent Rustam to the mountain Alburz, where one of the race of Faridoon was known to be residing, by the name of Kai-Kobad, a wise and elderly man, with qualifications for the exercise of sovereign power. The first ruler of the Kaianide dynasty, he was a descendant of Kai-Omars.

Kai-Kobad returned with Rustam to the house of Zal, where on the eighth day he was crowned king, and besought to commence the war against Afrasiab.

Kai-Kobad's army, led by Rustam, routed Afrasiab and drove him across the river Jihun. Peace was concluded, with the river Jihun to be the boundary beyond which Afrasiab must not pass.

The Persian throne was established at Istakhr (Persepolis, Chehelminar, or the Forty Pillars), and Kai-Kobad administered the affairs of his government with admirable benevolence and clemency, and with unceasing solicitude for the welfare of his subjects. After he had continued ten years at Istakhr building towns and cities, and diffusing improvement and happiness over the land, he removed his throne into Iran. His reign lasted 100 years, 642 - 542 B.C. He had four sons: Cyrus I (Kai Kaus, Koh-resh, Kurush), Arish, Poshin, and Aramin; and when the period of his dissolution drew nigh, he solemnly enjoined the eldest, Cyrus I, whom he appointed his successor, to pursue steadily the path of integrity and justice, and to be kind and merciful in the administration of the empire left to his charge.

Cyrus I began his reign as coregent of his father from 642 - 600 B.C. and from 600 - 559 B.C. as a king of kings of the Medians and Persians. His empire included Chin (China), Mikran and Berber; and Egypt and Hamaveran were under his tribute. He was the second king of the dynasty called Kaianide. He appointed Rustam captain-general of the armies, to which the lieutenant-generalship and the administration of the state was annexed, under the title of "the champion of the world." He also gave him a taj, or crown of gold, which kings only were accustomed to wear, and granted him the privilege of giving audience seated on a throne of gold. It is said that Cyrus I applied himself much to the study of astronomy, and that he founded two great observatories, one at Babel, and the other on the Tigris.

He soon began to deviate from the wise customs and rules which had been recommended as essential to his prosperity and happiness. He feasted and drank wine continually with his warriors and chiefs, so that in the midst of his luxurious enjoyments he looked upon himself as superior to every being on the face of the earth, and thus astonished the people, high and low, by his extravagance and pride.

Cyrus I had a son, Cambyses I (Saiawoosh, Kambujiya). When intelligence reached him that Afrasiab was again preparing for invasion of Iran, Cambyses requested to be employed in this endeavor against Afrasiab. He was sent and threw Afrasiab into a terror by defeating the Bulghar and Tartar legions after a conflict of three days. Afrasiab had also had a dream in which he was defeated by Cambyses. He therefore sent splendid presents, consisting of horses richly caparisoned, armor, swords, and other costly articles, and a written dispatch, proposing a termination of hostilities. Terms were proposed by Cambyses of one hundred distinguished heroes as hostages, and the restoration of all the provinces which the Turanians had taken from Iran; these terms were accepted by Afrasiab. However Cyrus I was determined to detroy Afrasiab and recalled Rustam and Cambyses, sending Toos to lead the Persian army.

At this, Cambyses felt his honor affronted and felt that he could not return to Cyrus I, and that his only alternative was to join Afrasiab.

Accordingly, he wrote to Afrasiab, informing him that Cyrus I had refused to ratify the treaty of peace, that he was compelled to return the hostages, and even himself to seek protection in Turan from the resentment of his father. This unexpected intelligence excited considerable surprise in the mind of Afrasiab, but he had no hesitation in selecting the course to be followed. The ambassadors, Zinga and Shaweran, were soon furnished with a reply, which was to this effect: "I settled the terms of peace with thee, not with thy father. With him I have nothing to do. If thy choice be retirement and tranquility, thou shalt have a peaceful and independent province allotted to thee; but if war be thy object, I will furnish thee with a large army. Thy father is old, and infirm, and with the aid of Rustam, Persia will be an easy conquest."

Having thus obtained the promised favor and support of Afrasiab, Cambyses gave in charge to Bahram the city of Balkh, the army and treasure, in order that they might be delivered over to Toos on his arrival; and taking with him three hundred chosen horsemen, passed the Jihun and advanced to the court of Afrasiab, where his reception was warm and flattering.

Cambyses remained in Turan, and married his second wife Ferangis, the daughter of Afrasiab. Out of this matrimonial alliance was born the promised savior of the Lord's people, as it was prophecied by prophet Isaiah, son of Amoz, namely a Cyrus of the Medo-Persians and Elamites. But Gersiwaz, Afrasiab's brother, looked upon Cambyses with a jealous and malignant eye, and poisoned Afrasiab's mind against him. Cambyses was forced to flee, and unable to take Ferangis with him on account of her condition. Calling together his three hundred Iranians, and requesting Ferangis, if she happened to be delivered of a son, to call him Kai-Khosrau, he set off on his journey.

Cambyses was captured and killed. Afrasiab even wanted to have Ferangis put to death, so that there might be no issue of her marriage with Cambyses, but the warrior Piran spoke up against such cruelty. Afrasiab left her to the care of Piran with the injunction that when the child was born, it must be brought immediately to him.

In due time a son was born, and was called Kai-Khosrau (Cyrus II, Koh-resh II; Cyrus the Great). As soon as he was born, Piran took measures to prevent his being carried off to Afrasiab, and committed him to the care of some peasants on the mountain Kalun. On the same night Afrasiab had a dream, in which he received intimation of the birth of Cyrus II; and he sent for Piran to know why his commands had not been complied with. Piran replied that he had cast away the child in the wilderness. "And why was he not sent to me?" inquired the despot. "Because," said Piran,"I considered thy own future happiness; thou has unjustly killed the father, and God forbid that thou shouldest also kill the son!" Afrasiab was abashed. Gersiwaz became hateful to his sight, and he began at last to deeply repent of his violence and inhumanity.

Cyrus II grew up under the fostering protection of the peasants, and showed early marks of talent and activity. He excelled in manly exercises; and hunting ferocious animals was his peculiar delight.

Instructors had been provided to initiate him in all the arts and pursuits cultivated by the warriors of those days, and even in his twelfth year accounts were forwarded to Piran of wonderful feats he had performed.

Piran told the boy of the rank and misfortune of his father. He devised a plan whereby he told Afrasiab that the boy had been found and brought up in the wilderness by some peasants, but was little more than an idiot; and Cyrus II was sent to Afrasiab, where he acted the part of being totally deranged. Thus, considering him harmless, he returned him to his mother.

Cyrus I was grief-stricken when he heard of Cambyses death. He sent Rustam to avenge, and to find Kai-Khosrau (Cyrus II); this was accordingly carried out and Cyrus II and Ferangis escaped from Turan and came to the court of Cyrus I.

From 559 to 539 B.C. Cyrus II was coregent with Vishtaspa or Ahasuerus. He was sent with Rustam against Turan and succeeded in revenging the cruel murder of his father Cambyses by conquering Turan and executing Afrasiab and Gersiwaz.

Under Cyrus II, the Hakhamanish or Achaemenid empire of Persia was established. He unified the armies of the Medes, the Persians, the Elamites and the Turks, and they fought for his cause faithfully. He established his royal residence and capital at Pasargadai nine years after the capture of Babylon. Cyrus II was the first great conqueror of Indo-European blood, and he fell in battle as he was fighting with the nomads of eastern Iran. His body was laid away in a massive tomb of simplicity at Pasargadai, which was later found by Alexander of Macedonia.

It was under Cyrus II that Babylon was taken without battle in October of 539 B.C., under the commandership of Darius, son of Vishtaspa; and Cyrus made him king of the Babylonian empire in the selfsame year. To his son, Cambyses II, he gave the kingdom of Mesopotamia, according to the tradition of the Babylonian kings, on the day of the new year, or Nau-ruz, the festival instigated by the good shepherd Yima (Jamshid), whom Ahura Mazda (Ohrmuzd) appointed before Zoroaster (Zerdusht or Zarathustra) was born, in 538 B.C. And Cyrus' son was installed in the office of king as coregent with a ceremony of approval and adoption by the Babylonian god Marduk; and Cambyses II was presented to the Egyptians as the son of the god Re.

Cyrus proclaimed liberty to the Jews of his empire, including of Babylonia, that they might return to Jerusalem and rebuild the desolate city, and the house of the Lord. For the seventy year period of desolation was to end in 537 B.C. The desolation of Jerusalem began in the eleventh year of the reign of king Zedekiah of Judah, when the city fell on 9 Tammuz, 607 B.C.

Four years after Cyrus' death, his son Cambyses II conquered Egypt. This conquest of the only remaining power rounded off the Persian empire.

Cyrus I appointed Arshama (Lohurasp), a descendant of Hoshang, and his son-in-law successor to his throne. He belonged to the dynasty of poet-kings, the fire worshippers, that were called the "mumblers."

In 642 B.C., the selfsame year he began his reign as coregent of his father, Cyrus I was sent by Kai-Kobad to confer the kingdom of Balkh upon Arshama, but Arshama took religious retirement in Balkh, and the rulership of eastern Iran fell into the hands of Vishtaspa, his son.

Arshama (Arsames, Lohurasp) had four sons, two by the daughter of Cyrus I, Ardshir and Shydasp, and two by another woman, Vishtaspa (Hystaspes, Ahasuerus, or Gushtasp) and Zarir.

Vishtaspa was valiant, acute, and marked out for sovereignty, and on account of his independent conduct, was no favorite with his father; in defiance of whom, with a rebellious spirit, he collected together a hundred thousand horsemen, and proceeded with them toward Hindustan of his own accord. Arshama sent after him his brother Zarir, with a thousand horsemen, in the hopes of influencing him to return. Zarir convinced him to return, on the condition that he should be nominated heir to the throne, and treated with becoming respect and ceremony. Zarir agreed to interpose his efforts to this end, and brought him back, but it was soon apparent that Arshama had no inclination to promote the elevation of Vishtaspa in preference to the claims of his other sons.

Vishtaspa in disgust fled from his father's house, without any attendants, and shaped his course toward Rome. Arshama again sent Zarir in quest of him; but the youth, after a tedious search, returned without success.

Upon his arrival in Rome, Vishtaspa chose a solitary retirement, where he remained for some time, and was at length compelled by poverty and want, to ask for employment in the establishment of the sovereign of that country, stating that he was an accomplished scribe, and wrote a beautiful hand. He was told to wait a few days, as at that time there was no vacancy. But hunger was pressing, and he could not suffer delay; he therefore went to the master of the camel-drivers and asked for service, but he too had no vacancy. However, feeling sorry for the distress of the applicant, he generously supplied him with a hearty meal. After that, Vishtaspa went into a blacksmith's shop, and asked for work, and his services were accepted. The blacksmith put the hammer in his hands, and the first blow he struck was given with such force that he broke the anvil. The blacksmith was amazed and angry, and indignantly turned him out of his shop.

Disconsolate and wretched, Vishtaspa left the place, and observing a husbandman standing in a field of corn, he approached the spot and sat down. The husbandman seeing him sitting in sorrow and tears, asked him the cause of his grief, and he soon became acquainted with all the circumstances of the stranger's life. Pitying his distress, he took him home and gave him some food.

After having partaken sufficiently of the refreshments placed before him, Vishtaspa inquired of his host to what tribe he belonged, and from whom he was descended. "I am descended from Faridoon," rejoined he, "and I belong to the Kaianian tribe. My occupation in this retired spot is, as thou seest, the cultivation of the ground, and the customs and duties of husbandry." Vishtaspa stated he was descended from Hoshang, who

was the ancestor of Faridoon; and they were, therefore, of the same origin. In consequence of this connection, Vishtaspa and the husbandman lived together on the most friendly footing for a considerable time.

At this time, the king of Rome held a swayamvara for his daughter Kitabun, who was now of age. Vishtaspa attending, was chosen by Kitabun, and she gave him a bunch of roses, the token by which her choice was made known, and then retired.

The king, when he heard what she had done, was exceedingly irritated, thinking that her affections were place on a beggar, or some nameless stranger of no birth or fortune, and his first impulse was to have her put to death. But after protests from his people, he had enquiries made into the character and parentage of his proposed son-in-law, and was told his name, the name of his father, and of his ancestors, and the causes which led to his present condition; however, he would not believe a word. He finally relented so far as to sanction the marriage, but indignantly drove Kitabun from his house, with her husband, without a dowry, or any money to supply themselves with food.

Vishtaspa supplied their needs by hunting in the forest. The king of Rome had two more daughters, and a person of distinction named Mabrin wished to be espoused to one, and another man of rank, Ahrun, the youngest. The king gave each in turn a dreadful task to accomplish: Mabrin to kill a wolf which had been extremely ferocious and destructive to his property; and later, Ahrun was to destroy a hideous dragon that had taken possession of a neighboring mountain.

Becoming acquainted with the generosity and bravery of Vishtaspa, each requested his aid, and he first killed the wolf for Mabrin, and then the dragon for Ahrun.

Now between Vishtaspa, Mabrin and Ahrun the warmest friendship developed. Indeed they were seldom parted; and the three sisters remained together in equal affection. One day Kitabun, the wife of Vishtaspa, let out the secret that her husband was the person who had killed the wolf and the dragon.

No sooner was this story told, than it spread, and in the end reached the ears of the queen, who told the king. The king sent for Vishtaspa, and conferred upon him great honor, appointing him to the chief command of his army. Vishtaspa conquered Alias, the ruler of Khuz, and in consequence of this brilliant success, the king conferred additional honors on him, and he now began to display the ambition which he had long cherished. When the Roman warriors were hesitant on the subject of invasion of Iran, Vishtaspa went to the king and said he would undertake the task with even an inconsiderable army.

The king was overjoyed, kissed his head and face, and loaded him with presents, and ordered his secretary to write to Arshama in the following terms: "I am anxious to meet thee in battle, but if thou art not disposed to fight, I will permit thee to remain at peace, on condition of surrendering to me half thy kingdom. Should this be refused, I will myself deprive thee of thy whole sovereignty."

Arshama received some idea that his son Vishtaspa might be related to this overture, when the messenger described Vishtaspa's feats of courage and said that he resembled Zarir in feature. But Arshama answered: "Do not take me for an Alias, nor think that one hero of thine is competent to oppose me. I have a hundred equal to him. Continue, therefore, to pay me tribute, or I will lay waste thy whole country."

Arshama then sent Zarir to the king of Rome to counsel him on the justice and propriety of preserving peace, then on to Vishtaspa, where he was received with affection and gladness. Zarir stated to Vishtaspa the views and resolutions of his father, which were for Vishtaspa to pardon his father's infirmities, and come back to Iran, his own country and home, that he might resign to him his crown and throne and take leave of the world.

Vishtaspa was as much astonished as delighted with this information, and his anxiety being great to return to his own country, he that very night, accompanied by his wife Kitabun, and Zarir, set out for Iran. Approaching the city, he was met by an Istakbal, or honorary deputation of warriors, sent by the king; and when he arrived at court, Arshama descended from his throne and embraced him with paternal affection, shedding tears of contrition for having previously treated him not only with neglect, but severity. He now made him ample atonement, and ordering a golden chair of royalty to be constructed, and placed close to his own, they both sat together, and the people by command tendered him their respect and allegiance.

Soon afterward, Arshama relinquished all authority in the empire, assumed the coarse habit of a recluse, and retired to a celebrated place of pilgrimage, near Balkh. There, in a solitary cell, he devoted the remainder of his life to prayer and the worship of God.

Arshama reigned from 642 - 612 B.C. Vishtaspa became the ruler of Iran in 612 B.C., and reigned ninety years, to 522 B.C. Later, he was given the court name Ahasuerus, and he dwelt in Shushan (Huja, or Susa) at the royal palace. Vishtaspa was the great spiritual king, all the minor sovereigns paid him tribute, excepting Arjasp, the ruler of Chin and Machin, whose army consisted of devs (devas), peris (demonesses in the form of beautiful women), and men; for considering him of superior importance, Vishtaspa sent him yearly the annual tributary present.

In those days lived Zerdusht (Zarathustra, Zoroaster), the Guber, who was highly accomplished in the knowledge of Divine things. Vishtaspa became greatly pleased with his learning and piety, and took him into his confidence. The prophet and Son of God, explained to him the doctrines of the fire-worshippers, and by his art he reared a tree before the house of Vishtaspa, beautiful in its foliage and branches; and whoever ate of the leaves of that tree became learned and accomplished in the mysteries of the future world, and those who ate the fruit thereof became perfect in wisdom and holiness.

In consequence of the illness of Arshama, who was nearly at the point of death, Zerdusht or Zarathustra went to Balkh for the purpose of administering relief to him, and he happily succeeded in restoring him

to health. On his return he was received with additional favor by Vishtaspa, who immediately afterward became his disciple. Zarathustra of the Spitamas then told him that he was the prophet of God, and promised to show him miracles. He said he had been to heaven and to hell. He could send anyone, by prayer, to heaven; and whomsoever he despised he could send to hell. He had seen the seven mansions of celestial regions, and the thrones of sapphires, and all the secrets of heaven were made known to him by his attendant angel. He said that the sacred book, called Zendavesta, descended from above expressly for him, and that if Vishtaspa followed the precepts in that blessed volume, he would attain celestial felicity. The prophet further said that he had prepared a ladder, by which he had ascended into heaven and had seen the Almighty. Vishtaspa readily became a convert to his principles. He was ordained into the Holy Order of Zarathustra, or the Order of the Son of God, in 576 B.C., and was made a king of kings of the Hakhamanish empire of the Medians, Persians, Elamites, and Turanians (Turks). Ninety years had also elapsed from the time of his ordination to the end of his son Darius' reign; Ahasuerus had dominion over one hundred twenty provinces of the Hakhamanish (Achaemenid) empire.

One day this Zarathustra asked Vishtaspa why he condescended to pay tribute to Arjasp. "God is on thy side," said he, "and if thou desirest an extension of territory, the whole country of Chin may be easily conquered." After an exchange of letters, war between the two countries was the result.

Zarathustra of the Spitamas said to Vishtaspa, "Ask thy vizier, Jamasp, what is written in thy horoscope, that he may relate to thee the dispensations of heaven." Jamasp, in reply to the inquiry, took the king aside and whispered softly to him, "A great number of thy brethren, thy relations, and thy warriors will be slain in the conflict, but in the end thou wilt be victorious. Vishtaspa deeply lamented the coming event, which would involve the destruction of his kinsmen, but did not shrink from the battle, for he rejoiced in the anticipation of obtaining the victory.

The result of the battle was the retreat of Arjasp. His troops soon threw away their arms and begged for mercy, and many of them were taken prisoner by the Iranians. Vishtaspa's brother, Zarir, had been killed in the conflict, and Vishtaspa approached his body, and lamenting deeply over his unhappy fate, placed him in a coffin, and built over him a lofty monument, around which lights were ever afterwards kept burning, night and day; and he also taught the people the worship of fire, and was anxious to establish everywhere the religion of Zarathustra.

Vishtaspa had by his wife, Kitabun, the daughter of the king of Rome, two sons, named Isfendiyar and Bashutan. Isfendiyar had led the battle against Arjasp and now Vishtaspa named his son as his successor, and told him that he must now not waste time in peace and private gratification, but proceed to the conquest of other countries. Zarathustra was deeply interested in his further operations, and recommended him to subdue kingdoms for the purpose of diffusing everywhere the new religion, that the whole world might be enlightened and edified.

Isfendiyar immediately complied, and the first kingdom he invaded was Rome. The sovereign of that country having no power nor means to resist the incursions of the enemy, readily adopted the faith of Zarathustra, and accepted the sacred book, named the Zendavesta, as his spiritual instructor. Isfendiyar afterward invaded Hindustan and Arabia, and several other countries, and successfully established the religion of the fire-worshippers in them all.

A warrior close to Vishtaspa, Gurzam, who had a bitter jealousy against Isfendiyar, privately told Vishtaspa that Isfendiyar was considering the overthrow of his father. This was believed, and Vishtaspa sent his minister Jamasp to summon Isfendiyar to the king's presence. Isfendiyar had a premonition of evil, but left his eldest son Bahman in charge of his army, and accompanied by his other three sons, Mihrbus, Avis, and Nushahder, traveled to the court. When he reached Vishtaspa's presence, he was denounced and thrown into prison.

Having thus made Isfendiyar secure in the mountain prison, and being entirely at ease about the internal safety of the empire, Vishtaspa was anxious to pay a visit to Zal and Rustam at Sistan, and to convert them to the religion of Zarathustra. On his approach to Sistan he was met and respectfully welcomed by Rustam, who afterwards in open assembly received the Zendavesta and adopted the new faith, which he propagated throughout his own territory. Vishtaspa remained two years his guest, enjoying all kinds of recreation, and particularly the sports of the field, and the forests.

When Bahman, son of Isfendiyar, heard of the imprisonment of his father, he, in grief and alarm, abandoned his trust, dismissed the army, and proceeded to Balkh, where he joined his two brothers, and wept over the fate of their unhappy father.

In the meantime the news of the confinement of Isfendiyar, the absence of Vishtaspa, and the unprotected state of Balkh, stimulated Arjasp to further effort, and he dispatched his son Kahram with a large army toward the capital of Vishtaspa, to carry into effect his purpose of revenge.

Arshama was still in religious retirement at Balkh. The people were under great apprehension, and being without a leader, anxiously solicited the old king to command them — they would hear no denial and, as it were, tore him from his place of refuge and prayer. There were assembled only about a thousand horsemen, and with these he advanced to battle, but what were they compared to the hundred thousand whom they met, and by whom they were soon surrounded. Their bravery was useless. They were at once overpowered and defeated, and Arshama himself was one of the slain.

Upon the achievement of victory, Kahram entered Balkh in triumph, made the people prisoners, and destroyed all the places of worship belonging to the Gubers. He also killed the keeper of the altar, and burnt the Zendavesta, which contained the formulary of their doctrines and belief.

One of the women of Vishtaspa's household happened to elude the grasp of the invader, and hastened to Sistan to inform the king of the disaster that had occurred. Vishtaspa received the news with dismay, and made preparations with the utmost speed for his departure. He invited Rustam to accompany him, but the champion excused himself at the time, and afterwards declined altogether on plea of sickness.

Before Vishtaspa had yet arrived at Balkh, Kahram hearing of his approach went out to meet him with his whole army, and was joined on the same day by Arjasp and his demon-legions. The battle terminated in the defeat of Vishtaspa, who was pursued till he was obliged to take refuge in a mountain fort. He again consulted Jamasp to know what the stars foretold, and Jamasp replied that he would recover from the defeat through the exertions of Isfendiyar alone. Pleased with this interpretation, he on that very day sent Jamasp to the prison with a letter to Isfendiyar, in which he hoped to be pardoned for the cruelty he had been guilty of towards him, in consequence, he said, of being deceived by the arts and treachery of those who were only anxious to effect his ruin. He declared that he would put those enemies to death in his presence, and replace the royal crown upon his head. At the same time he confined in chains the warrior, Gurzam. Jamasp rode immediately to the prison, and delivering the letter, urged the prince to comply with his father's entreaties, but Isfendiyar was incredulous and not so easily to be moved. Jamasp, however, persevered in his anxious solicitations, describing to him how many of his brethren and kindred had fallen, and also the perilous situation of his own father if he refused his assistance.

Finally he agreed and was freed from his chains and brought before his father, who begged to be forgiven, and again resigned to him the throne of the empire, and appointed him to the command of the imperial armies. He then directed Gurzam, upon whose malicious counsel he had acted, to be brought before him, and the wicked minister was punished with death on the spot, and in the presence of the injured prince.

Battle was engaged between Kahram and Isfendiyar and their armies; with Isfendiyar the victor. When he came before Vishtaspa, the mail on his body, from the number of arrows sticking in it, looked like a field of reeds; about a thousand arrows were taken out of its folds. Vishtaspa kissed his head and face, and blessed him, and prepared a grand banquet, and the city of Balkh resounded with rejoicings on account of the great victory.

Many days had not elapsed before a further enterprise was to be undertaken. The sisters of Isfendiyar were still in confinement, and required to be released. The prince readily complied with the wishes of Vishtaspa who now repeated to him his desire to relinquish the cares of sovereignty, and place the reins of government in Isfendiyar's hands, that he might devote himself entirely to the service of God. But Isfendiyar replied that he had no desire to be possessed of the power; he rather wished for the prosperity of the king.

Isfendiyar made another conquest at the request of Vishtaspa, of the brazen fortress of Arjasp, where his sisters were captive. This he

However after his victory, Bahman was persuaded to liberate Zal, whose age and infirmities had rendered him harmless. Bahman restored to him the possession of Sistan, and divesting himself of further revenge, returned to Persia. There he continued to exercise the function of royalty, till one day he was bitten by a venemous snake, and he died of the wound in the eighth year of his reign.

Although he had a son, named Sassan, he did not appoint him successor, but gave the crown and throne to his wife, Humai, whom he had married a short time before his death, saying: If Humai should have a son, that son shall be my successor; but if a daughter, Humai must continue to reign.

Wisdom and generosity were said to have marked the reign of Humai. In justice and beneficence she was unequalled. She gave birth to a son, whom she entrusted to a nurse to be brought up secretly, and declared publicly that it had died the same day it was born. At this event the people rejoiced, for they were happy under the administration of Humai.

Upon the boy attaining his seventh month, however, the queen sent for him, and wrapping him up in rich garments, put him in a box, and when she had fastened down the cover, gave it to two confidential servants, in the middle of the night, to be flung into the Euphrates. "For," she thought, "If he be found in the city, that will be the end of my authority, and the crown will be placed on his head. Wiser, therefore, will it be for me to cast him into the river; and if it please God to preserve him, he may be nurtured, and brought up in another country." Accordingly, in the darkness of night, the box was thrown into the Euphrates, and it floated rapidly down the stream for some time without being observed.

In the morning, the ark was noticed by a washerman, who drew it to shore and opened the lid. Within the box he then saw splendid silk-embroidered scarfs and costly raiment, and upon them a lovely infant asleep. He immediately took up the child, and carried it to his wife, saying: "It was but yesterday that our own infant died, and now the Almighty has sent another in its place." The woman looked at the child with affection, and taking it in her arms fed it with her own milk. In the box they also found jewels and rubies, and they congratulated themselves on being at length blessed by Providence with wealth, and a boy at the same time. They called him Darab, and the child soon began to speak in the language of his foster parents.

The washerman and his wife, for fear that the boy and the wealth might be discovered, thought it safest to leave their home, and sojourn in another country. When Darab grew older, he was more skillful and accomplished, and more expert at wrestling than other boys of a greater age. But whenever the washerman told him to assist in washing clothes, he always ran away, and would not stoop to drudgery.

Darab was now sent to school, and he soon excelled his master. He was given by his foster parents another master and a fine horse, and was daily instructed in the art of using the bow, the javelin, and the sword, and in every exercise becoming a young gentleman and warrior.

The developments of his talents and genius suggested to him an inquiry into who he was and his foster mother described to him the manner in which he was found. He asked her if she had anything that was taken out of the box and she gave him the two rubies remaining; one he bound round his arm, and the other he sold to pay the expenses of traveling and change of place.

At that time, the king of Rome had sent an army into Iran, and Humai told her general, Rishnawad, to collect a force corresponding with the emergency; and he issued a proclamation inviting all young men desirous of military glory to flock to his standard.

Darab heard this proclamation with delight, and among others hastened to Rishnawad, who presented the young warriors as they arrived successively to Humai. The queen steadfastly marked the majestic form and features of Darab, and said in her heart, "The youth who bears this dignified and royal aspect, appears to be a Kaianian by birth," and as she spoke, the instinctive feeling of a mother seemed to agitate her bosom.

After the first march of the army, a tremendous wind and heavy rain came on, and all the soldiers were under tents, excepting Darab, who had none, and was obliged to take shelter beneath an archway, where he laid himself down, and fell asleep. Suddenly a super-natural voice was heard, saying:

Arch! stand firm and from thy wall
Let no ruined fragment fall!
He who sleeps beneath is one
Destined to a royal throne.
Arch! a monarch claims thy care,
The king of Persia slumbers there.

The voice was heard by everyone near, and Rishnawad having also heard it, inquired of his people from whence it came. As he spoke, the voice repeated its caution:

Arch! stand firm, and from thy wall
Let no ruined fragment fall!
Bahman's son is in thy keeping;
He beneath thy roof is sleeping.
Though the winds are loudly roaring,
And the rain in torrents pouring,
Arch! stand firm, and from thy wall
Let no loosened fragment fall.

Rishnawad's amazement increased. He now sent a person under the archway to see if anyone was there, and the youth was discovered in deep sleep upon the ground, and the arch above him rent and broken in many parts. Rishnawad having learned of this circumstance, desired that he might be awakened and brought to him. The moment he was removed, the whole of the arch fell down with a dreadful crash, and this

wonderful escape was communicated to the leader of the army, who by a strict and particular inquiry soon became acquainted with all the occurrences of the stranger's life. Rishnawad also summoned before him the washerman and his wife, and they corroborated the story he had been told. He himself recognized the ruby on Darab's arm, which convinced him that he was the son of Bahman, whom Humai had caused to be thrown into the Euphrates. Thus satisfied with his identity, he treated him with great honor, placed him on his right hand, and appointed him to a high command in the army.

Soon afterward an engagement took place with the Rumis, and Darab in the advanced guard performed prodigies of valor. In the evening Rishnawad bestowed upon him the praise which he deserved.

After more struggle, the Persians were triumphant, and Rishnawad readily settled the terms of peace; and the emperor Kaisar was permitted to return to his own dominions.

After this event Rishnawad sent to Humai intelligence of the victories he had gained, and of the surprising valor of Darab, transmitting to her the ruby as evidence of his birth. Humai was at once sure that he was her son, for she well remembered the day on which he was enrolled as one of her soldiers, when her heart throbbed with instinctive affection at the sight of him. She immediately proceeded to the Atish-gadeh, or Fire-altar, and made an offering on the occasion; and ordering a great fire to be lighted, gave immense sums away in charity to the poor. Having called Darab to her presence, she went with a splendid retinue to meet him at the distance of one journey from the city; and as soon as he approached, she pressed him to her bosom, and kissed his head and eyes with the fondest affection of a mother. On the first day of happy omen, she relinquished the crown and throne, after having reigned for thirty-two years.

Darab conducted the affairs of the kingdom with humanity, justice and benevolence; and by these means secured the happiness of his people. He had no sooner commenced his reign, than he sent for the washerman and his wife, and enriched them by his gifts. "But," he said, "I present to you this property on this condition — you must not give up your occupation — you must go every day, as usual, to the riverside, and wash clothes; for perhaps in the process of time you may discover another box floating down the stream, containing another infant!" With this condition the washerman complied.

Some time afterward, the kingdom was invaded by an Arabian army, consisting of one hundred thousand men, and commanded by Shaib, a distinguished warrior. Darab was engaged with his army three days and three nights, and on the fourth morning the battle terminated, in consequence of Shaib being slain. The booty was immense, and a vast number of Arabian horses fell into the hands of the victor; which, together with the quantity of treasure captured, strengthened greatly the resources of the state. The success of this campaign enabled Darab to extend his military operations; and having put his army in order, he proceeded against Philip of Macedon (Failakus), then king of Rome, whom he defeated with

great loss. Many were put to the sword, and the women and children carried into captivity. Philip himself took refuge in the fortress of Amur from whence he sent an ambassador to Darab, saying that if peace was only granted to him, he would willingly agree to any terms that might be demanded. When the ambassador arrived, Darab said to him, "If Philip will bestow upon me his daughter, Nahid (Naheed), peace shall be instantly re-established between us — I require no other terms." Philip readily agreed, and sent Nahid with numerous splendid presents to the king of Persia, who espoused her, and took her with him to his own country.

It so happened that Nahid had an offensive breath, which was extremely disagreeable to her husband, and in consequence he directed enquiries to be made everywhere for a remedy. No place was left unexplored; at length an herb of peculiar efficacy and fragrance was discovered, which never failed to remove the imperfection complained of; and it was accordingly administered with confident hopes of success. Nahid was asked to wash her mouth with the infused herb, and in a few days her breath became balmy and pure.

When she found she was likely to become a mother, she did not communicate the circumstance, but requested permission to pay a visit to her father. The request was granted, and on her arrival in Rome, she was delivered of a son. Philip had no male offspring, and was overjoyed at this event, which he at once determined to keep unknown to Darab, publishing abroad that a son had been born in his house, and causing it to be understood that the child was his own. When the boy grew older, he was called Alexander (Iskander, or Sikandar); and became highly accomplished in all the arts of diplomacy and war. Philip placed him under Aristotle, a sage of great renown, and he soon equalled his master in learning and science.

Darab married another wife, by whom he had another son, named Dara; and when the youth was twenty years of age, the father died. Thus Darab reigned for thirty-four years. Dara continued the government of the empire in the same spirit as his father; claiming tribute from the inferior rulers, with similar strictness and authority.

After the death of Philip, Alexander became king of Rome; Philip reigned for twenty-four years.

Philip, before his death, placed the crown of sovereignty upon the head of Alexander, and appointed Aristu, who was one of the disciples of the great Aflatūn, his vizier. He cautioned him to pursue the path of virtue and rectitude, and to cast from his heart every feeling of vanity and pride; above all he implored him to be just and merciful.

Upon Alexander's elevation to the throne, Dara sent an envoy to him to claim the customary tribute, but he received for an answer, "The time is past when Rome acknowledged the superiority of Persia. It is now thy turn to pay tribute to Rome. If my demand be refused, I will immediately invade thy dominions; and think not that I shall be satisfied with the conquest of Persia alone, the whole world shall be mine; therefore prepare for war."

Dara had no alternative, not even submission, and accordingly assembled his army, for Alexander was already in full march against him. Upon the confines of Persia, the armies came in sight of each other. Alexander resolved to ascertain the exact condition of his adversary; and with this view he entered the Persian camp as an ambassador. Dara allowed him to approach, and inquired what message the king of Rome had sent him.

The pretended envoy answered, "Alexander has not invaded thy empire for the exclusive purpose of fighting, but to know its history, its laws, and customs, from personal inspection. His object is to travel through the whole world. Why then should he make war on thee? Give him a free passage through thy kingdom, and nothing more is required. However, if it be thy wish to proceed with hostilities, he apprehends nothing from the greatness of thy power.

Dara ordered refreshments to be brought. He filled a cup and gave it to the envoy, who drank it, but did not, according to custom, return the empty goblet to the cup bearer. The cup bearer demanded the cup, and Dara asked the envoy why he did not give it back.

"It is the custom in my country," said the envoy, "when a cup is once given into an ambassador's hands, never to receive it back again."

Dara was amused by this explanation, and presented to him another cup, and successively four, which the envoy did not fail to appropriate in the same way.

In the evening a feast was held; in the midst of the entertainment one of the persons present recognized Alexander, and immediately whispered to Dara that his enemy was in his power. Alexander perceived the change in the scene, and snatching the four cups and rushing from the tent, vaulted on his horse and rode away. Presently a troop was ordered in pursuit, but the darkness prevented their chase having any success.

As soon as he reached his own army, Alexander (Sikandar) sent for Aristotle and his courtiers, and displayed to them the four golden cups. "These," said he, "have I taken from my enemy; I have taken them from his own table, and before his own eyes. His strength and numbers too I have ascertained, and my success is certain." No time was now lost in arrangements for the battle. The armies engaged, and they fought seven days without a decisive blow being struck. On the eighth, Dara was compelled to fly, and his legions, defeated and harassed, were pursued with great slaughter to the banks of the Euphrates. Alexander now returned to take possession of the capital. Dara collected his scattered forces for another try, but again was defeated.

After his second success, Alexander devoted himself to winning the affections of the people and they soon ceased to remember their former king with any degree of attachment to his interests. Alexander told them, "Persia indeed is my inheritance; I am no stranger to you, for I am myself descended from Darab. You may therefore safely trust to my justice and paternal care in everything that concerns your welfare." The result was that legion after legion united in his cause, and consolidated his power.

Dara, with the few troops still faithful to their king, made another attempt, and the result was what had been anticipated. Dara was again a fugitive, and after the defeat escaped with three hundred men into the neighboring desert. Alexander captured his wife and family, but honorably restored them to the unfortunate monarch, who, destitute of all further hope, now asked for a place of refuge in his own dominion, in exchange for all the buried treasure of his ancestors. Alexander invited him to his presence, and promised to restore his throne, that he might pursue other conquests, but Dara's pride prevented him from personally acknowledging Alexander's authority over him. Resolved on this point, he requested the aid of Faur, one of the sovereigns of India, and Faur recommended he should pay him a visit for the purpose of determining the best course to pursue. Alexander became aware of their correspondence, and took care that his enemy should be intercepted in whatever direction he might proceed.

Dara had two ministers, Mahiyar and Jamusipar, who found that the astrologers predicted that their master would in a few days fall into Alexander's hands. Therefore they consulted together and decided to put him to death themselves, in order to obtain favor with Alexander. It was night, and the soldiers of the escort were dispersed at various distances, and the ministers were stationed on each side of the king. As they travelled, Jamusipar plunged his dagger into Dara's side, and Mahiyar gave another blow, which felled the monarch to the ground. They immediately sent tidings to Alexander, who hastened to the spot.

Dara still breathed, and when he lifted up his eyes and beheld Alexander, he groaned deeply. Alexander asked him to rise up that he might be conveyed to a place of safety, to apply remedies to his wounds. "Alas!" replied Dara. "The time for remedies is passed. I leave thee to heaven, and may thy reign give peace and happiness to the empire."

"Never," said Alexander, "did I desire to see thee thus. If the Almighty should spare thy life, thou shalt again be the monarch of Persia, and I will go from hence. On my mother's word, thou and I are sons of the same father. It is this brotherly affection which now wrings my heart." And he promised vengeance against the murderers.

Dara now said that he would be able to die with his mind at rest, as a result of Alexander's consolation. He requested Alexander to espouse his daughter, Roshung, and if they should have a son to name him Isfendiyar, that he might propagate the sacred doctrines of Zerdusht (Zarathustra) and the Zendavesta.

Alexander promised to fulfill his wishes, and Dara shortly thereafter expired. Dara was entombed with honor, and the two ministers were executed.

Alexander now had no rival to the throne of Persia and commenced his government under the most favorable conditions. He continued the same customs and ordinances which were handed down to him, and retained every one in his established rank and occupation, and reigned with justice and liberality. He wrote to the mother of Roshung, and communicated to her the dying wish of the king, requesting her to send Roshung to him

that he might fulfill the last request. The wife of Dara immediately complied with the command, and sent her daughter with various presents to Alexander. Roshung was married to the conqueror, who loved her exceedingly, and on her account remained some time in Persia; but he at length decided to proceed into India to conquer that country. Kaid, a ruler of India, surrendered his kingdom, and waited on Alexander, personally acknowledging his authority and dominion.

Faur, the king of Kanuj, however, refused to submit. Faur had sixty thousand horsemen, and two thousand elephants. Alexander had a force of thirty thousand Iranians, forty thousand Romans, and ten thousand Indians. Alexander's troops were terrified at the sight of so many elephants, which gave the enemy such tremendous superiority. Aristotle and some other counsellors were consulted and suggested the construction of an iron horse and rider, to be placed on wheels and drawn by horses, and filled with combustibles. At an appointed signal, the horse and rider would be ignited and make a tremendous explosion. This was carried out, and of the two thousand advancing elephants, many were burnt and destroyed, and the remainder, with the troops, fled in confusion. Alexander then encountered Faur, slew him and became ruler of Kanuj.

After the conquest of Kanuj, Alexander went to Mekka (Mecca, or Becca) for pilgrimage; and from thence to another city, where he was told of two extraordinary trees in the kingdom, one a male, the other a female, from which a voice proceeded. The male tree spoke in the day, and the female in the night, and whoever had a wish went there to have his desires accomplished. Alexander went there, hoping in his heart that a considerable portion of his life remained. When he came to the tree a terrible sound rung in his ears and he asked the people present what it meant. The attendant priest said that it implied that fourteen years of his life still remained. Alexander wept and asked if he would be able to return to Rome and see his mother and children before he died. The answer was, "Thou shalt die at Kashan."

Alexander left in sorrow and proceeded toward Rome. In his progress he arrived at another city, where the inhabitants were afflicted by the presence of two demons, or giants, who devoured men and goats and whatever came in their way. They were called Yajuj and Majuj (Gog and Magog). Alexander ordered a barrier to be built five hundred yards high, and three hundred yards wide, and the giants were unable to scale this, leaving the inhabitants without fear of molestation. Alexander journeyed on and eventually reached Kashan, where he fell sick and in a few days, according to the oracle and prophesy, expired.

Thus the Hakhamanish empire which began circa 612 B.C. with Vishtaspa (or Ahasuerus), ended about 330 B.C. with Alexander of Macedonia; and later Seleucids and Parthians took over the reins of the Persian empire. And the Eighteenth Good Land was to be built for the eternal kingdom of God, and its holy priesthood. Now this Vishtaspa or Ahasuerus, father of Darius or Daryavaoosh, began his rule in eastern Iran, then became a king of kings of the Persian empire and dwelt among other kings at the palace in Shushan (Susa, or Huja); and was given dominion over one hundred and twenty-seven provinces, from the land of Ind (India) unto Ethiopia.

The words of Mordecai the son of Jair, a Benjamite, the older cousin of Esther (or Hadhassah) are herewith abridged. Esther was a Jewish orphan girl of the same tribe. She was the daughter of Abihail the uncle of Mordecai; and her guardian was her older cousin Mordecai, one of king Ahasuerus' servants that dwelt in the king's gate of the palace of Shushan. After Ahasuerus had deposed his Medo-Persian queen Vashti for disobedience, a gathering of all the beautiful virgins of the realm took place, that he might choose another for his first queen. And Esther was selected as his queen in the seventh year of his reign at Shushan. And this is the account:

It came to pass in the days of Ahasuerus, who reigned from Ind (India) even unto Ethiopia, over an hundred and seven and twenty provinces; that in those days, the king sat on the throne of his empire, in Shushan (Susa, Huja) the palace. In the third year of his reign, Ahasuerus made a great feast unto all his princes and servants, even all the power realm of Persia, Media, Elam, and all of his empire; their nobles and princes were gathered in this great assembly of priests and nobles of the empire. The great assembly lasted one hundred and eighty days; and all the riches, majesty, and glory of the empire were displayed. Besides all the pertinent matters concerning the establishment of the Hakhamanish or Achaemenid empire, it was here that it was approved that Takhte-sila or Takshasila (or Taxilla) shall be the Spiritual and temporal learning center of the world, and Istakhr (Persepolis), Ecbatana, and other designated places shall be the seats of the Hakhamanish empire; and that Elamite shall be the language of records at Persepolis.

And at the end of one hundred and eighty days, king Ahasuerus made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days; in the court of the garden of the king's palace; where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble; the beds were of gold and silver, upon a pavement of red, blue, white and black marble. And they gave them drink in vessels of gold, each vessel diverse from another, and royal wine in abundance. Sacred drinks were consecrated and partaken; and none did compel, for it was the command of the king to the officers of his house, that they should please each according to every man's pleasure.

Also Vashti the first queen of Ahasuerus made a feast for the women in the royal house which belonged to the king. On the seventh day when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigthana, Abagtha, Zethar, and Carcas, the seven chamberlains, that served in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the crown royal, and shew the people and princes her beauty, for she was fair to look on. But Vashti refused to obey the king's command, by his chamberlains; therefore the king was very wroth, and his anger burned within him. Then the king consulted the wise men his counsellors, the seven princes of the Medians, Persians, and Elamites; namely, Carshena, Shethar, Admatha, Tarshish, Meres,

Marsena, and Memucan; these saw the king's face and were the highest officials of the empire. And Memucan answered before the king and the princes, saying, Vashti the queen hath not only done wrong to the king, but also to all the princes, and to all the people that are in all the provinces of king Ahasuerus; for she hath disobeyed the command of the king, and broken the unbreakable law of the Medes and Persians (albeit the law pertains to official decrees alone, not to the verbal command of the king). For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands, when it shall be reported. King Ahasuerus commanded Vashti the queen to be brought in before him, but she again came not. So the king's counsellors said, If it please the king, let there go a royal decree from him, and let it be written according to the laws of the Medes and Persians, that it be not altered. That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she; so that when the decree shall be published throughout all his empire, the wives shall give to their husbands honor, both to great and small. And the saying pleased the king and the princes; and the king did according to the word of Memucan. And he sent letters into all the king's provinces, into every province, according to the language thereof; that every man shall bear rule in his own house; and shall not be accountable to deviant laws of the land, unless a suit is brought forth against him.

When the wrath of king Ahasuerus subsided, he remembered Vashti, and what she had done and that which was decreed against her. Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king; and let him appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the king's harem, unto the custody of Hegai, the keeper of the house of the women; and let there things for purification be given them. And let the maiden that pleaseth the king be queen instead of Vashti. And the thing pleased the king, and he did so.

Now Mordecai a Benjamite was brought to the palace of Shushan, to the court of Ahasuerus, with the brightest and worthiest of the sons of nobles and priests, of Jerusalem and Judah, during the reign of Jeconiah king of Judah, in 617 B.C. And to Esther or Hadhassah his uncle's daughter he became a guardian, when both her father and mother were killed; and Mordecai took her as his own daughter.

And it came to pass, when the king's decree was heard; and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther the daughter of Abihail, the uncle of Mordecai, was also brought to the king's harem, to the keeper of the women. And the maiden pleased Hegai, and she obtained his kindness. Speedily he appointed seven maidens to attend to her every need, out of the king's house; and preferred her and her maids unto the best place of the harem. And Esther showed them not of which people she was from, nor her kindred; for Mordecai had charged her that she should remain silent concerning the matter. And Mordecai walked every day before the court of the women's house, to know how Esther was doing, and what should become of her.

Now, after that each maid was purified for twelve months, according to the manner of the women of the king's court; for so were the days of purification, six months with oil of myrrh, and six months with perfumes, unguents, balms and other things; then she was taken to king Ahasuerus. Thus came every maiden of the harem unto the king; and whatsoever and whomsoever she desired was given to her, out of the house of women, to go with her out of the house of the women unto the king's house. When the maid's turn had come, in the evening she would go; on the morrow she would return into the second harem or the house of women, to the custody of Shaashgaz, the king's keeper of the concubines; and she would no more return to the king, except the king was delighted in her to call her by her name.

And it came to pass, that when the turn of Esther, the daughter of Abihail the uncle of Mordecai, was come to go unto the king, she required nothing but that which Hegai the king's keeper appointed. And Esther obtained favor in the sight of all of them that looked upon her. So Esther was taken unto king Ahasuerus in the tenth month of Tebeth, in the seventh year of his reign, at Shushan the palace. And the king loved Esther above all the women, so that he set the royal crown upon her head, and made her queen instead of Vashti.

After this the king made a great feast unto all his princes and servants, even Esther's feast; and he made a release to the provinces, and conferred gifts and titles, according to their standings. And when the virgins were gathered together the second time, Mordecai was the gatekeeper of the king; and Esther had not yet shewed her people nor kindred, as she was charged by Mordecai. And in those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthana and Teresh his assistant, of the guards were wroth, and sought to lay hands on king Ahasuerus. And the thing was known to Mordecai as he sat at the gate; who told it to Esther the queen; and Esther certified the king concerning the matter in Mordecai's name. And when inquiries were made, it was found out, and both were hanged on a tree; and it was recorded in the book of chronicles before the king. Then king Ahasuerus did promote Haman the Amalekite, son of Hammedatha (gift of Ham), the traditional enemy of the Israelite.

And all the king's servants of the palace bowed and reverenced Haman; for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence. Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgresseth thou the king's commandments? It came to pass that, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see if Mordecai's matter may stand; for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not, nor did him reverence, he was full of wrath; and he thought privily to lay hands on Mordecai and all his people that dwelt there; for they had showed them where they lived. Wherefore Haman sought to destroy all the Jews throughout the kingdom of Ahasuerus.

In the first month, or Nisan, in the twelfth year of king Ahasuerus, at Shushan, they cast the lot (Pur) before Haman from day to day, and from month to month; until the twelfth month, the month of Adar. And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed in all the provinces of thy kingdom; and their laws are diverse from all people, neither keep they the king's law; therefore it is not for the king's profit to suffer. If it please the king, let it be written that they may be destroyed; and I will pay ten thousand talents of silver to the hands of those that have the charge of the business; and the amount might be drawn against the king's treasuries. And the king took his ring from his hand, and gave it to Haman the son of Hammedatha the Agagite, the enemy of the Jews. And the king said unto Haman, The silver is given thee, and the people also, to do with them as it seemeth good to thee.

Then on the thirteenth day of Nisan, the king's scribes were called; and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people, according to their language and manner of writing, in the name of king Ahasuerus, and sealed with the king's ring. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish all Jews, both young and old, little children and women, in one day, on the thirteenth day of the twelfth month, in the month of Adar; and to take the spoil of them for a prey. The copies of the decree were published unto all people, that they should be ready against that day. The posts went out hastily by the king's commandment, and the decree was also published in Shushan the palace. And the king and Haman sat down to drink, but the city of Shushan (Susa, or Huja) was perplexed.

When Mordecai perceived all that was done, he rent his clothes, and put on sackcloth with ashes; went out into the midst of the city, and cried with a loud and bitter cry; and came even before the king's gate; for none was allowed to enter the king's gate in sackcloth. And in every province of the empire was a great mourning among the Jews; and fasting, weeping, and wailing; and many lay in sackcloth and ashes. So Esther's maid and her chamberlains came and told it her. Then the queen was exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him, but he received it not. Then called Esther for Hatach, one of the king's chamberlains, who was appointed to attend upon her, and gave him a command to search out the matter with Mordecai. So Hatach went forth to Mordecai, unto the street of the city that was before the king's gate. And Mordecai told him all that had happened unto him, and about the decree of king Ahasuerus concerning the destruction of the Jews which was to be in the twelve month; and he showed him a copy of the decree, and said, Shew it to Esther, and declare unto her that she should go in unto the king, to make supplication unto him, and to plead for her people. And Hatach came and told Esther the words of Mordecai.

Again Esther (or Hadhassah) spake unto Hatach, and asked him to convey this message to Mordecai, and say, All the king's servants, and the people of the king's provinces do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law, to put him to death; except such to whom the king shall hold out the golden sceptre, that he may live; but I have not been called to come in unto him these thirty days. And they brought Esther's words unto Mordecai. And Mordecai sent her the answer, saying, Think not with thyself that thou shalt escape in the king's house, more than all other Jews. For if thou altogether holdest thy peace at this time, shall there the breath of relief and deliverance arise to the Jews from some other place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this? Then Esther bade them return to Mordecai this answer: Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast also likewise; and then will I go in unto the king, who is not according to the law (of Moses); and if I perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him.

And it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's apartment; and king Ahasuerus sat upon his royal throne overlooking the gate of the house. And, it was so, when the king saw Esther standing in the court, she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near and touched the top of the sceptre. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? It shall be even given to thee to the half of the kingdom. And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. And the king said unto his chamberlain, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

And while the king partook of the wine, he said unto Esther, What is thy petition? and it shall be granted thee; and what is thy request, even to the half of the kingdom it shall be performed. Then said Esther, My petition and my request, if I have found favor in the sight of the king; and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare tomorrow as the king hath said.

Then went Haman forth that day joyfully and with a merry heart; but when he saw Mordecai in the king's gate, and he bowed himself not to reverence him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself; and when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all wherein

the king had promoted him; and how he was advanced above the other princes and servants of the king. And he said, moreover, Yea Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and tomorrow am I invited unto her also with the king. Yet all this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate.

And said Zeresh his wife and all his friends unto Haman, Let a gallows be made fifty cubits high, and tomorrow speak thou unto the king that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be prepared. On that night could not the king sleep; and he commanded to bring the book of records of the chronicles, and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hands on king Ahasuerus. And the king said, What honor and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him. And the king said, Who is in the court? For now Haman was come into the outer court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

So Haman came in, and the king said unto him, What shall be done unto the man whom the king delighteth to honor? Now Haman thought in his heart, To whom would the king delight to do honor more than to myself? And Haman answered the king, For the man whom the king delighteth to honor, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is upon his head; and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honor; and bring him on horseback through the streets of the city, and proclaim before him, Thus shall be done to the man whom the king delighteth to honor.

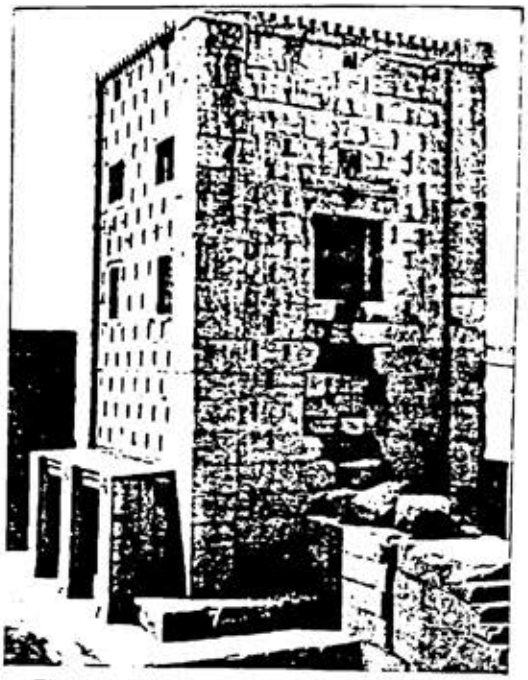
Then the king said to Haman, Make haste; take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth in the king's gate; let nothing fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall be done unto the man whom the king delighteth to honor. And Mordecai returned to the king's gate; but Haman hasted to his house mourning, and having his head covered. When Haman told Zeresh his wife and all his friends everything which had befallen him, then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shall surely fall before him. And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

So the king and Haman came to Esther's banquet, and as the king partook of the wine, he said unto Esther again, What is thy petition queen Esther? and it shall be granted thee; and what is thy request? and it shall be performed even to the half of the kingdom. Then Esther the queen answered and said, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request. For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I would hold my tongue, although the enemy could not countervail the king's damage. Then king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, the adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

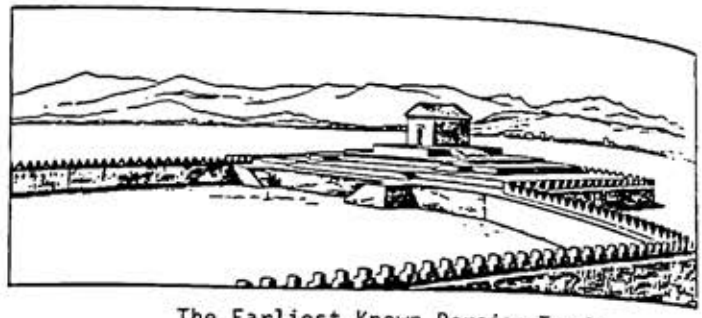
And the king arising from the banquet of wine in his wrath went into the palace garden; and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned from the garden into the banquet room; and Haman was fallen upon the bed whereon Esther was. And said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, one of the chamberlains covered Haman's face. And Harbonah said unto the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows which he had prepared for Mordecai. Then was the king's wrath pacified.

And on that day did king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told him what he was unto her. Then the king took off his ring, which he had taken from Haman, and gave it to Mordecai; and Esther set Mordecai over the house of Haman. And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Amalekite; and his device which he had devised against the Jews. Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king; and said, If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews in all the king's provinces. For how can I endure to see the evil that shall come unto my people? Or how can I endure to see the destruction of my kindred? Then king Ahasuerus said unto Esther the queen and Mordecai the Jew, Behold I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring; for the decree which is written in the king's name, and sealed with the king's ring, may no man reverse.

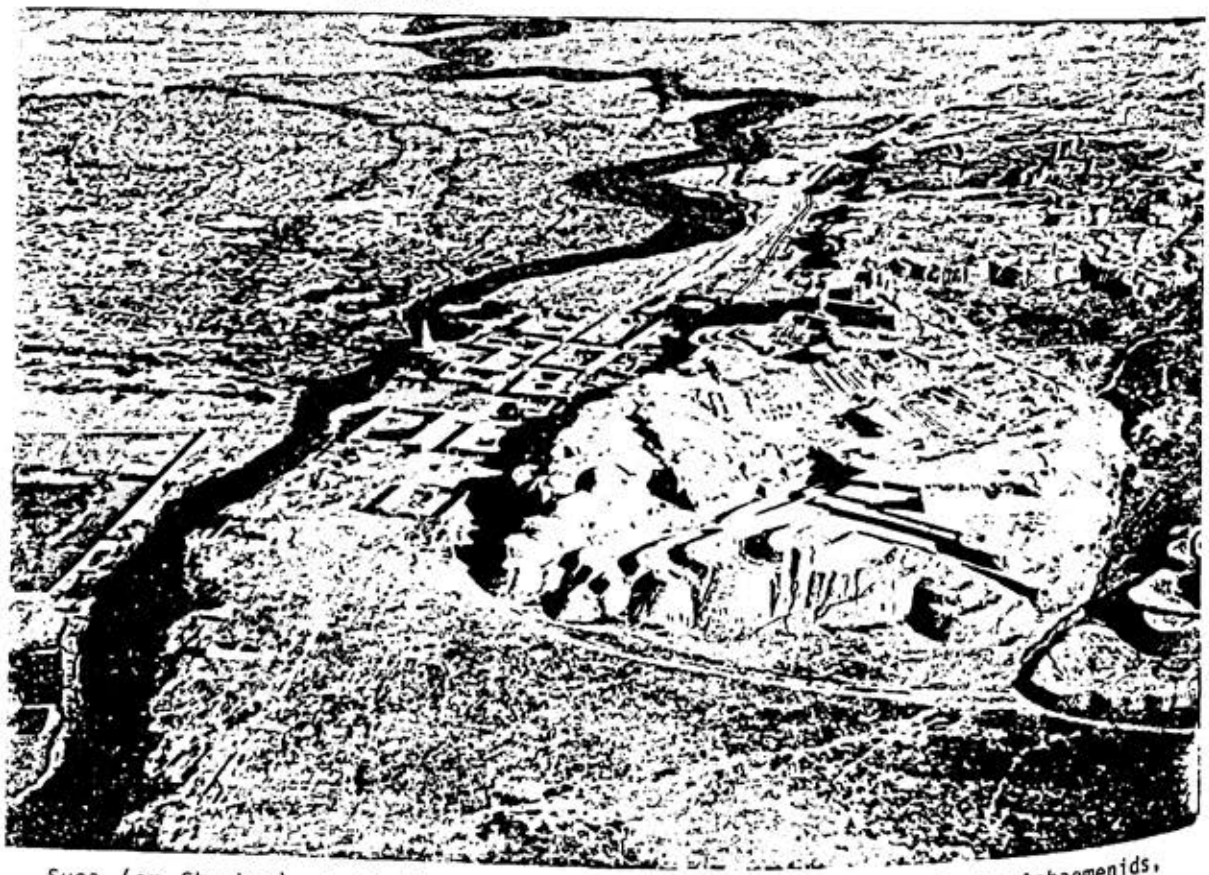
On the twenty-third day of the month of Sivan, the third month, the king's scribes were called; and it was written thereof according to



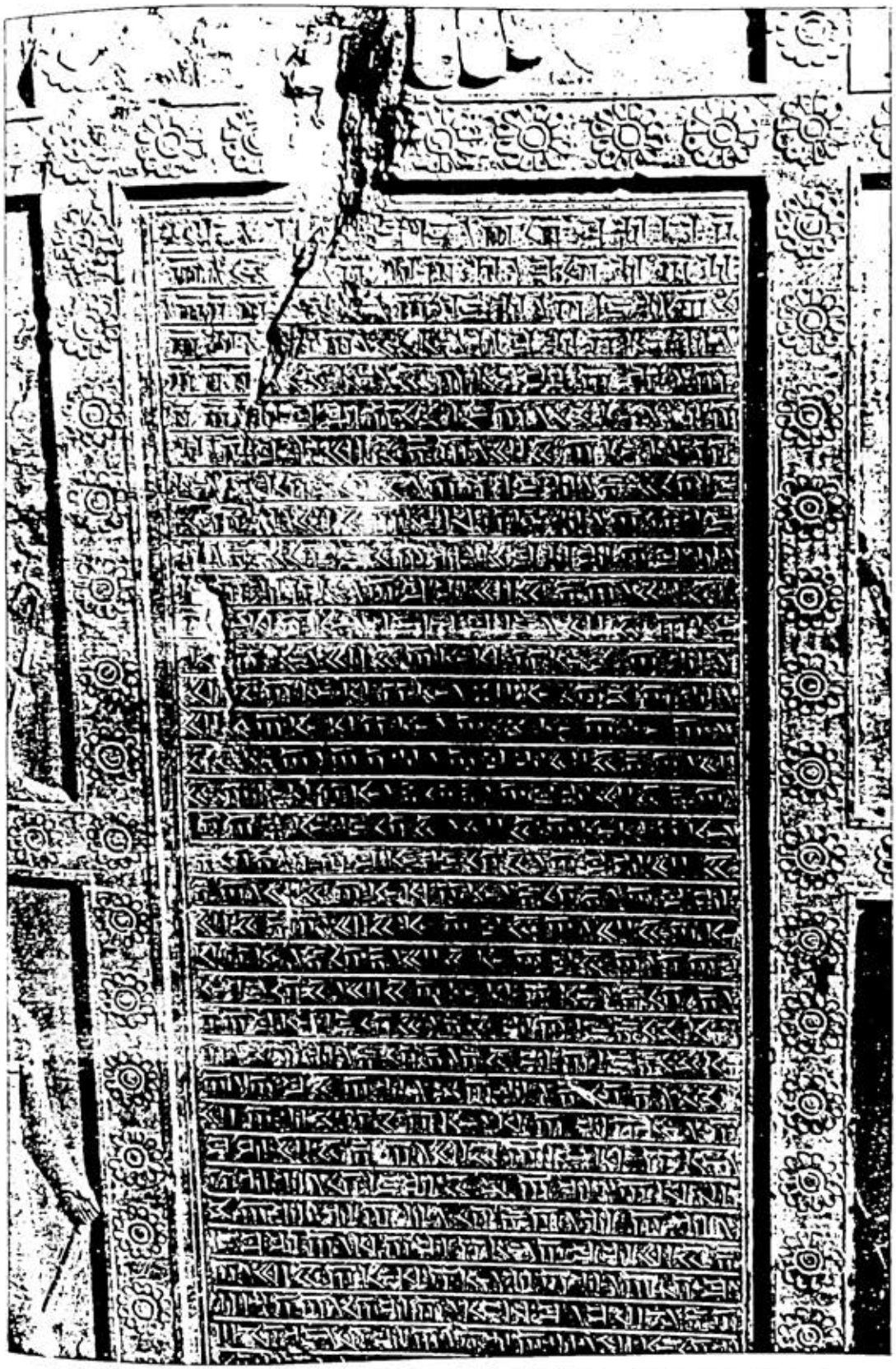
The Kabah of Zoroaster at Naqsh-i Rustam. This structure facing the royal tombs may have been one of the ayadana (place of worship).



The Earliest Known Persian Temple
This temple was discovered at Pasargadae by Herzfeld, who concluded that it was erected by Cyrus himself, near whose palace and tomb it stands.



Susa (or Shushan), a bird's-eye view. Susa was the capital of the Achaemenids, and finds of objects from all over the empire indicate the cosmopolitan nature of the metropolis. It was here that king Ahasuerus and Esther dwelt at one time.



An Old Persian inscription of Artaxerxes III Ochus (359 - 338 B.C.) at Persepolis. Under him the Achaemenid empire received a new impetus.

all that Mordecai commanded unto the Jews; and to the lieutenants; and deputies and rulers of the provinces from the land of Ind (India) unto Ethiopia, an hundred and twenty-seven provinces; and unto each province according to its language and manner. And he wrote king Ahasuerus' name, and sealed it with the king's ring; and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries. Wherein the king granted the Jews in every city to gather themselves together, and stand for their lives; to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both women and children, and to take spoil of them for prey.

And Mordecai went out from the presence of the king in royal apparel of blue and white; and with a great crown of gold, and with a garment of fine linen and purple; and in the city of Shushan, and all the provinces which received the king's decree, the Jews had joy and gladness, a day of feasts and rejoicings. And many of the people of the land became Jews, for the fear of the Jews fell upon them.

Now on the selfsame day, the thirteenth day of Adar, in the twelve month, the Jews gathered themselves together in their cities throughout all the provinces of king Ahasuerus; to lay hand on such as sought their hurt; and no man could withstand them, for the fear of them fell upon all people. And all the rulers of the provinces, the lieutenants, the deputies, and the officers of the king helped the Jews, because the fear of Mordecai fell upon them. For this man Mordecai was great in the king's house, and his fame went out throughout all the provinces; and he waxed greater and greater. Thus the Jews smote all their enemies with the sword, and with a great slaughter, those that hated them.

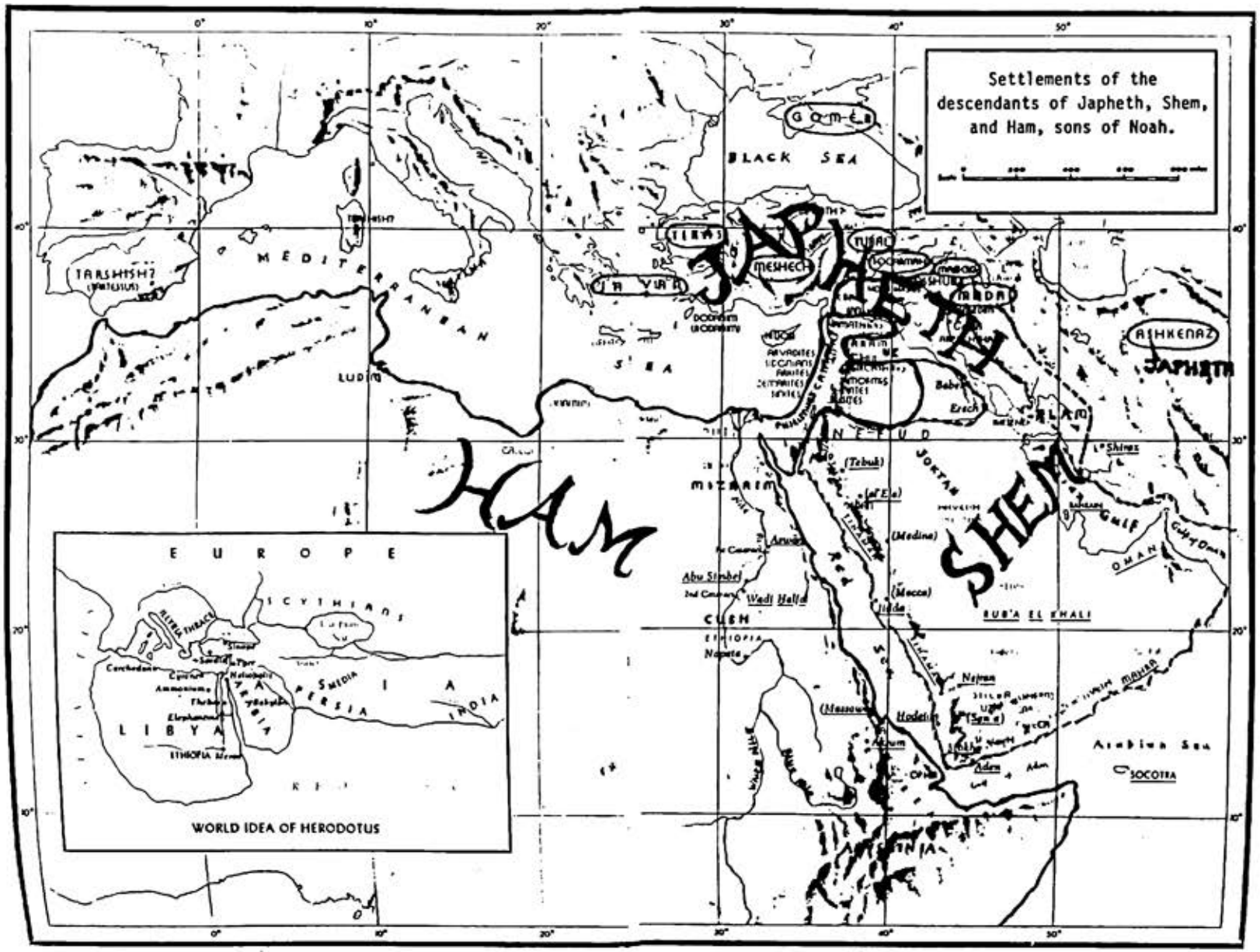
In the palace of Shushan the Jews slew and destroyed five hundred men. And they slew Parshandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha, Parmashta, Arisai, Aridai, and Vajezatha, the ten sons of Haman son of Hammedatha the Amalekite, the enemy of the Jews; but on the spoil laid they not their hand. And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace and ten sons of Haman; what else have they done in the king's provinces? Now what is thy petition? and it shall be granted thee; or what is thy request further? and it shall be done. Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do tomorrow also according unto this day's decree; and let Haman's ten sons be hanged upon the gallows. And king Ahasuerus commanded it to be done; and they hanged the bodies of the ten sons of Haman upon the selfsame gallows which Haman had built for Mordecai the Jew. It was on the fourteenth day of the month of Adar, that the Jews of Shushan slew three hundred men of the city; and on the prey they laid not their hand. And the other Jews in the king's provinces also did according to the new decree, and slew seventy-five thousand of their enemies; and they also laid not their hands on the prey.

And of the priests and the righteous of the empire, some fasted and rejoiced, some rested and prayed, some praised the Lord in sacred hymns; but the hearts of many were gladdened and spirits uplifted. But

the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month of Adar a day of gladness and feasting, a good day, a day of sending portions one to another. Then Mordecai and Esther wrote letters and sent them to one hundred and twenty-seven provinces of the kingdom of Ahasuerus; to establish the fourteenth and fifteenth days of the month of Adar, the twelfth month, the days of feasting and gladness, and of sending portions one to another. For they were the days wherein the Jews rested from their enemies, and the month was turned from sorrow to joy, and from mourning into a day of rejoicing; and were saved from destruction by Haman the son of Hammedatha the Agagite, the enemy of all Jews; that had cast Pur, that is, the lot, to consume and destroy them, through secret combinations and murders. Wherefore they called these the days of Purim, the day of the Purs. And the Jews made a vow upon themselves and their seed, to keep the two days of Purim, according to the writing of Esther and Mordecai, the days of feasting, and rejoicing, and sending portions one to another; and to remember how the Lord had delivered the Jews by the hands of Esther and Mordecai. And Mordecai the Jew continued to grow mighty in the Spirit and judgement, and he was next to king Ahasuerus, and greatly beloved of the Jews.

Now among the Japhethic or non-Shemitic branch of the human family, the nations that descended from Gomer, son of Japheth, grandson of Noah, are the Cimmerians, an Aryan race called Gimirrai by the Assyrians. They settled in the region north of the Black Sea. The peninsula of the southern Ukraine, extending into the northern portion of the Black Sea, is called Crimea, after these nomadic people. During the reign of Assyrian king Sargon (in the eighth century B.C.), they came through the mountainous region of the Caucasus; attacking the kingdoms of Urartu (Ararat) and Tubal (Tabal). Moreover, pressured by the Scythians (or Skuthes) that dwelt north of the Black Sea and east of Lake Aral, they penetrated into eastern Asia Minor. After the sixth century B.C., the name Cimmerians was replaced by the Celtic or Gallic people of Europe. The descendants of Gomer, or Gimirrai, were known to the Greeks as the Galatians. Other celtic tribes of northern Europe such as Cimbri at one time occupied the whole British Isles, until finally driven into districts where presently are found the Gaal in Ireland and Scotland; and Cymbri; the name is still in use in the Welsh (Cymry). Other descendants of Gomer migrated in the opposite direction, eastward toward Persia, India (Ind or Hind), and into the province of Sinkiang of China (Chin). In Sinkiang the tribe is called Tokhari, the linguistic cousins of the Celts of western Europe.

The descendants of the second son of Japheth (Yapheth, Haifa) son of Noah, namely Magog (Majuj) were known to be the fierce Scythian tribes in northeast Europe and central Asia; they were also called northern barbarians, rapacious and warlike, equipped with large cavalry forces, skilled in bow and spear. In time the word Magog meant all Scythians; and later, it was replaced by "Tartars," and meant brutal, base, fallen and fierce people; analagous to the position of Satan (Iblis, Angra Mainyu,



Settlements of Japheth are encircled, in the north and east. Approximate distribution of the descendants of Shem is shown on the right of the Red Sea; and of Ham on the left side of the same.

Lucifer) and his angels following the war in heaven; who in their fallen state and zeal are ever ready to wage war against anyone or anything. Ancient Scythia embraced all Turan and the northern part of Persia. In about 639 B.C., seven years before the destruction of Nineveh, capital of Assyria (a city with a circumference of about eight miles), the Scythians invaded the kingdom of the Medes, the true Aryans of the Airyana Vaejah, by the Vanguhi Daitya (in Azerbaijan).

Madai, the third son of Japheth (Yapheth, Haifa) son of Noah, is the progenitor of the Medes; which in Hebrew and Assyro-Babylonian (Akkadian) are called Madai, and Mada in Old Persian. They established themselves in the Iranian plateau region; between Alburz mountains in the south of the Caspian Sea, and Zagros mountains to the east of Assyria, but especially near lake Urmia (Urmiah). The modern name Iran is derived from the word Aryan, or Japhethic descent. These are the progenitors of the righteous branch of the Aryan race; namely, the inhabitants of Airyana Vaejah.

The descendants of Yavan (Javan, Yunan), the fourth son of Japheth (Yapheth, Haifa) son of Noah, sprang from his four sons, Elisha, Tarshish, Kittim, and Dodanim (Rodanim). And they populated the islands and coastlands of the Mediterranean sea; from Cyprus (Kittim) to as far as Spain (Tarshish). These are the progenitors of ancient Ionians, the parent tribe of the Greeks. In the course of time the name Ionia (Yunan) came to be associated with the region around Athens (Attica), Lydia, Caria, and the neighboring islands of the Aegean Sea; and later with the mainland of Greece. In Hebrew scriptures, the "sons of Javan" or "sons of the Greeks" are used interchangeably.

The descendants of Tubal or Tabal, the fifth son of Japheth (Yapheth, Haifa) son of Noah, settled in the region north of Palestine; later they moved to the north below the Black sea. Tubal and his brothers Meshech and Javan traded with Tyre, dealing in slaves and copper articles. Tubal was numbered among the uncircumcised; and both Meshech and Tubal were despised by the people of the Lord; for they would come from the remotest parts of the north, and attack the Lord's people. In the cities of the Assyrians they dwelt in the region northeast of Cilicia in eastern Asia Minor. Meshech is Mushku in Assyrian, and Moskhoi in Greek. Later the Mushkus came to be known as the Phrygians, who dominated much of the western and central Asia Minor. Assyrian emperor Sargon refers to king Mita of Mushku, who in Greek tradition is king Midas of Phrygia. The Mushkus that migrated farther north are the Muscovites of Russia. And the descendants of the seventh son of Japheth son of Noah, namely of Tiras, became the seafaring people of the islands and coastlands of the Aegean sea.

So the Japhethic or Aryan race continued to enlarge their territories and dominions, yet they kept contact with their Shemitic brethren, according to the words of Noah, their progenitor. They were by nature mostly farmers and herdsmen, tradesmen, rulers and warriors; and their priests and Spiritual leaders belonged not to the Melchizedek Priesthood of the Shemitic people, but to the ancient Holy Order of Zarathustra, to which also belonged the ancient Egyptians, Babylonians and Assyrians.

Now, until the divine birth of Spitama Zarathustra in 618 B.C., all priests, prophets, and kings of the Eternal Kingdom of God were anointed after they had come out of their mother's womb, and were raised, trained, and perfected for their callings and appointments, by the Eternal and Holy Priesthood of the Kingdom of God; that those who had proven themselves worthy might earn just recompense for their deeds; and those who were chosen to dwell in the presence of the Heavenly Father and his Anointed Son, the Lord of invisible archangels, Ahura Mazda, his First Creator. But now for the first time the archangels in heaven declared to raise a Zarathustra through the collective effort of all celestial hosts; that he might establish the Righteous Kingdom for the sons of Japheth (Yapheth, or Haifa) son of Noah; and that he might be the Guardian Spirit (or prophet) of the Order, and be the head of the earthly saints and archangels; as the Lord is the head of the invisible or heavenly ones, exactly one hundred thousand such celestial beings (Yazatas). Moreover, the ancient Holy Order of Zarathustra was now six thousand years old. The first three thousand years the Order remained all Spiritual, pure and holy, without an adversary or destroyer; for in the beginning the Lord had passed on the guardian spirit of Zarathustra to the parents of Zarathustra through Haoma plant, a marvel produced by cultivation.

It was during the time of Seth son of Adam, circa 3618 B.C., the archangels framed Zarathustra together (meaning, formally organized and established the Order; and seated the Guardian Spirit in their midst). So they appointed the first prophet or seer unto themselves, even the Guardian Spirit having a mouth and a tongue, a proclaimer of celestial mansions. At this time the Holy Priesthood of God, the Order of Zarathustra, was 3,000 years old. The first 3,000 years of purely Spiritual existence now ended; and the next three millennia were to be mixed with the worldly or the temporal. This First Separation of the Third Millennium marks the organization and framing of the Holy Order, and the appointment of the first Guardian Spirit (or prophet) to preside over all the earthly (or visible) archangels and saints; while the Lord himself presides forever over all the heavenly archangels, or heavenly beings.

The second 3,000 years of mixed existence of the Holy Order, in which Spiritual was mixed with the worldly or temporal, ended at the birth of Zoroaster (Zarathustra, or Zerdusht), in 618 B.C. And the Third Separation of the Third Millennium will take place in 2382 A.D. Then, after 9,000 years of Spiritual, Mixed, and Worldly existence, the world shall be renovated and renewed. Until that time Zarathustra, or the Holy Priesthood of God, shall be conveyed to the worldly state and the mouth and tongue of the eternal priesthood of God shall continue to preach and save mankind; and all the dispensations of heaven shall be made available until then, during the next three hundred and ninety-two years (this being the year 1991 A.D.); then shall the Third Separation of the Third Millennium and the renovation of the earth commence.

During the three millennia of Zarathustra, after its organization and establishment, many a number of guardian spirits were manifest unto the archangels, through the observation by the eye; and it seemed that

they became just like the archangels through bodily contact with them. Then the Spiritual was mixed with the worldly or the temporal; and the Order existed with the adversary or destroyer for the next three thousand years. Therefore spake the Lord, the Holy One (Ahura Mazda in old Persian language) with Vohumano, the Spirit of Goodness, one of the Amesha-Spentas; and with Ashavahisto of the Holy Order, and said: Is his mother seen by you, so that we may produce Zarathustra? And Ashavahisto spoke up, saying, Thou art aware even of that, O Propitious One! About the Zarathustra we shall produce, and thou and we have produced; thou knowest, O Lord, the All-knowing One (Ahura Mazda)! And to us, and other archangels may thou announce the place, O Propitious One, for his appearance even thou knowest.

Then the Lord argued with Vohumano, Ardavahisto, Shatraver (Shatvairo), Spendarmad (Armaiti), Khurdad (Horvadad), and Amardad (Amerodad), saying, The conveying of Zarathustra down to a worldly state doth not seem expedient to me; for, having a mouth and a tongue, he will be a proclaimer to the world of embodied (earthly) beings. If we convey Zarathustra down on to the world of embodied beings, having a mouth and a tongue, as a proclaimer of the celestial mansion, this is evident, they will ask concerning the origin of my righteous man; saying, Let us now frame him together with the water, with the land, with the plants, and with the animals. Therefore shall we carry Spitama off to the village of Porushaspo; and there whom they will call Spitama Zarathustra (or Zoroaster) of good lineage of both natures, even of the archangels (of Neryosan), and of mankind (of Yim). Then the archangels framed together a stem of Haoma plant, the height of a man, excellent in color and juicy where fresh. And to carry off the guardian spirit of Zarathustra to that stem, the archangels made it to go forth thither, from the presence of the endless light, and did all according to their instinctive intellect. And their carrying off was manifest openly unto a great multitude; also Haoma was constantly provided with a mouth, where it was suitable, and the sap constantly oozed from the Haoma where it was moist. Thus the coming of the nature of the body of Zarathustra, through water and vegetation, to the bodies of his parents was manifested unto the multitude, as a great wonder of the Creator. Thereupon, when the Lord, the All-Wise One, had produced the material of Zarathustra, the nature of his body, then, in the presence of the Lord, fled on toward the material of Zarathustra.

At that time Khurdad and Murdad were assigned to bring the cloud-water down in a compassionate manner, ever anew, drop by drop, warm and salubrious; for the delight of sheep and men also; and with as much seed as the roving of two rampant bulls would thereby cast upon the sacred plants, and upon all of every species, even upon the dry ones; and the nature of Zarathustra came from that water to those plants. And in order that the nature of Zarathustra shall come unto his parents, verily this was done; after the mounting of the archangels, Porushaspo used to drive six white cows, with yellow ears, up to those plants. Behold, two of those cows, unimpregnated, had become full of milk, and the nature of Zarathustra came from those plants to those cows, and was mingled in

cows' milk. Owing to this oddity Porushaspo drove those cows back, and spoke to his wife, saying, O Dukdaub! In two of those cows, which are unimpregnated and have not calved, milk has appeared; do thou milk those cows, which are the splendour and glory of the cows and of any embodied existence whatsoever. And Dukdaub arose, and taking the pail of hers which had a four-fold capacity, she milked from them the milk which was in them, and a great part of the milk had to be thrown away, due to its abundance; and the nature of Zarathustra was in that milk.

Thereupon, the demons formed themselves into an assembly, and growled thus: You demons have become quite unobservant; that food is really supplied fresh, so that the formation is settled, which will extend as far as to that man who will be the righteous Zarathustra. Which of you will undertake his destruction, all the while that he exists for mankind, so as to make him more contemptibly impotent? Keshmak, astute in evil, growled, saying, I will undertake his destruction; and he rushed away with thrice fifty of the demons who were Karaps (unbelievers) of Keshmak; and the village was partly uprooted and partly destroyed; fellow-workers were ruined, but the half-starving men attending the great and the wise were not broken up, among whom was he that had repelled Keshmak's authority.

Afterwards, Porushaspo asked again for the Haoma from Dukdaub his wife, and pounded it, and with that cows' milk into which the nature of the body of Zarathustra had come; he here mingled the guardian spirit of Zarathustra, and the nature of the body came at once into union with it. Then Porushaspo and Dukdaub drank up that Haoma and milk, after they were mingled together, and praised the Lord (Ahura Mazda); and here occurred a combination of the glory, the guardian spirit, and the bodily nature of Zarathustra into a manchild; and a great vision and wonder was manifested to both of them. Thereupon both embraced the first time with desire for a son; and the demons shouted out unto them, in villainous speech of sinfulness, saying, Why shouldst thou act like this, vile Porushaspo? Whereupon they started up like people who are ashamed. A second time they embraced the same desire, and the demons shouted out unto them in villainous speech; whereupon they started up like people who are ashamed. A third time they embraced the selfsame desire for a son, and the demons shouted out unto them in villainous speech; whereupon they started up like people who are ashamed. And they spoke with one another about it, and continued to go about doing their daily chores; then they suddenly decided, saying, We will not stop without accomplishing something, not even if Rak and Nodar should arrive here together. Then that manchild who was to be the righteous Zarathustra became complete; and to the earth below came together the nature of the body, the guardian spirit, and the glory of the priesthood of God in the womb of his mother.

One marvel is this which is declared, that, after the formation of Zarathustra in the womb of his mother, the demons strove anew cunningly to cause the death of Zarathustra in his mother's womb; thereby she was rendered sickly by them through the sharpest of pain and afflictions.

When she could bear it no more, she wished to ask the wizard physicians for a desirable remedy. It was then a voice of theirs was carried away to her from the celestial regions, from the Lord (Ahura Mazda) and his archangels; saying, Thou damsel who goest to see the wizards and soothsayers! Do not proceed thither, because anything of theirs is destruction, through wizard medical treatment. For healthfulness, wash thy hands thoroughly, and with those hands, take firewood; and upon it thou shalt offer meat for the sake of the infant; and offer up cows' butter to the fire for his sake; thou shalt likewise heat it at the fire for his sake, and shalt quaff it off at a proper time for his sake, and thou wilt become well. Then at once the damsel washed her hands thoroughly, and she did as she was bidden, and she became well.

Another marvel is this which was manifested to the multitude when three days remained to his coming forth; in the manner of the sun; at the approach of its uprising, when its first advancing twilight is diffused, his body was then announced. It was in those last three nights during which Zarathustra was in the womb of his mother, when there yet remained three days for the birth of his body, that the village of Porushaspo became all luminous. Then spoke the horse-owners and cattle-owners of the Spitamas, running hither and thither, saying, It is requisite to be forgiven; the village of Porushaspo, on which that fire is in every crevice, is disturbed by confusion! Then, running together again, they said, It is not fully purged, the village of Porushaspo; fire is on it in every crevice and it is disturbed by confusion; behold, unto him is born, at his house, a brilliant manchild!

Moreover, yet another marvel which is declared, that on being born he laughed outright; and seven midwives, who sat around him, were quite frightened. And they murmured among themselves, saying, What was this, on account of grandeur or contempt? when, like the worthy man whose pleasure is due to activity, the manchild so laughed at his birth. Porushaspo also spoke thus: Bring out this manchild to the sheepskin clothing which is soft; the affair was owing to thee, owing to the virtue of thee who art Dukdaub; that the advent of glory and coming of divine radiance upon this manchild was openly seen when he laughed outright at his birth.

And after the child was born, and yet an infant, Porushaspo called one of the five brothers of the race of Karaps (unbelievers), and spoke thus: Fully observe the marks and blemishes of my son Zarathustra! The Karap went and sat down before the infant Zarathustra, and thereupon severely twisted his head in order to kill him; but he, being fearless, watched the wizard, whose terror was distressing. As it was in those ten nights for hospitality, the Lord (Ahura Mazda) sent Spendarmad, Aredvisur, and Ardai-fravard down to the earth, by way of female care for the infant; thereupon no harm came to the child, but later the hand of that Karap the wizard was withered. And he demanded the life of Zarathustra from Porushaspo, for the harm which he had brought upon himself, from his own action. So Porushaspo took Zarathustra, and gave him to the Karap, that he might do with him according to his own will.

He seized him and threw him out, at the feet of the oxen who were going on a path to the water; the leader of the drove of oxen stood still beside him, and one hundred and fifty oxen, which walked behind him, kept away from the child; then Porushaspo took him, and carried him back to the house. Next day, the Karap threw him out at the feet of the horses; and the leader of the horses stood still beside the infant Zarathustra, and one hundred and fifty horses, which walked behind, were kept away from him; and then Porushaspo took him, and carried him back to the house. Also the third day, firewood was gathered together by the Karap, and the holy infant was placed upon the pile; the fire was stirred up by him, yet the child was not burned by it; and those marks which existed, and were made upon him, preserved him from harm. And the fourth day, he was thrown by the Karap into the lair of a wolf; the wolf was not in the lair; and when it wished to go back into the den, it was stopped by some radiance, in the form of a mother, near the place where the cub was. In the night, Vohumano and Srosh the righteous brought a wooly sheep with udder full of milk into the den, and it gave milk to the infant Zarathustra, in digestible draughts, until daylight. At dawn, the mother of the infant went to that place, expecting that it would be necessary to bring a skeleton out of the den. Behold, the wooly sheep came out and ran away; his mother supposed that it was the wolf; and thus she spoke, Thou hast devoured to repletion, may thou endure for ever without it! She went farther, and when she saw the infant Zarathustra quite safe, she then took him up, and spake thus: I will not give thee to any one during life, not though both the provinces of Ragh and Nodar should arrive here together!

And it came to pass, that one day, one of the five brothers of the Karaps saw that the child Zarathustra looked a long while upwards, downwards, and all across. When Porushaspo heard of it, he asked the child, saying, What was there when thou lookedst upwards, and downwards, and on all sides? And he replied: When I looked upwards, I saw that our souls that go up to the sky, will go up to the best existence, owing to the thoughts of this soul of mankind; when I looked downwards, I saw that, owing to the actions (or deeds) of this one, the demon and fiend, the wizard and witch become buried below the earth, and fall paralyzed back to hell. And when I looked all across, I saw the words of this one will extend through the whole earth. And when they have become as the law of the seven regions, each person is kept clothed with a robe of seven skins, in which the glory of the seven archangels has arisen. This Zarathustra, son of Porushaspo and Dukdaub, truly was the first Son of God; born of the holy and divine seed in the womb of the choicest woman on earth of the time; of the virgin birth, the seed of the Lord (Ahura), conceived in the womb of the mortal woman; by the power of the Holy Priesthood, raised and nurtured by ministering archangels of the Eternal Kingdom of the Almighty God, and the Order of Zarathustra, even by all the one hundred thousand archangels, or Yazatas. Zarathustra (Zoroaster) was also educated in Taxilla (Takshashila, or Takhtesila) in northwest Hindoostan (India); and was one of the divine teachers of Gautama Buddha

the heretic. And at this time Taxilla was the learning center of the highest knowledge, both Spiritual and temporal, of all the world; here the future rulers of the world were sent to be trained for their ministry and appointments. Thus, northern Hindoostan became a blend of many cultures and civilizations that migrated from Persia, Media, Assyria, Babylonia, Arabia, Egypt, China; and from Greece, Rome and far away places. To the rest of the world these people were known as the Hindoos, the inhabitants of the land across the Indus (Hindush) River. The city of Taxilla was known as the Seat of Morality of the whole world. (It was here that Gautama, or Gotama the Heretic, as he was called, finished his studies; he was also a devotee and a pupil of Zoroaster or Zarathustra. At the time of Zarathustra's death, Gautama was twenty-two years of age.

Thus the Creator passed on the glory of Zarathustra through the material existences of the creatures to Zarathustra; when the command arose from the All-Wise Lord, concerning the coming of that glory from the Spiritual existence to the worldly or temporal. And the material substance of Zarathustra was manifested as a great wonder to the multitude. Thereupon, when the All-Wise Lord had produced the material of Zarathustra, the glory then, in the presence of the Lord, fled on towards the material of Zarathustra, on to that germ. And from that germ it fled on to the light which is endless; from this endless light it fled on to that of the glory of the sun; from that it fled on to the moon; and from the moon it fled to the stars; and from the stars the glory fled on to the fire which was in the house of Zois; and from that fire it fled on to the wife of Frahimravana-zois, when she brought forth Dukdaub, the girl who became the mother of Zarathustra. And that splendour escaped at the same time into the earth and the sky. And Padiragtaraspo, the father of Porushaspo, was declared ignorant throughout the village; and it was said by them that were more instructed, invoking Zeus or Zois (the chief of the Olympian gods, husband of Hera; anciently he was the god of the elements; the thunderbolt is his sign, as once was of god Indra of the Persians of India; or Bodhisattva Vajrapani of the Buddhist pantheon. He was the supreme ruler of moral law and order, protector of suppliants and punisher of guilt), as to the self-combustion which burns the fire, that fuel is not necessary for its use.

Then they went to the governor, and he explained to them, saying, The full glory of embodied (worldly) existence is the glory of life apart from the body, so that all diligence devoid of this is only movement.

And it came to pass that the demons, on account of their defeat by that glory in maintaining hostility toward the girl, were bringing upon that district three armaments, harsh winter, pestilence, and oppressive enemies; and a suspicion was cast by them into the minds of those who dwelt in that district; that this harm happened to the district owing to the witchcraft of this girl; so that those of the district quarrelled bitterly with the parents, as to the witchcraft of antagonism in the girl, and about putting her out from that district. And the father of the girl (who was to be the mother of Zarathustra or Zoroaster) spoke these words to those of the district, with much reason, about the unjust accusation against

the girl, concerning witchcraft. And he said unto them, When this girl was brought forth among those of mine, her whole destiny was afterwards set forth by that manifest radiance of fire, where it brought out radiance from all over her in the dark night. When this girl sits in the interior of the house, wherein there is no fire, and in the chamber of fire they increase its intensity; it is lighter there, where and when this girl sits, than there where they increase the intensity of the fire; one is dazzled by the radiance from her body; and that of a wizard would not have been so glorious.

Even so, the influence of the demons; and Kavis or the Poets, that were bards and minstrels who entertained rulers and aristocracy by reciting epics down through ages continued to increase. Out of these kavis or poets came the rulers of eastern Persia; of whom Vishtaspa (Gushtasp) was the ninth. The other eight before him were: Hausravah, Syavarshan, Byarshan, Pishinah, Arshan, Usadan, Apivahu and Kavata; these poet-kings were fire priests and soothsayers, seers, who became rulers, and were initiated into the mysteries of the Drujusts, the Hypocrites, the followers of Aharman(Ahriman). These kavis, or poet-rulers, were numbered with the Karapans, the mumblers. The rulers of the Kavi dynasty established themselves in eastern Iran, and upheld the ancient Aryan rites and ceremonies; they were of mixed natures, Good disposition mixed with the Bad disposition; they were not of knowledge of God, but of mind and deeds alone; albeit their minds were limited, corrupted, and defiled, to understand the Holy Word. Therefore many became adversaries of Zarathustra, the Prophet and Savior of the Lord.

And it came to pass that the persecution became so severe, that Frahimravana-zois, the father of the girl, ordered her to go to Padiragtaraspo, the father of a family in the country of the Spitamas, in the district of Alk. The girl obeyed the command of her father; and all the persecution of the demons was turned by heavenly archangels into the blessing of marriage to Porushaspo, the father of Zarathustra. When the girl went to that family, and stood on the loftiest place in the country of the Spitamas, a great wonder was manifested to the girl; it was the voice of the heavenly (or invisible) archangels which was carried to her, saying, Do thou proceed to that village of the Spitamas; it is very depressed in height and very wide in breadth, in which he who is living and the cattle mostly walk together; moreover, for thy assistance that village is divinely fashioned, and compassionate. Thereupon the damsel stopped, and fully observed that their recital seemed to be for the conveyance of this message, that her action should be such as was ordered by her father. Then that damsel thoroughly washed her hands, and proceeded from their presence toward the village of Padiragtaraspo; and the glory fled on to Porushaspo the son of Padiragtaraspo. Then the Lord passed on the guardian spirit of the Order of Zarathustra to the parents of Zarathustra the infant, of the Divine seed, through Haoma the sacred plant, a marvel produced by cultivation.

Now, at the birth of the infant, the second three thousand years of mixed existence of the holy with the worldly came to an end. A total

of 6,000 years had elapsed since the first Zarathustra, the fire priest,was created by the Lord God, and was of the same name; from the Endless Light created he him; this was the first Saoshyant or Savior, the first Most High God, or the Only Begotten of the Lord God.

Then the contentious Promise Breaker and his female demons of the Druj (the Hypocrites) injured the life of piety, and produced burdensome morality; and the nature of Gayomard was produced. The seed which was the essence of the life of the leader of life, who was Gayomard, flowed forth on his passing away; and was brought to the earth under the care of the beneficent angel, and was preserved in the earth until, through protection of the angels, a brother and sister of mankind were connected and joined together. They were raised upon the earth, and they moved and walked about it, and in time had intercourse, and brought forth offspring. And it is said that the ground where the life of Gayomard departed was gold; and from the other lands where the dissolution of his various members occurred, various kinds of decorative metals flowed forth.

Thus arose the next of kin marriage. The first consummation of such union between Mashya and Mashyoi caused the entire progress of the races of every kind of lineage of men to come into existence; and all the men of the world are of that race. And through selective sowing, breeding, and planting, various races of mankind were created by the power of the eternal kingdom of the archangels; of which the Lord God was the first creator, and Mazda the Lord, the All Wise One, the Most High God, with twenty names, was the head of the 100,000 celestial (or unseen) archangels.

Now, when Mashya and Mashyoi grew up on earth, they first fed upon water, then plants, then milk, then meat (flesh of man also). And when their time of death drew near, they first desisted from eating meat, then milk and bread, until finally they subsisted on water alone until their last breath. It is also declared, that Gayomard in passing away, gave forth seed; that seed was thoroughly purified by the motion of the light of the sun; and Neryosang kept charge of two portions, and Spendarmad received one portion. And in forty years, with the shape of a one-stemmed Rivas-plant, and fifteen years of its fifteen leaves Mashya (Matro) and Mashyoi (or Matroyao) grew up from the earth in such a manner, that their arms rested behind each others shoulders. One joined to the other, they were connected together, and they looked alike; the waists of both of them were brought close; and so were they connected together that none could tell which was male or which was female; or which was the one whose body carrieth the living soul of Mazda the Lord. For it is declared from the everlasting, that the soul is created before the body; and for him who is created, it is given into the body that it may produce activity; and the body is created only for activity.

Now, behold, both Mashya and Mashyoi changed from the shape of a plant into the shape of a man, and breath went Spiritually into them, which is the soul. Thus, in that similitude a tree had grown up whose fruit was the ten kinds of man. And it came to pass, that the Lord spake

to Mashya and Mashyoi, saying, You are Man, you are the ancestry of the world; you are created perfect in devotion to me; perform devotedly thy duties of the law, think good thoughts, speak good words, do good deeds, and worship no demons! First both of them thought, that one of them should please the other; and the first deed done by them was this, they went out and washed themselves thoroughly; and the first words of their praise were, that the Wise Lord created the water and earth, plants and animals, the stars, the moon, and the sun, and all joys and prosperities whose origin and effect are from the manifestation of righteousness! Afterwards, antagonism rushed into their minds, and their minds were thoroughly corrupted; and they began to proclaim, the evil spirit hath created it all, the water and earth, plants and animals, all and all! That false speech was spoken through the will of the demons, and the evil spirit possessed himself of his first enjoyment from them; through that false speech they both became wicked, and their souls shall remain in hell (Sheol or Jehenna) until the future existence.

And they had gone thirty days without food, covered with clothing of herbage; and after the thirty days they went forth into the wilderness, came to a white-haired goat and milked the milk from the udder with their mouths. When they had devoured the milk Mashya said unto Mashyoi, My delight was owing to it when I had not devoured the milk, and my delight is more delightful now when it is devoured by my vile body! That second false speech enhanced the power of the demons; and the taste of all food was taken away by them, so that out of a hundred parts one part remained.

In another thirty days and nights, they came to a sheep, fat and white-jawed, and they slaughtered it; and the fire was made by them out of the wood of the date-palm and box-tree, through the guidance of the heavenly archangels, for both woods were most productive of fire for them; and the fire was stimulated by their mouths, and the first fuel kindled by them was dry grass, kendar, lotos, date palm leaves, and myrtle; and they made a roast of the sheep. And they dropped three handfuls of the meat into the fire, and said, This is the share of the fire; one piece they tossed to the sky, saying, This is the share of the angels. A bird, the vulture, advanced and carried some of it away from before them, as a dog ate the first meat.

Then Mashya and Mashyoi covered themselves with a clothing of skins; later, woven garments came into existence, from a cloth woven in the wilderness. And they dug out a pit in the earth, and iron was obtained by them, and beaten out with a stone, and without a forge they beat out a cutting edge from it, that they were able to cut wood with it; and they built themselves a wooden shelter from the sun. Owing to their gracelessness and fallen state, the demons became more oppressive, and they carried on unnatural malice between themselves; they advanced one against the other, smote and tore each other's hair and cheeks. Then demons shouted out of the darkness, saying, You are man, worship the demons, that your demon of malice may repose. So Mashya went forth and milked a cow's milk, and poured it out towards the northern quarter,

to do homage unto them. Through this false act the demons became more powerful; and owing to their presence in all their affairs, they both became so dry-backed that in fifty winters they had no desire nor capacity for intercourse, and when they did have intercourse, they would have no children.

On the completion of fifty years the desire was kindled again, when they saw each others secret parts; first in Mashya, then in Mashyoi. And Mashya said to Mashyoi, When I see thy shame my desire ariseth; and Mashyoi replied, When I see thy great desire I am also agitated. Afterwards it became their mutual wish that their desire should be accomplished, as they reflected, saying, Our duty even for those fifty years was this! But never did they fulfill their desire, yet they produced their first offspring in nine months, a pair, a male and a female. And owing to the tenderness for offspring the mother devoured one unto the fulfillment of her selfish appetite, and the father one. Afterwards the All-Wise Lord took tenderness for offspring away from them, so that one may nourish and raise the child, and the child may not remain.

Now returning to the account of Zarathustra of the Spitamas, after attaining thirty years of age Zarathustra, son of Porushaspo and Dukdaub, was ordained into the Holy Order of Zarathustra, the Holy Priesthood of God, which was now 6,030 years old. And on the day he became thirty years of age, the archangel Vohumano, the spirit of goodness, came on in commemoration of the All-Wise Lord, when he was bringing his Haoma-water from the river Aevatak. In the same manner, Zarathustra came forth to the third effluent of the good Daitih (Daitya river); which flowed under the Chinvad Bridge, this Sifting Bridge between heaven and earth; whose peak was in Airyana Vaejah, in the middle of the world. It was under this Chinvad Bridge, which was thrown across from Alburz enclosure back to the Daitih, that the good river flowed. And he passed on to the fourth effluent; and when he continued to march onward from there, a man was seen by him, who marched from the southern quarter. That was Vohumano, and it seemed to him that Vohumano was of earthly form, so that he was more discerning as to a person, and foreseeing; it seemed to him that Vohumano was as much in height as three men's spears; and it seemed to him that a glossy twig was brought by Vohumano in his hand, through carrying of which branch of the plant it was not injured by him. Therefore it became the spiritual twig of the religion of Zarathustra; and it was symbolized by it, that man must proceed uninjuriously in the world, so that peace may exist with every one, a symbol of Spiritual existence in the midst of the worldly. When Zarathustra reached the fourth effluent, as far as the Aushan-rud of the good Daitih (or Daitya); and he was in it to bring the Haoma-water from the middle of it; and on the ascent Zarathustra, bringing his right foot out of Aushan-rud, covered himself with his garments. Upon that Vohumano marched on to join him face to face; and said, Who art thou; from whom of them art thou? He replied, I am Zarathustra of the Spitamas. Then said Vohumano, O Zarathustra of the Spitamas! About what is thy foremost

distress; about what is thy foremost endeavor; and for what is the tendency of thy desire? Zarathustra replied, About righteousness, I consider my foremost distress; about righteousness my foremost endeavor; and for righteousness is the tendency of my desire.

Then said Vohumano: O Zarathustra of the Spitamas! That which is righteousness is existing (a real thing, as it were), so that whatsoever is that which is righteousness is thus what is one's own. And Zarathustra replied, That which is righteousness exists, and concerning that I am completely clear and aware, but where and how is that divine radiance which is that whose arrival is through Vohumano.

And Vohumano spoke to him thus, O Zarathustra of the Spitamas! Deposit this one garment which thou carriest, so that we may confer with him by whom thou art produced, and by whom I am produced; who is the most propitious of Spirits, who is the most beneficent of existences; and who is he that I, who am Vohumano, am testifying. Thereupon, Zarathustra thought thus, Good is he who is the Creator, what can be better than this reminder! Then they proceeded in company, Vohumano first and Zarathustra after. And Vohumano directed Zarathustra, saying, Do thou proceed to an assembly of the Spirits! As much as Vohumano walked on in nine steps, Zarathustra did in ninety steps, and when he had gone ninety steps farther than him, he saw the assembly of the seven archangels; he then did not see his own shadow on the ground, due to the great brilliancy of the archangels; the position of the assembly was in Iran, and in the direction of the districts on the bank of the river Daitih (Daitya). Zarathustra offered homage, and spoke thus: Homage to the Lord, the All-Wise One (Ahura Mazda), and homage to the archangels! And he went forward and sat down in the seat of the inquirers. And here he inquired many things of the Wise Lord thus: In the embodied world which is the first of the perfections, which is the second, and which is the third? And the Lord replied, The first perfection is good thoughts, the second good words, and the third good deeds. Then Zarathustra inquired thus: Which of all habits is good, which is better, and which is the best? And the Lord replied, The title of the archangel is good, the sight of them is better, and carrying out their commands is the best of all habits.

Afterwards the All-Wise Lord explained to him the duality of the original creation, the duality of Good and Evil, of God and Satan (Angra Mainyo, or Aharman or Ahriman), of Light and Darkness, of Truth and Falsehood, and of the Druj or the Hypocrite, who is both good and evil by nature. He showed that the wicked desires the practice of that which is iniquitous; and the righteous prefers to practice justice and mercy. Neither the thoughts, words, or deeds, nor desires or spiritual faculties of the two dispositions agree with one another. He who loves light, his place is with the luminaries; and he who loves darkness with the dark ones. At the beginning of life the Holier Mentality said to Opposing or Hostile Mentality, neither our thoughts, doctrines, plans, beliefs, utterances, deeds, personalities, nor souls agree. Therefore those who do not practice the Holy Word, as considered and declared by the Lord, they shall have woe at the end of life. The All-Wise One is the father of the working Good Disposition;and that Love, which produces good deeds,

is his daughter; and the all-detecting Lord is not to be deceived. Those who obey the Word, and serve the Lord, shall come up with Health, Immortality, with the deeds of Good Mentality. It is the well-disposed man who holds justice in union with the good political power, through his speech and deeds; it is this well-disposed man, who is the most prospering companion to the Wise Lord.

And it came to pass that as Zarathustra or Zerdusht was yet in embodied existence, dwelling in the midst of the manifold lusts and temptations of the world; that the adversary came forward to tempt him. As he sat by the garment which he deposited, when Vohumano showed him to the assembly of the All-Wise Lord, even the assembly of the seven archangels, a female, golden-bodied and full-bosomed, approached him, and sought his companionship, conversation, and cooperation; and whined, saying, I am Spendarmad (or Spenta-Armaiti, one of the archangels of the Lord). And Zarathustra replied: She who is Spendarmad was fully observed by me in the light of a cloudless day, and that Spendarmad appeared to me fine behind and fine before and fine all around; do thou turn thy back, and I shall know if thou art Spendarmad.

Then the female of the Druj (the liars, tempters, and betrayers; or the demon gods) thus spake: O Zarathustra of the Spitamas! Where we are, those who are females are handsome in front, but frightfully hideous behind; so do not make a demand for my back. After she had protested a third time, she turned her back, and was seen by Zarathustra behind the groin; and when the matter was exuded, it was full of serpents, toads, lizards, centipedes, and frogs. And Zarathustra uttered the sacred prayer (Yatha-ahuvairyo) aloud, and the fiend was annihilated.

It is also written concerning Zarathustra of the Spitamas, that when he dwelt at the abode of Vishtaspa (or Ahasuerus) and chanted revelations, it was manifest to the eye that it was danced to with joyfulness, both by cattle and beasts of burden, and the spirits of the fire which abode at his dwellingplace, by which a great wonder was proclaimed. There seemed a righteous joyfulness of all the cattle, beasts of burden, and the fires of the place; and there seemed a powerfulness of every kind of well-prepared spirits of those quitting the abode, that it will make us henceforth powerful through religion!

In the forty-seventh year of his appointment as the Master of the House, or the Guardian Spirit of the Order, Zarathustra of the Spitamas was taken out of the world; who attained seventy-seven years and forty days in the month of Ardavahisto, on the day Khur. And after eight rectified months, till the month of Dadvo and day Khuz, he was brought forward to be revered and to be paid homage to. Thus Zarathustra of the Spitamas, who was born in 618 B.C., was ordained into the Holy Order in 588 B.C., was elected to the office of the prophet in 587 B.C.; and passed away in 541 B.C. Now, the four sacred songs (hymns) which were written by Zoroaster; and twenty-nine other selections from the Zendavesta and Pahlavi text, are rewritten and added upon in the English language, by the power of the Holy Spirit, and according to the revelations of the Lord God and his Son, and the eternal priesthood after the Order

of the Son of God in our day. This selection of Thirty-three Pearls of Great Price is as follows:

THIRTY-THREE PEARLS OF GREAT PRICE

1. The Choice between Right and Wrong (a hymn of Zarathustra of the Spitamas)
2. A Prayer for Enlightenment (a hymn of Zarathustra of the Spitamas)
3. A Prayer for Guidance (a hymn of Zarathustra of the Spitamas)
4. Exhortation to the Faithful (a hymn of Zarathustra of the Spitamas)
5. Fatherhood of God
6. The Earth (or the Earthly)
7. Funerals and Purifications (including Rituals and Ceremonies)
8. The Sixteen Perfect Lands (or Zions)
9. The First Man (or the first creation of the Eternal Father)
10. The Evil Winters (or the great gathering of the Archangels)
11. Assault on Zarathustra
12. The One of Whom the Questions are Asked
13. The Best Healing
14. Hymn to the Sun (or Son)
15. The Glory of God
16. The Praise of Holiness
17. The Fravashis of the Faithful (or the Souls, the Heavenly Selves of the Faithful; of the living and departed that took mortal shapes to advance the cause of the All-Wise Lord)
18. Abodes of the Soul (or Higher Self)
19. Of the Dog (and his Independence)
20. Apostasy of the Iron Age
21. Evil to the Good
22. The Chinvad Bridge
23. The Nature of Heaven
24. The Nature of Hell
25. Reception in Heaven
26. The Two Regions
27. The Order of Creation
28. The Flood
29. The Ancestry of the World
30. The Resurrection
31. The Essence of Zarathustra's Religion
32. The Mazdayasnian Confession
33. The Third Separation of the Third Millennium (and the Renovation of the World)

And each of the thirty-three selections is rewritten and added upon, and is shown in the pages that follow:

(1)
The Choice between Right and Wrong
(a hymn of Zarathustra of the Spitamas)

But thus, O souls desirous of hearing, I will utter those things worthy to be remembered by the expert-knower; the praises for the Lord, and hymns worthy of Good Disposition; and things well remembered with the aid of Justice; and the propitious omens beheld through the lights of the stars, or of the altar-flames.

Listen with your ears to the best information; behold with your sight, and with your mind; man by man, each for his own person, distinguishing between both confessions, before this great crisis. Consider again!

At the beginning both these (Holy and Opposing) Mentalities became conscious of each other; the one being a Mentality better in Thought, and Word, and Deed, than the other Mentality which is bad. Now let the righteous discriminate between these two, and choose the benevolent one, not the bad one.

But when the twin-Mentalities came together, they produced the first life; and lifelessness, and settled on the state of the last condition of existence; the worst for the Hypocrites (Drujists), but for the Faithful (Hopeful) not so.

The Hypocrite chose between these twin-Mentalities, the one who perpetrated the worst deeds; but he who was inspired by the most bountiful Mentality, that is clothed upon by the most adamantine stone-quarried heavens as a garment; and he who cheerfully satisfied the Wise Lord with sincere deeds, chose Justice.

The angel-gods (of the world of passion and false beliefs) did not discriminate accurately between these two Mentalities, because just as they were deliberating, there came upon them a delusion so that they should choose the worst Mind; so that, all together, they rushed over to fury, through which they afflict the life of man with disease.

And to this man now sick came the Wise Lord with the Power Realm, with Good Disposition, and with Justice; and Love endowed the sick body of man with firmness and endurance; so that he may become the first of those surviving the tests of passing through the metallic trials, through the retributions.

And thereupon, when the punishments of those malefactors shall occur; then the saved man shall obtain for thee, O Lord, with the help of Good Disposition, the Power Realm, which will be the fulfilment of the world's destiny; and this will be obtained by those who shall deliver the Hypocrite (Druj) into the two hands of Justice.

And may we be those who shall make life progressive or purposeful! Assemble together, along with Justice, O Wise Ones, and come hither so that here where our thoughts formerly developed separately, they may now mature together, fuse, and become Wisdom.

Then shall the success of the Druj break down; and all those who shall be attaining a good renown, shall obtain their reward; meeting at the good dwelling of Good Disposition, Wisdom, and Justice. When, O ye mortals, ye have familiarized yourselves with these commandments of the Lord about the twin-Mentalities; which mean prosperity as opposed to adversity; and the length of suffering of the Drujists, as contrasted with the useful progress of the Hopeful (the Faithful) in the Lord; and ye have fully realized the significance of this contrast, I feel quite sure none of you all will hesitate or delay to enter into the desired abode of praise.

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(2)
A Prayer for Enlightenment
(a hymn of Zarathustra of the Spitamas)

Minding these your commands, O gods, let us pronounce speeches unheeded by those who would, by the commands of Druj, destroy the substance of Justice; but most acceptable to them who will trust in the Lord.

But since the preferable path is not always obvious; therefore, as heaven appointed arbiter and judge over both parties, will I go to you, that we may live in accordance with Justice.

In order that I may cause all men to choose aright, I pray thee, O All-Wise Lord, with the tongue of thy mouth to tell; what satisfaction, taught through Justice, thou wilt give to both contending parties, through Mentality and fire; what is thy command for the enlightened, that we may understand that command.

And this command is, that as far as Justice and the other Wise Ones are willing to be invoked; through Recompense and Love and the Best Disposition; so far shall I seek for myself the Power of the Realm; by the vigorous increase whereof we may defeat the Hypocrite (the Druj). Tell me, O All-Wise Lord, what is not to occur, and what is to occur; in order that I may distinguish that, whatever success therein you may have given me through Justice, was the better thing; in order that I may understand it through Good Disposition, and may ponder over this so that by understanding it fully I may gather a just reward.

This is the best reward of life; namely, that Realm which the man who receives it may for his own concurrent

advantage increase for the Lord, through Good Disposition. May this best reward be granted to him who after having discovered for himself the right solution to these problems that distress me, will discuss with me sincerely; Justice's mystic word, which is the secret of Health and Immortality.

Whether Wisdom was the first one to fill the glories of heaven with the lights of stars; whether Wisdom through understanding created Justice, and whether Justice will maintain the best activity of Good Disposition; whether Wisdom shall cause these to prosper through the holy Mentality, which is ever the same until the present time.

Whereupon, when Zarathustra with his own eye by looking at nature and through his mind by puzzling out its significance, comprehended Wisdom and Disposition; then Zarathustra understood that Wisdom was both the first and youngest of creation and the Father of Good Disposition; the genuine Creator of Justice and the ruling Lord in the deeds of life.

That, O All-Wise Lord, to thee belongs both Love and the shaper of the bovine creation which was part of the understanding of the holy Mentality.

That when for the cow thou didst ordain a path of freedom of will, following which she might repudiate the herdsman, and go to abide with the nomad, then she chose for herself from among the two possible lords, the herdsman or nomad; the herdsman who would follow her, namely the Hopeful, the Faithful (Ashaist), who feels that it is his mission to see to it that all things that belong to Good Disposition prosper; and who in return is prospered by him. Whereas the nomad shall not get a share of Good Disposition's favorable report at the judgment; even though he should urge for it, so long as he will not herd cattle.

That at first thou, O Wise Lord, with thy mind and understanding, didst shape substance and spirits; and didst establish body and life; and deeds and doctrines whereby men who exercised their faculties of choice might develop convictions. Amidst such sublime issues, vulgar men who speak either falsely or justly, the expert-knower or the ignorant; each, according to the fancy of his heart and mind, dares to raise his impudent voice; where Love councils successively with the spirits who yet are wavering.

O Lord, thou with Justice keepest a watch with thy watchful gleaming eyes, over all these men who ask questions openly or furtively; and over all officials who inflict the greatest penance for even a small transgression.

O All-Wise Lord, I ask thee about these conditions, present and future; namely, what compensations will be

given to satisfy the claims of the Ashaist; and what compensations shall be enforced from the Drujist. How shall both stand at the time of awarding the compensations?

O Lord, I ask thee what shall be the punishments of those who encourage the dominion of the Drujist; of those who cannot make their living without violence to cattle and to men devoted to herding them.

O Wise Lord, I ask thee whether the well-disposed man may strive to improve the houses, the villages, the clans and the provinces, through Justice; whether he may at all become a being like unto thee; if so, when he shall arise unto this likeness and what deeds he shall do to become such.

Tell me, O Lord, which is the more important object of choice -- that of the Faithful or Hopeful (Ashaist) or that of the Hypocrite (Drujist)? Do thou who art the expert-knower inform me who would become one; and do not permit the ignorant man to continue deluding such as me who would like to learn; O Wise Lord, be thou to us an instructor of Good Disposition!

Therefore O well disposed believer, hearken not to the mystic-words or teachings of any of the Drujists; for these would reduce house, village, clan or province, to misfortune or death; therefore, rather oppose them with the weapon!

But hearken to him who thought out Justice; that is, Zarathustra who is the life healing expert-knower; him who is able to vindicate his tongue's speeches at will, at the latter day; when, O All-Wise Lord, with thy red fire the good compensations of the two contending parties are to be distributed; with thy red fire, produced by the two good rubbing sticks.

Destruction, lasting darkness, bad food, and imprecations shall at the latter day be kept away from whomsoever identifies himself with the Ashaists; beware, O Drujists; it is to that sort of existence that your evil spirit may lead you!

From the resources of his innate glory, the Wise Lord shall grant sustained communion; and fullness of Health, and Immortality, Justice, Power and Good Disposition; to whomsoever is a friend to the Wise Lord in thought, word, and deed!

The man who is well-disposed, understands this as clearly as does Wisdom, that knows with the divine Disposition. It is this well-disposed man who holds Justice in union with the good Political Power, through his speech and deeds. It is this well-disposed man who is the most prospering companion to thee, O All-Wise Lord.

(3)
A Prayer for Guidance
(a hymn of Zarathustra of the Spitamas)

O All-Wise Lord, this I ask of thee; speak to me truly! How should I pray, when I wish to pray to one like you? May one like you, O Lord, who is friendly, teach one like me? And may you give us comfort and guidance, through the friendly Justice, and tell us how you may come to us with Good Disposition?

O All-Wise Lord, this I ask of thee; speak to me truly! Whether at the beginning of the best life, the retributions will be of profit to their recipients? And whether he, who is bounteous to all through Justice, and who watches the end through his Mentality, whether he is the life-healing friend of the people?

O All-Wise Lord, this I ask of thee; speak to me truly! Who was the first father of Justice by giving birth to him? Who established the sunlit days and the star-glistering sphere and the Milky Way? Who, apart from thee, established the law by which the moon waxes and wanes? These and other things would I like to know.

O All-Wise Lord, this I ask of thee; speak to me truly! Who was from beneath sustaining the earth and the clouds so that they would not fall down? Who made the waters and the plants? Who yoked the two swift ones, thunder and lightning, to the wind and the clouds? Who is the creator of Good Disposition (Good Mind)?

O All-Wise Lord, this I ask of thee; speak to me truly! Who produced well-made lights and darkness? Who produced sleep, well-induced through laborious waking? Who produced the dawns and the noon through the contrast with the night; whose daily changes act for the enlightened believers as monitors of their interests?

O All-Wise Lord, this I ask of thee; speak to me truly! Is the message I am about to proclaim genuine? Does Love support Justice through deeds? Doest thou with Good Disposition destine the realm for these believers? For whom but these believers didst thou shape the fortune-bringing cattle?

O All-Wise Lord, this I ask of thee; speak to me truly! Who shaped prized Love with Power? Who, by guidance, rendered sons reverent to their fathers? It is I who strive to learn to recognize Thee, through the bounteous Mentality, O giver of all good things!

O All-Wise Lord, this I ask of thee; speak to me truly! I would like to know what sort of a purpose is thine, that I may be mindful of it; what are thy utterances, about which I asked through the help of Good Dispositon; the

proper knowledge of life through Justice; how shall my soul, encouraged by bliss, arrive at that good reward (of the essence)?

O All-Wise Lord, this I ask of thee; speak to me truly! How may I accomplish the sanctification of those spirits; to whom thou, the well-disposed Master of the coming Kingdom, hast pronounced promises about its genuine blessings; promising that those spirits shall dwell in the same dwelling with Justice and Good Disposition?

O All-Wise Lord, this I ask of thee; speak to me truly! How will Love, in deeds, extend over those persons to whom thy Spirit was announced as a doctrine? On account of whom I first was elected, and whom I love; all others I look upon with vexation of soul?

O All-Wise Lord, this I ask of thee; speak to me truly! How shall I carry out the object inspired by you, namely, my attachment to you, in order that my speech may grow mighty; and that by that word of mine, the adherent of Justice, may in the future commune with Health, and Immortality?

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(4)
Exhortation to the Faithful
(a hymn of Zarathustra of the Spitamas)

Now will I speak out! Listen and hear. You who, from far and near, have come to seek my word; now I exhort you clearly to impress on your memory the evil teacher and his faults; for no longer shall the evil teacher -- Druj that he is -- destroy the second life (second birth or dwija); in the speech of his tongue misleading to the evil life.

Now will I speak out! At the beginning of life the Holier Mentality said to the Opposing Mentality who was more hostile; neither our thoughts, doctrines, plans, beliefs, utterances, deeds, personalities, nor souls agree.

Now will I speak out! Of that which at the beginning of life the knowing Wise Lord said: Those who do not practise the Word, as declared, they shall have woe at the end of life.

Now will I speak out what is the best of life! Through Justice, O Wise Lord, have I discovered thee, who hast created him, that the Wise Lord is the Father of the working Good Disposition; and that Love, which produces good deeds, is his daughter; and that the all-detecting and all-knowing Lord is not to be deceived.

Now will I, the utterer of this Word (which is the best for mortal men to hear) speak out what the most bounteous Wise Lord said unto me: Those who, for the attainment of this mystic manthric Word grant me their obed-

ience, they shall come up with Health, and Immortality; with the deeds of the Good Mentality.

Now will I speak out about the greatest being of all! Through Justice praising the Lord of Wisdom, who blesses all existent beings! Let him hear, through the bounteous Mentality; the fact that I consulted Good Disposition as to how I should adore the Lord. Through the Lord's understanding, may the Good Disposition teach me the best teachings.

Let the preparers for the conversion of the world, both those who were, and those who are yet becoming, seek and hope for the profits of the recompense. The successful soul of the Faithful (Hopeful) abiding in Immortality; with endurance; while the Drujists (Hypocrites) shall endure griefs; and all this the Wise Lord creates through the coming of the Kingdom (of the Seventeenth Good Land or Zion).

Thou shalt seek to win the Lord with praises of reverence, as for instance this psalm: With my own eyes shall I now behold the heaven of the Good Mentality of word and deed; having, through Justice, known the Lord of Wisdom, to whom let us, in heaven, set down adorations for the filling of the paradise Garodman.

Him, the Lord, along with Good Disposition, shalt thou seek to satisfy for us; because it is he who, by his will, makes our fortune or misfortune. May the Lord of Wisdom, through his realm of power, grant the group of herdsmen prospering of our cattle and men; by the proficiency of Good Disposition, through Justice.

How shalt thou, O individual believer, with hymns of Love, magnify him who is reputed to be the All-Wise Lord for eternity; since through Justice and Good Disposition he has promised us that in his realm we shall obtain Health and Immortality; but we shall obtain that his heavenly dwelling through vitality and endurance.

Whoever, therefore, in the future scorns the Daevas (angel-gods of the world of passion and false beliefs); and the men who scorn Zarathustra; and all others -- lukewarm neutrals (except whoever is devoted to Zarathustra), shall be considered (judged) by the bounteous creation of Zarathustra, who is Savior and Master-of-the-house as his friend, brother or father -- O All-Wise Lord!

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(5)
Fatherhood of God

Yea, I will speak forth! Hear ye, now listen, ye who from near, and from afar have come seeking the knowledge. Now ponder ye clearly all that concerns him. Not for a

second time shall the false teacher slay our life of the mind, nor frustrate the joy of the second life (dwija), nor slay our life of the body; for the wicked is hemmed in with his faith and his tongue.

Yea, I will declare the world's Two First Spirits, of whom the more bountiful Lord thus spake to the Harmful One; neither our thoughts, nor commands, nor our understandings, nor our beliefs, nor our deeds, nor our consciences, nor our souls, are at agreement; yea, not one.

Thus I will declare this world's first teaching, that which the All-Wise Lord of Wisdom hath told me: And they among you who will not so fulfill and obey this doctrine as I now conceive and declare it, to these shall the end of life be woe and misery.

Thus will I declare forth this world's Best Being. From the insight of his righteousness the Lord, who hath appointed these things, hath known what he utters to be true. Yea, I will declare him the Father of the toiling Good Mind within us. So is his daughter through good deeds our Piety. Not to be deceived is the all-viewing Lord.

Yea, thus I will declare that which the most bountiful One told me; even the Word which is the best to be heeded by mortals. They who therein grant me obedient attention, upon them cometh weal to bless, and the immortal being; and in the deeds of his Good Mind cometh the Lord.

Aye, thus will I declare forth him who is of all the greatest, praising through my righteousness those who dispose of all as well aright. Let the Wise Lord hear with his bounteous Spirit, in whose homage what I asked was asked with the Good Mind. Aye, let him exhort me through his wisdom which is ever the best.

Yea, I will declare him whose blessings the offerers will seek for; those who are living now, as well as those who have lived aforetime, as will they also who are coming hereafter. Yea, even the souls of the righteous will desire them in the eternal immortality. Those things they will desire which are blessings to the righteous, but woes to the wicked. And these hath the All-Wise Lord established through his kingdom, he, the Creator of all.

Him in our hymns of homage and of praise would I faithfully serve; for now with the eye of mine Soul, I see him clearly, the Lord of the Good Thought, Good Word, and Good Action. I knowing through my righteousness him who is the All-Wise Lord; and to him not here alone, but in his Home of Song, his praise we shall bear.

Yea, him with our better mind we seek to honor, who desiring good, shall come to us to bless in weal and sorrow. May he, the Wise Lord, make us vigorous through

Khshathra's (Ruler's) royal power, our flocks and men in thrift to further; from the good support and bearing of his Good Mind, itself born in us by his righteousness.

Him in our piety we seek to praise with homage; who in his persistent energy was famed to be in truth the Lord Ahura Mazda ( ) for he hath appointed in his Kingdom, through his Holy Order (of the Son of God) and his Good Mind, both Weal and Immortality; to grant the eternal mighty pair to this our land and the creation.

Him would we magnify and praise who hath despised the angel-gods of passion and false beliefs (Daevas) and cursed men; them who before held him in their derision. Far different are these from him who gave him honor. This latter one is through the Saoshyant's (Savior's or Messiah's) bounteous faith; who likewise is the Lord of saving power, a friend, brother, or a father to us, the Wise Lord.

And, for the birth of Zarathustra of the Spitamas marks the end of six thousand years of Zarathustra's existence; the three thousand years of purely Spiritual and the three thousand years of Spiritual mixed with the temporal or worldly; and it was the beginning of the worldly state, which is to last until the year 2382 A.D.; the Lord God, the Eternal Father, Elohim, or Zurvan (of Endless Time and Age) now began to be perceived as the Absolute which included in its nature both the Good and the Evil. For he begat two sons, Ahura Mazda (the Wise Lord) the Light and Truth; and Ahriman (Lucifer) the Darkness and Lies. This dualism of two basically opposed forces that are at work in the universe; and that the wicked of the Righteous and the right-minded of the Wicked comprise the middle kingdom of the Druj (or the Hypocrites), is the essence of the religion of Zarathustra.

And when they referred to the forces of good, they used symbols of head, hand, speech, and death; but they referred to a member of the evil forces as skull, claw, howling and destruction. There was no sin greater than to mix good with evil, to say that the good world is created by the Evil Spirit; or the evil works of darkness are created by the Good Spirit. God and evil are opposing powers and forces, not simply the different aspects of the Absolute (Zurvan, the Eternal Father). Evil is not simply the absence of good, it is a real substance and force. Good and evil cannot co-exist, for they are mutually destructive, antagonistic and irreconcilable.

It is said that by the time of the Hakhamanish empire of Persia, the Lord God the Father (Zurvan), the ultimate source of both good and evil, the Father of the brethren

Ahura Mazda and Ahriman, contained within himself the polarity and essence of good and evil. Before the creation of the first Lord Meshiahh (Messiah) or the Savior, the Lord God the Father (Zurvan) existed alone; in pure worship, contemplation and devotion. But wanting a son he offered sacrifices in righteousness for a thousand years to know the way of achieving this end. He did not offer sacrifices unto any God, for he was the highest; but because the offering of sacrifice has merit and power in and of itself. After a thousand years of focus of all the archangels of the Kingdom on finding the way of producing a divine son failed, they all gave up. At the selfsame moment twins were conceived within himself; for Zurvan the Eternal Father, being undifferentiated one. Of the twins, Ahura Mazda the Lord Meshiahh (Messiah) was the fulfillment of his wishes; and Ahriman the personification of his doubt.

Then Zurvan, the Eternal Father, vowed to bestow the gift of kingship upon whosoever son emerged from the womb (of the priesthood) first. Ahura Mazda, possessed with all divine attributes, was aware of this; and he informed his brother. Whereupon Ahriman ripped open the womb, and presented himself to the Father, declaring, I am your son the Wise Lord (or Ahura Mazda)! And the Father replied: My son is light and fragrant, but thou art dark and stinking. Then Ahriman wept bitterly; for his works were wicked and evil, and there is no joy or peace in wickedness; but woe and misery. Moreover Ahriman had no faith and hope in the power of God; who is capable of removing all afflictions, even unto the resurrection of the dead, in a twinkling of an eye.

When the Wise Lord appeared, Zurvan recognized him immediately, as the fulfillment of his wishes; and offered him the barsom twigs, the symbol of the Priesthood (the Order of Zarathustra). Then he gave Ahriman the rule of the world for a period of nine thousand years, and to the Wise Lord he granted the rule of heaven and earth, so he created the heavens and the earth. Now, although the Wise Lord had all power to know the works of his brother, Ahriman, his brother had no knowledge or inclination to know the hidden or Spiritual matters of the Kingdom.

The Lord is all good; and being fundamentally opposed to evil he can not be mixed with the evil. The Lord is the source of all that is good, the Creator of heavens and the material world; the source of life, health, beauty, joy, compassion, peace, and all that is good. But the Wicked One is all bad; seeking to destroy, corrupt, tempt, and defile. His works are death, disease, misery and sin; and

with them he seeks to annihilate God's works. The world is created by the Lord as the battle ground between good and evil; and when not corrupted by evil, it displays the characteristics of its Creator, even the characteristics of order and harmony. Therefore, to deny the essential goodness of the material world is a grave sin. For the Lord does not seek the final subjugation of the body or matter, but seeks the ideal union of matter and spirit; he seeks not the end of the world, but its renovation.

In the beginning, between the Wise Lord dwelling on high in the endless light, and Ahriman in the depths of darkness below, was the great void of the Druj; that separated the two forces of good and evil. The Druj being those that are fallen from their righteous existence; and those of the world, or the cursed, that seek degrees of righteousness; these are the hypocrites, the double-minded, who are driven in their ignorance by the lusts and imaginations of their heart. The power of each, therefore, is limited and separate, because of this void. And while Ahura Mazda is eternal and Immortal, and represents Good and Light; Ahriman is temporal, and dwells in the ever-changing world of mortality, of names and forms, of feelings, sensations and ideas, and represents Evil or Wickedness and Darkness, the Void, consisting of the Druj, which separates the two. Ahriman, ever ignorant and wicked, was not aware of the Wise Lord's existence. But as soon as he saw the Wise Lord and the light, his destructive nature (which included jealousy, arrogance, lethargy, and wrong-mindedness) prompted him to attack and destroy.

Thereupon the Wise Lord offered him peace if he would only praise the Good Creation. But Ahriman, judging others by himself, rejected the offer, thinking that an offer of peace would make him weak; and sought to destroy the Lord and all his creation, not knowing that the eyes and ears of the Lord and the Order are upon him forever and ever. The Wise Lord knew that if the battle was to continue forever, as the Wicked One had intended, he would operate quietly and diligently to see the end of all that is good and of God; and would attack when least expected. Therefore, the Wise Lord suggested to fix a period for battle. And Ahriman being deluded and slow-witted agreed, and was subdued and defeated.

Now Ahriman, who was anciently called Angra Mainyu, is the demon of demons, that dwells in the endless darkness. His aim is the ruin and destruction of the world; his dwelling is in the worst thoughts of wickedness; and Ignorance, Harmfulness, and Disorder are his characteristics alone.

He can change his outward form, and appear as a lizard, a snake, a youth, a beautiful maiden. His aim is always to destroy the creation of the Wise Lord; and to this end he follows behind the Creator's work, seeking to spoil it. As the Lord creates life, Ahriman creates death; for health he produces disease; for beauty, ugliness; all man's ills are due altogether to Ahriman. Moreover as the Lord is of substance, and truth, he is shallow and deceitful. It is for this reason, the material world is not the creation of Ahriman nor has it ever been; for he has no substance but merely a shadow of the substance, devoid of capacity or authority to do otherwise. Therefore, he dwells as a parasite in the bodies of men and animals. It is for this reason it is said, the Evil Spirits can possess no material substance, meaning they cannot be given a true material existence.

And it came to pass, that the Wise Lord, knowing Ahriman would never change his destructive nature, began to create Spiritual sons and daughters. First he created the Immortals, the Amesha-Spentas, then the worshipful ones or the Archangels (Yazatas); and then he began the creation of the material world. First the sky (heaven), then water, earth, tree, animal; and last of all, man of the earth. And all his creations are independent of Ahriman; for the Wise Lord, unlike Ahriman, does not contemplate anything which he cannot achieve. All creatures belong to the kingdom of the Lord; who is said to be both mother and father to creation: as mother he conceives the Spiritual world, and as father he brings forth in its material form. Ahriman in turn creates (or miscreates) his own offspring in his wickedness and ignorance, giving rise to all that is vile and detestable, to disease, death, corruption; to wolves, frogs, serpents, scorpions, whirlwinds, sandstorms, too numerous to mention.

Now, the sky which was created by the All-Wise Lord, is not only a shell enclosing the world, but it is also a prison into which Ahriman is snared. And it came to pass that after he had fallen unconscious in his lethargy and wickedness, the demons tried to arouse him as to how they would assault creation and inflict upon it anguish and misery; but he would not hearken. Then they brought the wicked Jahi, the great whore, the personification of female impurity; and she vowed to afflict the priest and the ruler, so much so that life would not seem worth living; and she vowed to attack the water, earth, tree, and fire, even the whole creation. And the plan was conceived to deceive all, beginning at the very early years of the infant, through the ministering arch-demons of Ahriman, or Angra Mainyu.

And this Jahi the great whore was revived; and in return the Wicked One granted her wish that men should desire her, and burn in the fire of desire and lust, as she was. Then arose Ahriman to attack the world, and to corrupt and destroy them, and to take them captive in their lusts and desires, and rebellion against God. And he broke through the sky which was afraid of him, as the sheep is of a wolf. Passing through the barriers (waters) he entered the middle earth, and began his assault on the material creation of the Lord. And this earth became so dark that at noon it seemed like dark night. Horrible creatures were released over the face of the earth, and their pollution spread so rapidly and so widely, that not even as much as the point of a needle was free from their contamination, it is written. Then they turned to the royalty and the priesthood; and Ahriman afflicted them with Desire and Covetousness, Lust and Cravings, Needfulness, Disease, Hunger, Illness, Vice and Lethargy.

Before the Evil Spirit came to the rulers and the counsellors and the kings, the Wise Lord gave them cannibus the herb to ease their discomfort, but after the merit ran out they all died by the snares of Jahi the whore, and the Wicked One. Everything was destroyed, smoke and darkness were mingled with fire, and this whole creation was destroyed; for its appointed time had come, and the parasites were and are used for this purpose. For ninety days the archangels contested with the demons in the material world. Every archangel had an opposing arch-demon; every good thing was attacked by its counterpart: Truth by Falsehood; Holy Word by Sorcery and Witchcraft; Temperance by Excess and Deficiency; Diligence by Idleness; Light by Darkness, Mercy by Haughtiness.

The assault of Ahriman was now altogether successful, and the good creation of the Lord was destroyed. Chaos and disorder appeared to have won victory over the peaceful and righteous Kingdom of the Lord; and the handiwork of the All-Wise Lord seemed a failure. Yet despite all this, it was by no means the end of the eternal Kingdom of God. Ahriman, after the taste of his apparent victory, sought to return to his natural abode of darkness; but found his way blocked by both the Spirit of the Sky, clad in armour resembling the warrior's, and by the Soul or Higher Self (Fravashi) of men. And the host of the righteous Fravashis, elected of their own free will to assist the Wise Lord in his battle, stood arrayed as valiant men with spears in hand; preventing Ahriman from escaping from the prison into which he had burst. And once again Ahriman was revived, although imprisoned in a hostile world.

(6)
The Earth (or the Earthly)

O Maker of the material world, thou Holy One! Which is the first place where the earth feels most happy?

The All-Wise Lord answered: It is the place whereon one of the Faithful steps forward, O Spitama Zarathustra! with the log in his hand, the Baresma in his hand, the milk in his hand, the mortar in his hand, lifting up his voice in good accord with religion, and beseeching Mithra, the lord of the rolling countryside, and Rama Hvastra.

O Maker of the material world, thou Holy One! Which is the second place where the earth feels most happy?

The All-Wise Lord answered: It is the place whereon one of the Faithful erects a house with a priest within, with cattle, with a wife, with children, and good herds within. And wherein afterwards the cattle continue to thrive, virtue to thrive, fodder to thrive, the dog to thrive, the wife to thrive, the child to thrive, the fire to thrive, and every blessing of life to thrive.

O Maker of the material world, thou Holy One! Which is the third place where the earth feels most happy?

The All-Wise Lord answered: It is the place where one of the faithful sows most food, vegetable and fruit, O Spitama Zarathustra! Where he waters ground that is dry, or drains ground that is too wet.

O Maker of the material world, thou Holy One! Which is the fourth place where the earth feels most happy?

The All-Wise Lord answered: It is the place where there is most increase of flocks and herds.

O Maker of the material world, thou Holy One! Which is the fifth place where the earth feels most happy?

The All-Wise Lord answered: It is the place where flocks and herds yield most dung.

O Maker of the material world, thou Holy One! Which is the first place where the earth feels sorest grief?

The All-Wise Lord answered: It is the neck (yoke) of Arezura, whereon the hosts of fiends rush forth from the burrow of the Druj (the Hypocrite).

O Maker of the material world, thou Holy One! Which is the second place where the earth feels sorest grief?

The All-Wise Lord answered: It is the place wherein most corpses of dogs and of men lie buried.

O Maker of the material world, thou Holy One! Which is the third place where the earth feels sorest grief?

The All-Wise Lord answered: It is the place whereon stand most of those Dakhmas on which the corpses of men are deposited.

O Maker of the material world, thou Holy One! Which is the fourth place where the earth feels sorest grief?

The All-Wise Lord answered: It is the place whereon the wife and children of one of the Faithful, O Spitama Zarathustra! are driven along the way of captivity, the dry, the dusty way, and lift up a voice of wailing.

O Maker of the material world, thou Holy One! Who is the first that rejoices the earth with greatest joy?

The All-Wise Lord answered; It is he who digs out of it most corpses of dogs and men.

O Maker of the material world, thou Holy One! Who is the second that rejoices the earth with greatest joy?

The All-Wise Lord answered: It is he who pulls down most of those Dakhmas on which the corpses of men are deposited. Let no man alone by himself carry a corpse. If a man alone by himself carry a corpse, the Nasu rushes upon him. This Druj Nasu falls upon and stains him, even to the end of the nails; and he remains unclean, thenceforth, for ever and ever.

O Maker of the material world, thou Holy One! What shall be the place of that man who has carried a corpse alone.

The All-Wise Lord answered: It shall be the place on this earth wherein is least water and fewest plants; whereof the ground is the barrenest and the driest and the least passed through by flocks and herds; by the fire of the All-Wise Lord, the consecrated bundles of Baresma, and by the Faithful.

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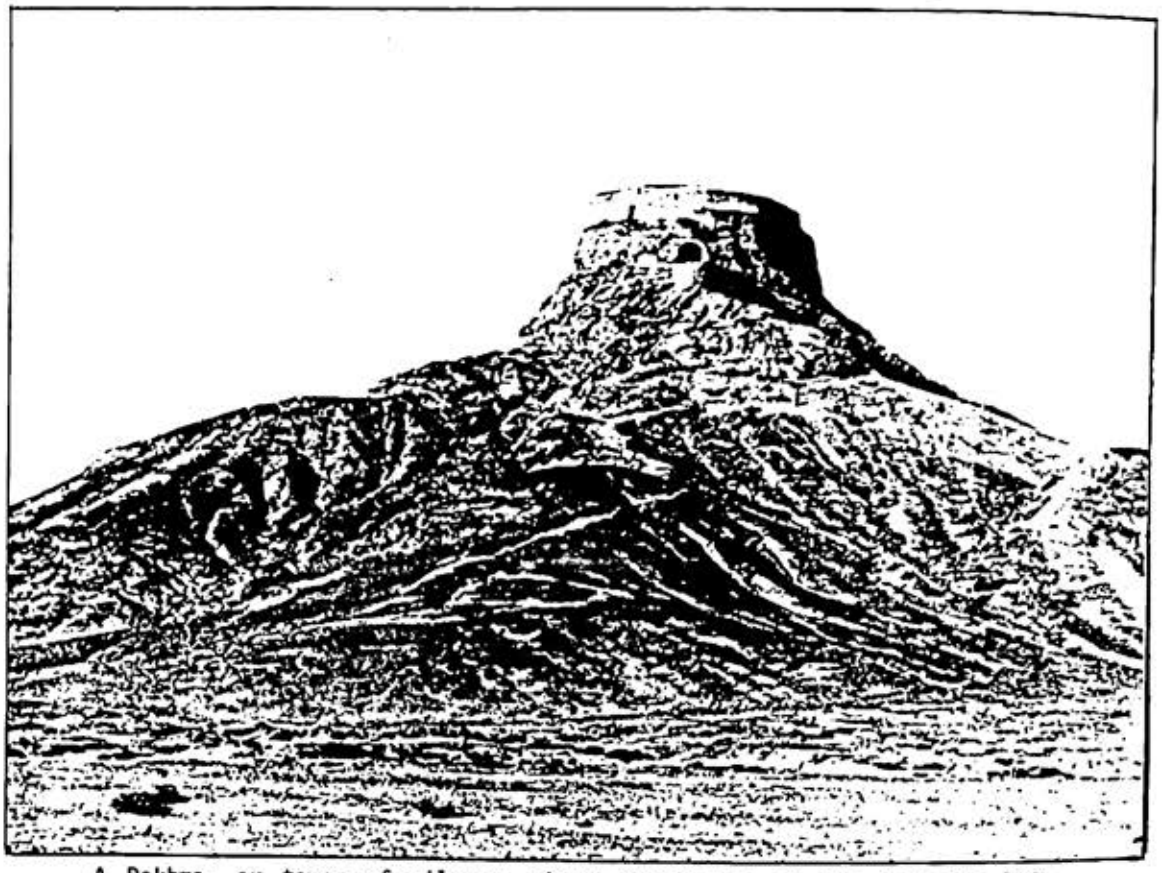
(7)
Funerals and Purifications
(including Rituals and Ceremonies)

If a dog or a man of the world die under a hut of wood or a hut of felt, what should the worshipper of the Lord do; asked Zarathustra?

The Wise Lord answered: They shall search for a Dakhma (a tower of silence, high up on a hillside; where dead bodies are exposed to vultures and dogs; so that their death corrupt and defile not the sacred elements of earth, fire and water); they shall look for a Dakhma all around. If the corpse can be removed, they shall remove it from the house, and perfume the house with Urvasna or Vohu-gaona, or Vohu-kereti, or Hadha-naepata, or any other sweet smelling plant. And if they find it easier to remove the house, they shall remove the house, and let the dead lie on the spot; and shall purify the house with sweet-smelling plant.



A Dakhma, or tower of silence; where the bodies of the dead are left to be devoured by the vultures, and also by corpse-eating dogs; that the dead may not defile the sacred elements of earth, fire or water.

O Maker of the material world, thou Holy One! If in the house of a worshipper of the Lord a dog or such a man happens to die; and it is raining, or snowing, or blowing; or it is the day at its end, and in darkness flocks and men might lose their way, what shall the worshipper of the Lord do?

The Wise Lord answered: The place in that house where the ground is cleanest and driest, and least passed through by the flocks and herds, and by the fire of the Wise Lord, by the consecrated bundles of Baresma, and by the faithful -- thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated Baresma; three paces from the faithful -- on that place they shall dig a grave, half a foot deep if the earth be hard, half the height of a man if it be soft; they shall cover the surface of the grave with ashes or cow-dung; they shall cover the surface with dry earth, with dust of bricks, or of stones. And they shall let the corpse lie there, for two nights or three, or a month, until the birds begin to fly, plants begin to grow, hidden floods to flow, and the wind dries up the

ground; then the worshipper of the Lord shall make a breach in the wall of the grave; and two men strong and skillful, having stripped their clothes off, shall take up the decomposed and lifeless body; and they shall lay it down on a place where they know there are always corpse-eating dogs and corpse-eating birds. Afterwards the corpse-bearers shall sit down, three paces from the dead, and holy Ratu shall proclaim to the worshippers of the Lord thus: O worshippers of the Wise Lord, let the urine be brought here to the corpse-bearers, that they might wash their hair and their bodies. And the corpse-bearers shall wash their hair and their bodies with the urine of sheep or cow; not of man or woman, except a man or woman who has married the next-of-kin; these shall therefore procure the urine for the washing of the corpse-bearers.

Spiritual death is the work of the devil; it is his triumph over the good creation of the Lord. A dead body therefore is the abode of the demons. The more righteous the dead, the greater the triumph of Ahriman, and his demons in subduing him. Therefore the corpse of a holy man is a far greater source of defilement, than that of a wicked man, whose death was achieved without a challenge. Many of the funerary rites of the faithful, in the religion of Zarathustra, are prescribed for purifications from contamination, which is the work of demons. Since a corpse is a source of defilement, it is not allowed to be buried for fear of contaminating of the sacred element earth; nor could it be burned for fear of defiling the fire, although the modern method of cremation does not utilize an actual flame, but the intense heat of electricity to consume the body. And, wherever possible, bodies are exposed in the dakhmas, or towers of silence, for vultures, or corpse-eating dogs to consume.

It is believed that the soul in the first three days after death determines the rites to be performed. For it is Sraosha who protects the soul during this time; prayers are offered to him during the five divisions of the day, by two or more priests, and by the relatives both at home and in the fire temple (Atish-gadeh). The most important of these prayers is offered on the third day, when the soul passes to its judgement. Then the blessing of the Almighty is sought; and rituals and ceremonies are performed as offerings to angels assigned for the judgement.

Mourning usually ceases after three days; for excessive mourning is a sin, and is of no help to the soul; it can harm the body. And it is least needed, because of the belief in life after death, and assurance of the resurrection. Communion with the dead is an important part of the ritual;

for they are invited to share in the feastings of the living, in a joyous companionship, for the rejoicing of the soul. It is believed that the sorrow of death is turned around, when each feast day is celebrated with an accompanying ritual for the dead; that the dead may share in the happiness.

Besides the funerary rituals, there were two other important rituals; namely, the fire ritual, and the ritual offering of Haoma (a variety of Ephedra plant).

Most of the fire temples of Persia during Sasanian times were simple in construction and design, mere domes upon font-pillar-like walls (the chahar taq); but others were, as in Egypt, quite impressive in size and beauty. An endowment of a fire temple was considered a pious act, and many were named after their donors. The rituals and practices of the religion became canonized, during the Sasanian period; and the state church developed a network of fire temples, which was a hierarchial arrangement like of the church or of the state officials. Each king had his royal fire; and there were at least three great fires corresponding to three original classes or castes of society; namely, the Farnbag fire for the priest; the Gushnasp fire for the rulers and warriors; and Burzen-Mihr fire for merchants and farmers, and also for common folk.

The Farnbag fire was situated in Kanya, Persia, and also in Kabul in modern Afghanistan; the Gushnasp fire in Shiz; and Burzen-Mihr fire was situated on Mount Revand in the northwest of Nishapur. All three fires were carried on the back of the mythical ox, Srishok, during the reign of Tahoomers or Takhmoruw (1510 - 1480 B.C.). It is written that one night there was a great storm and the fires were blown off the ox's back into the sea, where they continued to burn, and give light to men at sea.

All three fires helped Yima or Jamshid in his kingdom; but it was the Farnbag fire which Yima did install in its proper place. When his glory fell, it was this fire which saved his glory from Azi Dahak (Ad-Zahhak, or Zohak). The Burzen-Mihr fire protected the world until the time of Vishtaspa or Ahasuerus (612 - 522 B.C.) preparing the way for the great Hakhamanish empire of Persia. The Gushnasp fire is said to have preserved the world until the time of the great Sasanian king, Khosrau. When he destroyed the idol temples the fire settled on his horse's mane, dispelling darkness and gloom. Thus these three fires served as guides and protectors of the faithful throughout the history of the Aryan people.

There are three classes of ritual fires, namely, Bahram fires, Adaran fires, and Dadgah fires. The Bahran is the

victorious king of fires; it is invoked, in the name of the Wise Lord (𐬀𐬵𐬭), to give strength against the forces of darkness; for its glory does battle with the Lie, standing as a symbol of righteousness. The fire is enthroned rather than installed, and the wood is set out in the pattern of a throne; over it hangs a crown to symbolize its sovereignty. When it is enthroned, it is carried like a king by four priests in procession, while others hold a canopy over it. Before and behind proceed priests with swords and maces of Mithra, all forming a royal bodyguard. Once enthroned it can only be tended by the priests who have undergone the most rigorous purification rites. No one but they can enter the sanctuary, and must tend to it with white-gloved hands. A total of sixteen fires are gathered from different sources, and then purified a total of 1,128 times, a process which takes about a year. And for the cost is enormous, such a fire is rarely enthroned.

Moreover, Varahran or Bahram fires were most widespread and the backbone of the fire systems; they were more or less provincial fires. Below them were fires in every city, then in the village, and then in the home. There was a prescribed ritual of renewing the home fire from the city fire, and the city fire from the Varahram or Bahram fires at certain times. And these sacred fires represented the Spiritual rule of light and truth, in the war against the powers of darkness; a battle which the faithful had to fight together with the Wise Lord, and his son, Fire.

A fire priest standing before the sacred flame in a fire temple; his mouth is covered so that he may not defile the fire with his breath.

They believed that fires of all classes served as a reminder to men that they must be consumed in the manner of fire; and they were reminded that as the wood is gathered from all different grades of society, so all men are equal before God, regardless of their social standing; as long as they pass through the process of purification. When a fire worshipper approached the fire, he marked his forehead with some ash to remind him that he, like the fire, will eventually be consumed. And the following prayer is used by some of the faithful:

Let me do my best, O Lord, to kindle and spread like unto this fire, before my death, the essence of faith, hope, and charity; of good thoughts, good words, and good deeds, always. And grant us, O Lord, a life of righteousness; of truth, light, and perfection; of love and goodwill, compassion and joy; of peace, safety, and salvation; under thy eternal grace and mercy. Amen, O All-Wise Lord. Amen.

Now, the ritual offering of Haoma was not to be seen by the unbelievers, as also they were not to see the fire rituals. In Persia, for the offering the priest sits crossed-legged; the haoma plant is pounded, and the juice is pressed through a filter made from the hair of a sacred bull, to be mixed with consecrated water. The long and complicated ritual includes symbolic acts; the haoma was pounded four times to symbolize the coming of Zarathustra and his three sons, the saviors, the anointed ones. The consecrated water was poured out three times, to symbolize the three processes of rain; evaporation, the formation of clouds, and condensation as rain. During the ritual the metal mortar was struck three times to symbolize the presence of good thoughts, good words, and good deeds. Although the liturgy is recited in the present day, in the archaic language of the Avesta, which few understand, the emphasis is on mind, that the source of every action must be kept pure.

But in ancient India, passion was mixed with virtue, and the ritual was considered the great fertilizing, or the life-giving process of nature. Therefore, to them the sieve through which the juice of the plant was strained represented the sky; the juice pouring into the water and milk represented the sun; and its golden color represented the lightning, and the noise of the process the thunder. Moreover, it represented many other things, to other participants. But all must face the same consequence of the passing pleasures of the feelings and sensations, which is mortality and Spiritual death. And it was to somehow come out of this endless misery, that the ritual for the dead was prescribed after each festive celebration. Thus

the cycle of pleasure and pain, rebirth and mortality continues forever and ever, until the savior comes.

The act of sacrifice, or observance of the prescribed rituals, has a power in and of itself. Rituals act as an effective source of power to both men and gods. Therefore a sacrifice offered with right motive and attitude, with right devotion, is the most meritorious act that a true believer in the Eternal Father and his Son can perform. For we know that even the Lord God (Zurvan) the Eternal Father, wanting a son, offered sacrifice; although there was no one to whom he could present the offering, he being the Absolute. We also know that Adam's oldest son Cain presented the offering of the firstfruits of the earth, and his younger son Abel the firstlings of his flock. But the motives and attitude of the two brothers were different, for the Lord approved Abel's offering, but looked with disfavor on Cain; for no one can mock God, and his angels that are assigned to keep accurate record of each man's deeds, words, thoughts and intentions.

When Noah and his family came out of the ark, he offered a thanksgiving offering to the Lord; after which the Lord made the covenant with him and his seed; and set the rainbow as a token of the covenant, to remember the everlasting covenant. For when Noah builded an altar, and took clean beasts and fowl, and offered burnt offerings on the altar; the Lord smelled the sweet aroma, and it pleased him to forgive man for the foolishness of his heart and imagination.

And in the time of Moses the burnt offerings were presented in their entirety to God; no part of the animal being retained by the worshipper. They constituted an appeal to the Lord to accept, or to signify acceptance of the sin offering that sometimes accompanied them. The burnt offerings were offered every morning and evening; every Sabbath day; the first day of the month, Passover and seven days of unfermented cakes (Nisan 14-21); on the Day of Atonement (Tishri 10); Pentecost or Festival of Weeks or Harvest (which was celebrated on the fiftieth day from Nisan 16, on Sivan 6). Also at consecration of priesthood of the Al-Levi (Levites), in making covenants; with communion offerings, and certain guilt offerings; in performing vows; and in connection with purifications, the burnt offerings were presented under the law of Moses.

Moreover the bull, ram, male goat, and male pigeon were offered for burnt offerings. The offerer laid his hand on the animal's head, acknowledging him as the offerer; and the animal was slaughtered; the blood was sprinkled around about upon the altar of burnt offering. Then the

animal was skinned and cut up into its parts; its intestine and shanks were washed; the head and other body parts, excluding offal, were put on the altar. If it was a bird, the crop and features were removed, and the head and body were burned on the altar.

Besides the burnt offerings, the worshipper, under the law of Moses, offered peace or communion offerings. The worshipper and his household partook in the courtyard of the tabernacle, where booths were set up around the inside of the curtain surrounding the courtyard; and when the temple was built in Jerusalem, dining rooms were provided for this purpose. The officiating priest received a portion, and the priest on duty, another portion. And all that which the Lord received was the pleasing smoke of the burning fat. Thus the worshipper, the priest, and the Lord, as it were, were at one with each other, signifying the communion or peace. The blood, representing the life, was given to God as his. But the person that partook in a state of uncleanness, as mentioned in the law of Moses, or who ate the flesh after it had been kept beyond the prescribed time, was to be cut off from the Lord's people; for his motives and attitudes were at variance with the covenant into which he or she was entered.

The thanksgiving offering was also a part of the communion or peace offerings. But while in the communion offerings flesh could be eaten the second day, in thanksgiving offering, the voluntary offering was to be eaten the same day. The communion or peace offerings were used by the Israelites, while making covenants, during festive seasons, beginning of months, and other occasions. The purpose of these offerings was to gain God's approval, and to entreat and supplicate the Lord in times of misfortune. Either male or female cattle, sheep, or goats were used; but no birds were accepted, for they were not deemed sufficient to constitute a sacrificial meal. In the communion offerings, as in the burnt offering, the offerer laid his hand on the animal's head; the animal was slaughtered; the priest sprinkled its blood round about upon the altar of burnt offering. The fat, including the fat tail, was burnt upon the altar; the breast went to the Aaronic priests, the leg to the officiating priest (of the Aaronic order).

Besides these there were sin offerings, guilt offerings, grain offerings, drink offerings, wave offerings, sacred portions or heave offerings, which have been discussed previously, in the text dealing with Moses and Aaron. In the same manner in the religion of Zarathustra, of the Order of the Son of God, an act of sacrifice, or the right performance of a ritual has a great value and power in

and of itself. For they are sources of hidden power beyond the comprehension of human faculty; for the consequences which follow, no man can ever feel, know or understand. Without sacrifice and offerings the world cannot prevail; and by it the power of the Wicked One, or Ahriman, is reduced. Therefore a sacrifice offered with devotion is a highly meritorious act in religion. It is written that at the intervals of renovation of the world, and at the time of the renovation, at the Third Separation in 2382 A.D., men will be made Immortal through a sacrifice offered by the Wise Lord himself. Properly performed rituals and ceremonies carry within them their own power, independent of the will of gods, for each word and action is imbued with highest power of great significance.

One manifestation of the ceremonial or ritualistic, can be seen in the Kushti, a thread made up of seventy-two threads which symbolized the seventy-two chapters of the Yasna. At the end were three tassels, each composed of twenty-four threads, symbolizing twenty-four sections of the liturgical prayer, Visparat. The seventy-two threads were woven into six strands, each strand symbolizing the six religious duties of the Zoroastrian. The twelve threads in each strand symbolized the months of the year; the six tassels the great festivals. The hollow inside the thread symbolized the space between this world and the next. The doubling of the thread in the beginning symbolized the link between the present temporal world and the future Spiritual world. The turning of the Kushti inside out during prayer signified the passage of the soul from the temporal to the Spiritual world. And the final knotting of all the threads into one signified the universal brotherhood or union of the believers, or the faithful.

In the same manner did the ancient Aryans of Ind (India) in their great rite of Upanayana, the second birth; a boy became a full member of one of the three classes of society, namely, those of the priests (brahmans), rulers and warriors (kshatriyas); or merchants and farmers (vaishyas). The servants or shudras and other lower orders could not undergo the ceremony. The ideal age for the ceremony varied, eight years for a brahman, eleven for kshatriya, and twelve for vaishyas. The kernel of the ceremony was the investing of the boy, clad in the garments of an ascetic and a staff in his hand, with the sacred thread called Yajnyopavita; which was hung over his right shoulder, and under his left arm; which he was expected to wear continuously from that day forward. It was a cord of three threads, each of nine twisted strands, made of cotton for the brahmans, hemp for the kshatriyas, and wool for

vaishyas. It had great significance, for its removal or defilement caused its owner great sorrow and guilt, which could only be expunged by rigorous penance.

This Indian ceremony also included the whispering of the Gayatri in the ear of the initiate by the officiating priest (brahman). This verse of a sacred hymn, addressed to the ancient solar god Savitr, is even to this day looked upon as the most holy passage of the holy scriptures (Rig Veda). It is repeated in all religious rites and ceremonies:

> Tat Savitur vareniam; bhargo devasya dhimahi; dhiyo yo nah pracodayat. (Let us think on the lovely splendour of the lord Savitr, that he may inspire our minds.)

For, as the Aryan of India was divided into four castes of the priests, rulers and warriors, merchants and farmers, and servants and slaves; so was the life of the individual divided into four stages: on his investiture with the sacred thread, he put his childhood behind him, and became a brahmacarin, leading a celibate and austere life as a student at the home of his teacher. Next, having learned the Scriptures or part of them, he returned to his parental home, was married, and became a householder (grhastha). When well-advanced in middle age, after having seen his children's children; and thus establishing his line, he left his home for the forest to become a hermit (vanaprastha). By meditation and penance, he would free his soul from the bondage of material things; until at last, a very old man, he would leave his hermitage, and become a homeless wanderer (sannyasin), with all his earthly ties broken. But not all went through these stages of life, albeit it represented their ideal existence, which was not so ideal in general terms.

In the distant past the people now inhabiting India, Persia, and Europe were all part of one group of people, now called Indo-Europeans. The Aryans, the descendants of Japheth son of Noah, the brother of Shem, (and Ham also), migrated southeast, and in the second and first millennium B.C. invaded Persia and also India. They were not organized armies, but small tribal groups settling themselves whithersoever their needs, wants, desires, and circumstances would lead them. After many centuries they became so numerous that the Lord kept on finding new lands, as in the past, according to his tender mercies toward all mankind. Those Indo-Europeans that settled themselves in Persia and India preserved their ancient hymns. The Hindus called their collection, the Rig Veda; and to the Persians they were known as Yashts.

(8)
The Sixteen Perfect Lands (or Zions)

The All-Wise Lord spake unto Spitama Zarathustra, saying: I have made every land dear to its people, even though it had no charms whatsoever in it. Had I not done so, the whole living world would have invaded the Airyana Vaejah (the first good land, or Zion; the first community of the vehicle of the Lord). Yea, this was the first of the good lands and countries which I, the Lord, had created, after the great flood (of 2370 B.C.), by the Vanguhi Daitya (Daitih), over which spans the Chinvad bridge.

Thereupon came Angra Mainyu, who is all death, and he countercreated the serpent in the river, and harsh winters, a work of the Daevas (demon-gods). There are ten winter months there, two summer months; waters, earth, and trees become cold and frozen. The winter which falls there, is the worst of all plagues.

The second of the good lands and countries which I, the Lord, created was the plain which the Sughdhas inhabit. Thereupon came Angra Mainyu, who is all death, and he countercreated the locust, which brings death to cattle and plants.

The third of the good lands and countries which I, the Lord, created was the strong and holy Mouru on the edge of the desert. Thereupon came Angra Mainyu, who is all death, and he countercreated plunder and sin.

The fourth of the good lands and countries which I, the Lord, created, was the beautiful Bakhdhi with high-lifted banners. Thereupon came Angra Mainyu, who is all death, and he countercreated the ants and the ant-hills.

The fifth of the good lands and countries which I, the Lord, created, was Nisaya, that lies between Mouru and Bakhdhi. Thereupon came Angra Mainyu, who is all death, and he countercreated the sin of unbelief.

The sixth of the good lands and countries which I, the Lord, created, was the house-deserting Haroyu. Thereupon came Angra Mainyu, who is all death, and he countercreated crying, moaning and wailing.

The seventh of the good lands and countries which I, the Lord, created, was Vaekereta, of the evil shadows. Thereupon came Angra Mainyu, who is all death, and he countercreated Pairika Knathaiti, who clave unto Keresaspa.

The eighth of the good lands and countries which I, the Lord, created, was Urva of the rich pastures. Thereupon came Angra Mainyu, who is all death, and he countercreated the sin of pride.

The ninth of the good lands and countries which I, the Lord, created, was Khnenta, which the Vehrkanas inhabit. Thereupon came Angra Mainyu, who is all death, and he countercreated a sin for which there is no atonement, the unnatural sin of false belief and pretensions.

The tenth of the good lands and countries which I, the Lord, created, was the beautiful Harahvaiti. Thereupon came Angra Mainyu, who is all death, and he countercreated a sin for which there is no atonement, the burning of the dead in the world.

The eleventh of the good lands and countries which I, the Lord, created, was the bright and glorious Haetumant. Thereupon came Angra Mainyu, who is all death, and he countercreated the evil work of witchcraft. And this is the sign by which it is known, this is that by which it is seen at once; wheresoever they may go and raise a cry of sorcery, there the worst works of witchcraft go forth. From there they come to kill and strike at heart, and they bring disease and misery and woe to as many as they desire and lust after.

The twelfth of the good lands and countries which I, the Lord, created, was Ragha, of the three races. Thereupon came Angra Mainyu, who is all death, and he countercreated the sin of utter unbelief.

The thirteenth of the good lands and countries which I, the Lord, created, was the strong and holy Kakhra. Thereupon came Angra Mainyu, who is all death, and he countercreated a sin for which there is no atonement, the cooking of corpses.

The fourteenth of the good lands and countries which I, the Lord, created was the four-cornered Varena, for which was born Thraetaona (Faridun) who smote Azi Dahaka (Ad-Zahhak, or Zohak). Thereupon came Angra Mainyu, who is all death, and he countercreated abnormal issues in women, and barbarian oppression.

The fifteenth of the good lands and countries which I, the Lord, created, was the Seven Rivers. Thereupon came Angra Mainyu, who is all death, and he countercreated abnormal issues in women and excessive heat.

The sixteenth of the good lands and countries which I, the Lord, created, was the land by the sources of the Rangha, where people dwell without chiefs. Thereupon came Angra Mainyu, who is all death, and he countercreated harsh winters, a work of the Daevas (demon-gods).

There are still other lands and countries, beautiful and deep, longing and asking for the good and the bright, of the faithful.

(9)
The First Man
(or the first creation of the Eternal Father)

The Lord God, Zurvan the Eternal Father, the ruler of all, produced from the endless light in the shape of a fire priest, whose name was that of the All-Wise Lord. And its brilliance was that of fire; its incombustibility was like that inside of light; and its expansion was endless. In the shape of a fire priest was created by him the material existence that is called man; and for three thousand years he did not progress and did not eat, and did not speak; nor did he utter, but thought of the righteousness of the perfect and true religion; and desired the pure glorification of his Creator. Afterwards, the Wicked One injured the life of it, and produced burdensome morality; and the morality is clear from merely being called by a name. As a result the nature of Gayomard, of double-mindedness and false belief, was produced. The seed which was the essence of the life of the leader of passions of life, even Gayomard, flowed forth from one generation to the next upon his passing away; and came on to the earth of the beneficent angel; and the seed was preserved in the earth, until through the protection of the angels, a brother and sister of mankind were created; and they were connected and brought up together. And after they had established themselves upon the earth, through intercourse offspring were brought forth. And it is said, from the ground where the life of Gayomard departed, gold rushed forth; and from other lands, where the dissolution of his various members occurred, many kinds of precious metals rushed forth.

Now, the Holy Order of Zarathustra began in 6618 B.C.; which after Adam's time came to be known as the Priesthood after the Order of the Son of God; which later came to be known as the Melchizedek priesthood; in the time of Shem, or Melchizedek (Malek-us-sadek), prince of truth and righteousness. In the shape of a fire priest was created by the Lord God the Father, the first Messiah or Meshiahh, the Savior or Saoshyant, the Most High God. From the endless light created he him. Before the creation, the Lord Messiah or Jehoshuah (Jesus), was not ruler; but through the grace and mercy of the Father he became ruler, patron, benefactor, wise, free from suffering, manifest, all-caring, all-seeing, and eternal.

And it came to pass, that the prophet of the Lord, Zarathustra of the Spitamas, asked the All-Wise Lord, thus:

O Wise Lord, most Beneficent Spirit, Maker of the material world, thou Holy One! Who was the first mortal,

before myself, with whom thou the Wise Lord, didst converse; to whom you didst teach the religion of the All-Wise Lord, the religion of Zarathustra?

And the All-Wise Lord answered: The fair Yima, son of Vivanghat, the good shepherd, O holy Zarathustra! He was the first mortal before thee, with whom I, the Wise Lord, didst converse; whom I didst teach the religion of Zarathustra.

Unto him, O Zarathustra, I the Lord, spake, saying: Well, fair Yima, son of Vivanghat, be thou the preacher and the bearer of my religion! And the fair Yima, O Zarathustra, replied unto me, saying: I was not born, and was not taught to be a preacher and the bearer of thy religion (for he was of the nature of rajas, of passion; therefore, he preferred to rule instead).

Then, I the Lord, said unto him, O Zarathustra: Since thou dost not consent to be the preacher and the bearer of my religion, then make thou my world increase, make my world grow; consent thou to nourish, and rule, and watch over the world. And the fair Yima replied unto me, O Zarathustra, saying: Yes! I will nourish, and rule, and watch over thy world. There shall be, while I am king, neither cold wind nor hot wind, neither disease nor death. Then I, the Lord, brought two implements unto him, a golden seal, and a poniard (a type of dagger) inlaid with gold. Behold, here Yima bears the royal sway!

Thus under the sway of Yima three hundred winters passed away, and the earth was replenished with flocks and herds; with men and dogs and birds, and with red blazing fires; and there was room no more for flocks, herds, and men. Then I the Lord warned the fair Yima saying: O fair Yima, son of Vivanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is no more room for flocks, herds, and men. Then Yima stepped forward, in light, southwards on the way of the sun; and afterwards he pressed the earth with the golden seal, and bored it with the poniard, speaking thus: O Spenta Armaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men! And Yima made the earth grow larger by one-third than it was before; and there came flocks and herds and men, at their will and wish, as many as he wished.

Thus under the sway of Yima, six hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds, and with red blazing fires; there was no more room for flocks and herds and men. And I warned fair Yima, saying, O fair Yima, son of Vivanghat, the earth has become full of flocks and herds,

of men and dogs and birds, and of red blazing fires; and there is no more room for flocks, herds, and men.

Then Yima stepped forward, in light, southwards on the way of the sun; and afterwards he pressed the earth with the golden seal, and bored it with the poniard, speaking thus: O Spenta Armaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men! And Yima made the earth grow larger by two-thirds than it was at first, and there came flocks and herds and men, at their will and wish, as many as he wished.

Thus under the sway of Yima, nine hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds, and with red blazing fires, and there was no more room for flocks and herds and men. And I warned the fair Yima, saying: O fair Yima son of Vivanghat, the earth is become full of flocks and herds, of men, and dogs and birds, and red blazing fires; and there is no room for flocks, herds, and men.

Then Yima stepped forward, in light, southwards on the way of the sun; and afterwards he pressed the earth with the golden seal, and bored it with the poniard, speaking thus: O Spenta Armaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men! And Yima made the earth grow by three-thirds from what it was at first; and there came flocks and herds and men, at their will and wish, as many as he wished. And in this manner the earth was increased by degrees, until all was accomplished according to the decrees of the Holy Ones, and the kings.

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(10)
The Evil Winters
(or the great gathering of the archangels)

The Maker, the All-Wise Lord, called together a meeting of the celestial archangels (Yazatas) in Airyana Vaejah of high renown, by the Vanguhi Daitya. To the meeting came the Wise Lord (Ahura Mazda), with the celestial archangels; and came the fair Yima, the good shepherd, with the best of the mortals. And the Wise Lord spake unto Yima, saying, O fair Yima, son of Vivanghat! Upon the material world the evil winters are about to fall, which shall bring the fierce, deadly frost; yea, upon the material world the evil winters are about to fall, which shall make snow-flakes fall thick, even an aredvi deep on the highest tops of mountains.

And the beasts that live in the wilderness, and those that live on the tops of the mountains, and those that live in the bosom of the dale shall take shelter in underground abodes. Albeit, before that winter, the country will bear plenty of grass for cattle, before the waters have flooded it. Now after the melting of the snow, O Yima, a place wherein the footprint of a sheep may be seen, will be a wonder in the world. Therefore, make thee a Vara (Garden) long as a riding-ground on every side of the square; and thither bring the seeds of sheep and oxen, of men, dogs, birds, and of red blazing fires. There thou shalt make waters flow in a bed a hathra long; there thou shalt settle birds, on the green that never fades, with food that never fails. There thou shalt establish dwelling-places, consisting of a house with a balcony, a courtyard, and a gallery.

Thither thou shalt bring the seeds of men and women of the greatest, best, and the finest on this earth; thither thou shalt bring the seeds of every kind of cattle, of the greatest, best, and the finest on this earth. Thither thou shalt bring the seed of every kind of useful tree; and seeds of every kind of fruit, the best of savor and sweetness of odor. All those seeds shalt thou bring, two of every kind, to be kept inexhaustible there, so long as those men stay in the Vara. There shall be no humpbacked or bulged forward there; none impotent, lunatic, malicious, or liar; no one spiteful or jealous; no one with decayed tooth or leprous; nor any one with the brands (marks) with which Angra Mainyu stamps the bodies of mortals.

In the largest part of the place thou shalt make nine streets; six in the middle part, three in the smallest. To the streets of the largest part thou shalt bring a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. The Vara thou shall seal up with thy golden seal; and thou shalt make a door, and a window self-shining within.

Then Yima said in his heart, How shall I manage to make that Vara (Garden) which the Wise Lord has commanded me to make? And the Wise Lord said unto Yima: O fair Yima, son of Vivanghat! Crush the earth with a stamp of thy heel, and then knead it with thy hands, as the potter does when kneading the potter's clay. And Yima did as the Wise Lord wished; he crushed the earth with a stamp of his heel; he kneaded it with his hands, as the potter does when kneading the potter's clay.

And Yima made the Garden, long as a riding-ground on every side of the square. There he brought the seeds of sheep and oxen, of men, of dogs, of birds, and of red

blazing fires, to be an abode for men; and a Vara long as a riding-ground on every side of the square, for oxen and sheep. There he made waters flow in a bed a hathra long; there he settled birds, on the green that never fades, with food that never fails. There he established dwelling-places, consisting of a house with a balcony, a courtyard and a gallery. And there he brought the seeds of men and women, of the greatest, the best, and the finest on this earth.

And in the largest part of the place he made nine streets, six in the middle part, three in the smallest. To the streets of the largest part he brought a thousand seeds of men and women; to the middle part, six hundred; and to the streets of the smallest part, three hundred. Then he sealed up that Garden with the golden ring (seal); and he made a door, and a window self-shining within. And there were no humpbacked, none bulged forward there; no impotent or lunatic; no one malicious, no liar; no one spiteful, none jealous; no one with decayed tooth, no leprous to be pent up; nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals. And all the seeds which he brought, two of every kind, were to be kept inexhaustible there, so long as those men should stay in the Garden.

Then Zarathustra asked the Wise Lord, O Maker of the material world, thou Holy One! What are the lights that give light in the Vara (Garden) which Yima made? And the Wise Lord answered: There are uncreated lights and created lights. The one thing missed there is the sight of the stars, the moon, and the sun; and a year seems only as a day. Every forty years, to every couple two are born, a male and a female. And thus it is for every sort of cattle. And the men in the Vara which Yima made, live the happiest life.

O Maker of the material world, thou Holy One! Who is he who brought the religion of the Wise Lord into the Vara which Yima made? The All-Wise Lord answered: It was the bird Karshipta, O holy Zarathustra!

O Maker of the material world, thou Holy One! Who are the Lord and the Master there?

The Wise Lord answered: Urvatad-nara, O Zarathustra! and thyself.

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(11)
Assault on Zarathustra

From the region and the regions of the north, rushed forth Angra Mainyu (the Devil, the Wicked One), the deadly,

the demon-god of the demon-gods, the Daevas. And thus spoke the evil-doer Angra Mainyu unto Buiti the demon: Druj, rush down and kill thou the holy Zarathustra! The demon Buiti, who is deceiving, unseeing death, came rushing along.

Thereupon Zarathustra chanted aloud the Ahuna Vairya, the personification of prayer: The will of the Lord is the law of righteousness; the gifts of Vohumano* to those in the world, who do the deeds of the Wise Lord (⇗); he who relieves the poor makes the Lord King.

And Zarathustra offered the sacrifice to the good waters of the Daitih (Daitya), which floweth under the Chinvad bridge; he recited the Mazdayasnian confession.** So the Druj returned to Angra Mainyu, the Wicked One, and said: Thou tormenter, Angra Mainyu! I see no way to kill Spitama Zarathustra, so great is the glory of the holy Zarathustra.

Zarathustra saw all this within his Soul; the wicked and evil doings of the adversary, and how they took counsel to destroy him. Therefore up started Zarathustra, forward went he, unabated by Akemmano, and the harshness of his riddles; and he went casting and swinging stones, as big as a house, which he obtained from the Maker, the Wise Lord.

Thereupon Angra Mainyu said unto Zarathustra: Why on this wide round earth, whose ends lie afar, dost thou swing those stones; thou who standest by the upper bank of the river Darega, in the mansion of Porushaspo (Pouru-saspa)?

So Zarathustra answered Angra Mainyu: O evil-doer, Angra Mainyu! I will smite the creation of the demon-gods (Daevas); I will smite the demon Nasu, a creature of the Daevas. I will smite the evil female (Pairika Knathaiti) which misleads men, seducing them with false eyes, false mouth, and false skin; till the victorious savior (saoshyant) come up to life out of lake Kasava, from the region of the dawn, from the regions of the dawn.

Again Angra Mainyu pleaded: Do not destroy my creature, O holy Zarathustra! Thou art the son of Pouru-saspa; by thy mother I was invoked. Renounce the good religion of the worshipper of the Lord; and thou shalt gain such a boon as Vadhaghna (an evil ruler of great power) gained, even the rulership of all the nations!

And Spitama Zarathustra replied: No! Never will I renounce the good religion of the worshippers of the Lord,

* The Spirit of Goodness, or the Holy Spirit; one of the Arch-angels that see.

** Shown on page 976.

either for body or life, though they should tear away the breath! Then Angra Mainyu said unto Zarathustra: By whose word wilt thou strike, by whose word wilt thou repel, by whose weapon will the good creatures strike and repel my creation, who am Angra Mainyu?

Spitama Zarathustra said in answer: The sacred mortar, the sacred cups, the Haoma, the Word taught by the Lord, these are my weapons, yea, my best weapons! By the Word will I strike, by the Word will I repel; by this weapon will the good creatures strike and repel thee, O evil-doer, Angra Mainyu! The Good Spirit of the Eternal Father (Time Eternal or Zurvan) made the first creation; yea, he and the Amesha-Spentas (the archangels or the saints) made the creation, the good and wise sovereigns.

Zarathustra asked the Wise Lord, O Maker of the material world, thou Holy One! With what manner of sacrifice shall I worship; with what manner of sacrifice shall I make people worship?

The Wise Lord answered, Go, O Spitama Zarathustra! towards the high growing trees, and before one of them that is beautiful, high growing, and mighty, say thou these words: Hail to thee! O good, holy tree made by the Wise Lord! Ashem Vohu!

The priest shall cut off a twig of Baresma, long as an aesha, thick as a yava. The faithful one, holding it in his left hand, shall keep his eyes upon it without ceasing, whilst he is offering up to the Wise Lord ( ) and to the heavenly archangels (Amesha-Spentas), the high and beautiful golden Haoma; with Good Intent (thought), with Good Word (of thankfulness and praise); and with Good Action (of proper devotion).

Zarathustra asked the Wise Lord; O thou all-knowing Lord of Wisdom, should I urge upon the godly man or woman, or upon the wicked Daeva-worshipper who lives in sin, to give the earth made by the Lord, the water that flows, the corn that grows, and all the rest of their wealth? The Wise Lord answered: Thou shouldst, O holy Zarathustra.

Then asked Zarathustra: O Maker of the material world, thou Holy One! Where are the rewards given? Where does the rewarding take place? Where is the rewarding fulfilled? Whereto do men come to take the reward that, during their life in the material world, they have won for their soul?

The Wise Lord answered: When a man is dead in the world, when his time is over; then the wicked, evil-doing Daevas cut off his eyesight. On the third night, when the dawn appears and brightens up, and Mithra the god with beautiful weapons, reaches the all-happy mountains, and the sun is rising; then the fiend, named Vizaresha, O Spitama

Zarathustra, carries off in bonds the souls of the wicked worshippers of the demon-gods (Daevas), who live in the sin and ignorance of disbelief. Each soul enters the way made by Time, and open both to the wicked and to the righteous.

At the head of the Chinvad bridge, the holy and desirous bridge between heaven and earth, the bridge made by the All-Wise Lord, they ask for their Spirits and souls the reward for the worldly goods and possessions which they gave away here below. Then comes the beautiful, well-shapen, strong and well-formed maid, with dogs at her side, one who can discern, who has enough children, happy, and of high understanding. She makes the soul of the righteous go up above the Haraberezaiti; above the Chinvad bridge she presents each soul in the presence of the heavenly gods themselves.

Up rises Vohumano the archangel from his golden seat; he exclaims, How hast thou come to us, thou holy one, from the decaying world into this undecaying one? Gladly pass the souls of the righteous to the golden seat of the Wise Lord (.[illegible] [illegible].), to the golden seat of the Amesha-Spentas, to the Garo-nmanem, the abode of the Lord, the abode of the archangels (Amesha-Spentas), the abode of all other holy beings.

As to the godly man that has been cleansed, the wicked evil-doing Daevas tremble at the perfume of his soul after death, as do sheep on which the wolf is pouncing. The souls of the righteous are gathered together there; Nairyo-sangha is with them; a messenger of the Wise Lord is Nairyo-sangha.

And the evil doing demon of the demons, Angra Mainyu, the deadly, said: What! let the wicked, evil-doing Daevas gather together at the head of Arezura! So the demons rushed away shouting, Let us gather together at the head of Arezura! For he is just born, the holy Zarathustra, of the house of Porushaspo (Pourusaspa). How can we procure his death? He is the weapon that fells the fiends; he is counter-fiend to the fiends; he is thc Druj to the Druj; vanished are the Daeva-worshippers, and the Nasu (corpse) made by the Daevas; the Lie and Falsehood! And the demon-gods rushed away shouting, the wicked, evil-doing Daevas, into the depths of the dark and raging world of hell.

(12)
The One of Whom the Questions are Asked

Zarathustra asked the Wise Lord: O All-Wise Lord, Most Bounteous Spirit, Maker of the material world, thou Holy One! What part of the Holy Word is the strongest, the most victorious, the most glorious, the most effective? What is the most fiend-smiting? What is the best healing? What destroyest best the malice of the demon-gods (Daevas) and men? What maketh the material world to best fulfill its needs, wants, desires, aspirations, and dreams? And what freeth the material world best from the anxieties of heart and mind?

The Wise Lord Answered: Our name, O Zarathustra, who art of the Amesha-Spentas (the Archangels), that is the strongest part of the Holy Word; that is the most victorious, the most glorious, the most effective; that is the most fiend-smiting; that is the best healing; that destroyeth the malice of the Daevas (demon-gods) and men; that maketh the material world best come to the fulfillment of its wishes; that freeth the material world best from the anxieties of the heart.

Then Zarathustra asked the All-Wise Lord, saying: Reveal unto me the Name of thine, O Wise Lord, that is the greatest, the best, the fairest, the most effective, the most fiend-smiting, the best healing; that destroyeth the malice of the Daevas, and men; that I may be able to defend myself best from the malice of the Daevas, and Yatus and Pairikas; that they may not be able to afflict me.

The Wise Lord replied unto him: My name is, The One of Whom the Questions are Asked, O Holy Zarathustra!

My second name is the Herd-giver;
My third name is the Almighty One (Powerful One);
My fourth name is Perfect Holiness;
My fifth name is All Good Things Created by Wisdom (Mazda), the offspring of the holy principle;
My sixth name is Understanding;
My seventh name is the One with All-Understanding;
My eighth name is Knowledge;
My ninth name is the One with All-Knowledge;
My tenth name is Weal;
My eleventh name is He Who Produces Weal;
My twelfth name is the Lord (Ahura);
My thirteenth name is Most Beneficent;
My fourteenth name is He in Whom there is no Harm;
My fifteenth name is the Unconquerable One;
My sixteenth name is He Who Makes True Account;

My seventeenth name is the All-seeing One;
My eighteenth name is the Healing One;
My nineteenth name is the Creator;
My twentieth name is the All-knowing One (Mazda).

Therefore, worship me, O Zarathustra, by day and by night, with offerings in righteousness; I will come unto thee for help and joy (comfort). I the Lord; and the good and holy Sraosha* will come unto thee for help and joy; the waters, the plants, and the Souls (Fravashis) of the holy ones will come unto thee for help and joy.

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(13)
The Best Healing

One may heal with the Holy Spirit (or Holiness); one may heal with the Law; one may heal with the knife and herbs; one may heal with the Holy Word. Amongst all the remedies, O Zarathustra, this one it is that will best drive away sickness from the body and mind, and spirit of the faithful; for this one is the best healing of all the remedies.

O Zarathustra, sickness fled away before it, death fled away; the unholy Ashemaogha (evil force working against goodness and purity) fled away; the oppressors of men fled away; the brood of the snake and serpents fled away; the brood of the two-legged fled away. Pride fled away; scorn fled away; hot fever fled away; slander fled away; discord fled away, the evil eye fled away; yea, all fled away by the power of the Holy Word. Ashem Vohu!

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(14)
Hymn to the Sun (or Son)

We sacrifice unto the undying, shining, swift-horsed Sun (or Son). When the light of the sun waxes warmer, when brightness of the sun waxes warmer, then up stand the heavenly Archangels (Yazatas), by hundreds and by thousands. They gather together its glory, they make its glory pass down, they pour its glory upon the earth made by the Lord; for the increase of the world of holiness; for the increase of the creatures of holiness; for the increase of the undying, unconquerable, shining, and swift-horsed Sun.

And when the sun rises up, then the earth, made by the Lord, becomes sanctified; the running waters become

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* Meaning Obedience. The name of the Archangel (Yazata) who first taught the Law of God. As a heavenly guard of the world he wakes at the third hour of night; and wakes the rooster who drives away the demon of sleep.

sanctified, the waters of the well become sanctified, the waters of the sea become sanctified, the standing waters become sanctified; all the holy creatures, the creatures of the Good Spirit, become sanctified.

Should not the Sun rise up, then would the Daevas destroy all the things that are in the seven parts of the world (Karshvanes), nor would the heavenly Archangels (Yazatas) find a way of withstanding or repelling them in the material world.

He who offers up a sacrifice unto the undying, shining, swift-horsed Sun — to withstand darkness, to withstand the Daevas born of darkness and ignorance; to withstand the robbers and bandits, to withstand Yatus and Pairikas; to withstand death that creeps in unseen -- offers it up to the Wise Lord (𐎠𐎼), to the Amesha-Spentas, and to his own soul. He rejoices all the heavenly and worldly Archangels (Yazatas); the one who offers up a sacrifice unto the undying, shining, swift-horsed Sun.

I will sacrifice unto Mithra, the lord of wide pastures, of Friendship and Contract, well struck down upon the skulls of the Daevas; and I will sacrifice unto Varuna, the lord of True Speech, the bearer of the moral order; yea, I will sacrifice unto that eternal friendship, the best of all friendships, that reigns between the Moon and the Sun.

With all our heart and Soul we offer this sacrifice and invocation unto the strength and power, and glory of the undying, ever-shining, swift-horsed Sun. Ashem Vohu!

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(15)
The Glory of God

We sacrifice unto the awful glory, that cannot be forcibly seized, made by the All-Wise Lord; for which the Holy Spirit and Evil Spirit, or the Holy One and the Evil One, did struggle with one another; for that glory that cannot be forcibly seized, they flung each of them their darts most swift. The Evil Spirit flung a dart; and so did Vohumano the Archangel, Ashavahisto the purest of the holy order, and Atar the son of Ahura, the genius of fire (after whom the ninth month and the ninth day of the month were named in Persia).

The Evil Spirit flung a dart, and his demon-gods and demon-angels; including Akem-Mano, Aeshma (Ashmodai of Solomon's time, or Asmodeus of Tobit's time) of the wounding spear; and Azi Dahaka (Zohak or Ad-Zahhak) and Spityura, he who sawed Yima (Jamshid) in twain.

Then forward came Atar, son of the Wise Lord, thinking thus in his heart: I want to seize that glory that cannot

be seized forcibly. But Azi Dahaka the three-mouthed, of the evil law, rushed on his back, thinking of extinguishing it; saying, Hear, O Atar, son of the Wise Lord, give it up to me. And if thou seizest that glory that cannot be forcibly seized, then I will enter thy hinder part; I will blaze up in thy jaws; so that thou mayest never more rush upon the earth made by the All-Wise Lord, and destroy the world of good principle. And Atar took back his hands, as the instinct of life prevailed, so much had the evil one affrighted him.

Azi Dahaka (Zohak) the three mouthed, rushed forward, thinking thus in his heart: I want to seize that glory that cannot be forcibly seized! But Atar, son of Ahura Mazda advanced behind him, and said: Hear, O thou three-mouthed Azi-Dahaka, If thou seizest that glory that cannot be forcibly seized, then I will enter thy hinder part, I will blaze up in thy jaws, so that thou mayest never more rush upon the earth made by the All-Wise Lord, and destroy the world of the good principle. Then Azi Dahaka took back his hands, as the instinct of life prevailed, so much had Atar frightened him.

That glory swells up and goes to the sea Vouru-Kasha (Caspian Sea). The swift-horsed Son of the waters seizes it at once; and this is the wish of the Son of the waters, the swift-horsed: I want to seize that glory that cannot be forcibly seized, down to the bottom of the sea Vouru-Kasha, in the bottom of the deep rivers.

We sacrifice unto the Son of the waters, the swift-horsed, the lord of females, the male god, who helps one at his appeal; who made man, who shaped man, a God who lives beneath the waters; and whose ear is the quickest to hear when he is invoked.

And whosoever of you, O men, thus saith the Wise Lord, O holy Zarathustra, shall seize that glory that cannot be forcibly seized, he has the gifts of an Athravan (a priest of the Holy Order); whosoever shall long for the illumination of knowledge, he has the gifts of an Athravan; whosoever shall long for the fullness of knowledge, he has the gifts of an Athravan.

To him riches will cleave, giving him full welfare, holding a shield before him, powerful, rich of cattle and garments; and victory will cleave unto him, day after day; and likewise strength, that smites more than a year. Attended by that victory, he will conquer the havocking hordes; attended by that victory, he will conquer all those who hate him.

(16)
The Praise of Holiness

Zarathustra asked the Wise Lord: O All-Wise Lord, most Beneficent Spirit, Maker of the material world, thou Holy One! What is the one word in which is contained the glorification of all good things, of all things that are the offspring of the Good Principle?

And the Wise Lord answered: It is the praise of holiness, O Spitama Zarathustra! He who recites the praise of holiness, in the fulness of faith and with devoted heart, praises me, the Lord; he praises the waters, he praises the earth, the cattle and the plants; he praises all good things made by the All-Wise Lord, all things that are offspring of the good principle. For the right prayer and right devotion increases strength and victory in one's soul; and keeps him on the path of piety and immortality.

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(17)
The Fravashis of the Faithful (or the Souls, the Heavenly Selves of the Faithful; of the living and the departed that took mortal shapes to advance the cause of the All-Wise Lord)

The Wise Lord spake unto Spitama Zarathustra, saying: Do thou proclaim, O pure Zarathustra, the vigor and strength, the goodwill and compassion, the joy and peace, safety and salvation, that are found in the Fravashis (the Heavenly or Higher Self, the Universal Souls) of the faithful; the awful power of the True Self of man; do thou tell how they come to help me, how they bring assistance unto me, righteous and omnipotent arm of the faithful, the Fravashis of the faithful.

Through their brightness and glory, O Zarathustra, I maintain that sky which I didst create, shining and seen afar, encompassing this earth all around. It looks like a palace that stands built of a heavenly substance, firmly established, with ends that lie afar, shining in its body of ruby over the three-thirds of the earth. It is like a garment inlaid with stars, made of heavenly substance, the All-Wise Lord puts on, along with Mithra and Rashnu and Spenta-Armaiti; and on no side can the eye perceive the end of it.

Through their brightness and glory, O Zarathustra, I maintain Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Daevas (demon-gods, and heathen rulers), and obeys the laws of the Lord; who is worthy of sacrifice and prayer in the material world. She is life-increasing and holy, flock-increasing and holy,

country-increasing and holy; who makes the womb of all females pure for bringing forth in safety; who puts milk in the breasts of all females in the right measure and right quality.

The large ocean, known afar, as the whole of the waters that run along the earth; runs powerfully from the height Hukairya down to the Vouru-Kasha (Caspian Sea). All the shores of the sea Vouru-Kasha boil over, all the middle of it boils over, when Ardvi Sura Anahita streams down there, she who has a thousand chambers (cells) and a thousand channels; the extent of each of those chambers and channels is as much as a man can travel forty days, riding on a good horse. From this ocean of mine, O Zarathustra, flow the waters that spread all over the seven parts of the world (Karshvares); this ocean of mine goes on bringing waters, both in summer and in winter. This ocean of mine purifies the seeds in males, the womb in the female, the milk in females' breasts.

Through the brightness and glory of the Fravashis of the faithful, O Zarathustra, I maintain the wide earth made by the All-Wise and Eternal Lord, the large and broad earth, that bears so much that is fine and good; that bears all the weight of the living and the dead, of the high mountains, rich pastures and waters; upon which run many streams and rivers, and many kinds of plants, to nourish animals and men, to nourish the Aryan nations and the faithful.

Through the brightness and glory of the Fravashis of the faithful, O Zarathustra, I maintain in the womb the child that has been conceived; so that it does not die from the assaults of Vidotu; and I develop its bones, the hair, the entrails, the feet, and the sexual organs. Had not the awful Fravashis of the faithful given help unto me, those animals and men of mine, of such excellent kinds, would not subsist; the Wicked One would destroy them. The strength would belong to the Druj (the Double-minded; the Hypocrite); the dominion would belong to the Druj; the material world would belong to the Druj. Between the earth and the sky the immaterial creatures would be smitten by the Druj; and never afterwards would Angra-Mainyu give way to the blows of Spenta-Mainyu.

Through the brightness and glory of the Fravashis of the faithful, the waters run and flow forward from the never-failing springs; and winds blow, driving down the clouds toward the never-failing springs. Through their brightness and glory the females conceive offspring, and become blessed with children. Through their brightness and glory, the chiefs of the assemblies and meetings are

raised up, who listen well to the holy words, whom wisdom holds dear; who return victors from discussions with Gaotama (Buddha) the heretic; who is also created and raised by the All-Wise Lord. Through the brightness and glory of the Fravashis, the sun, the moon, and the stars pursue their own course and possess their own glories.

And in fearful battles the Fravashis of the faithful are the wisest of help. The most powerful amongst them, O Spitama, are those of the ancient law, or those of the Saoshyants (Saviors or Messiahs) not yet born, who are to restore the world. But the Fravashis of the living faithful are more powerful, O Zarathustra, than those of the dead.

Moreover, the man who in life shall treat the Fravashis of the faithful well, will become a ruler of the country with full power, and a chief most strong; so shall any man of you become, who shall entreat Mithra well, the lord of wide pastures, and Arstat, who makes the world grow, who makes the world increase. Thus do I proclaim unto thee, O pure Spitama, the vigor and strength, the glory, the help (comfort), and joy that are in the Fravashis of the faithful, the awful and overpowering Fravashis (Heavenly or Higher Selves of man); and how they come to help me; how they bring assistance unto me, the awful Fravashis of the faithful.

We worship the good, powerful, beneficent Fravashis of the faithful, that take a place which for a long time had remained barren, without growth, and they bring forth lush vegetation, full of good and medicinal plants. We worship the good, powerful, beneficent Fravashis of the faithful, that take a place where waters stood without flowing, and now through their diligence and good work, and with the assistance of the Wise Lord and celestial archangels (Amesha-Spentas), the waters flow in all directions, to bring forth crops and plants for subsistance and nourishment. Yea, we worship the good, powerful, beneficent Fravashis of the faithful, who showed their paths to the stars, the moon, the sun, and the endless lights; that had stood still for a long time in the same place, motionless, through the oppression of the Daevas (demon-gods and heathen rulers). And now thus all move around their course, charted by nature, for ever; until divine intervention is decreed by the heavens, for the good of the world.

We worship the perceptions, intellect, and the conscience of the Saoshyants (Saviors and Messiahs); and we pray for their Souls; and those of tame animals, of wild animals, of the animals that live in waters, of the animals that live underground, of those of the flying ones, running ones, and grazing ones.

We worship the Spirit, conscience, perceptions of the Fravashis of the men of the ancient law and of our next-of-kin; the first who listened to the teaching of the Lord, the holy men and women, who struggled and fought for holiness. We worship the men and women of the ancient law, that dwelt, or dwell, or will dwell in their houses, boroughs, towns, and countries; who obtained these houses, boroughs, towns, and countries in holiness, with the holy word (Mathra, Mantra in Sanskrit); who achieved perfection of good, and salvation unto their Souls.

We pay homage to all the creations of the All-Wise Lord; we worship his earth, his heavens, and all the good things between the earth and the heavens; that are worthy of sacrifice and prayer, and are to be worshipped by the faithful. Therefore we pay homage to the souls of wild and tamed beasts; of holy men and women, born at any time, who have struggled, are struggling, or will struggle for all that is good and holy.

Yea, the Fravashis of the faithful, awful, overpowering, and victorious; the Fravashis of the men of the ancient law, and of the next-of-kin; may these Fravashis come satisfied into this House, may they walk in contentment through this house. Ashem Vohu!

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(18)
Abodes of the Soul (or Higher Self)

Zarathustra asked the Wise Lord: O All-Wise Lord, most Beneficent Spirit, Maker of the material world, thou Holy One! When one of the faithful departs this life, where does his Soul (Fravashi) abide on that night, and thereafter?

The Wise Lord answered: It takes its seat near the head, singing and proclaiming happiness; happy is he, happy the man, whoever he be, to whom the Wise Lord gives the full accomplishment of his wishes; on that night his Soul tastes as much of pleasure as the whole of the living world can taste.

On the second night it takes its seat near the head, singing and proclaiming happiness; happy is he, happy the man, whoever he be, to whom the Wise Lord gives the full accomplishment of his wishes; on that night his Soul tastes as much of pleasure as the whole of the living world can taste.

At the end of the third night, when the dawn appears, it seems to the Soul (Fravashi) of the faithful as if it were brought amidst plants and scents; it seems as if a wind were blowing from the region of the south, a sweet scented

wind, sweeter scented than any other wind in the world. And it seems to the Soul of the faithful as if he were inhaling that wind with the nostrils, and he thinks: Whence does that wind blow, the sweetest-scented wind I ever inhaled with my nostrils!

And it seems to him (or her) as if his own conscience were advancing to him in that wind; as if it were in the shape of a maiden fair, bright, white-armed, strong, of good form and height, of a glorious seed, noble, as fair as the fairest thing in the world. And the Soul of the faithful addresses her asking: What maid art thou, who are the fairest maid I have ever seen? And she being his own conscience, answers him: O thou youth of good thoughts, good words, and good deeds, of good religion. I am thy own conscience! Everybody did love thee for thy greatness, goodness, fairness, sweet-scentedness, victorious strength, and freedom from sorrow; in which thou dost appear to me. And so thou, O youth of good thought, good word, and good deed, of good religion! didst love me for that greatness, goodness, fairness, sweet-scentedness, victorious strength, and freedom from sorrow, in which I appear to thee. When thou wouldst see a man making derision and deeds of idolatry, or rejecting the poor and shutting his door; then thou wouldst sit singing the hymns and worshipping the Lord, and paying homage to the good waters; and Atar, son of Ahura Mazda; and rejoicing the faithful that would come from near and afar. I was lovely, and thou madest me lovelier; I was fair, and thou madest me still fairer; I was desirable, and thou madest me still more desirable. I was sitting in a forward place, and thou madest me sit in the foremost place; through thy good thought, good speech, and good deed; and so henceforth men worship me for my having long sacrificed unto and conversed with the Wise Lord.

The first step, O Zarathustra, that the Soul of the faithful made, placed him in the good-thought paradise; the second step that his Soul made, placed him in the good-word paradise; and the third step that the Soul of the faithful made, placed him in the good-deed paradise; and the fourth step placed him in the endless lights, from which come all the Saoshyants (Saviors, or Messiahs), as did the first Wise Lord.

Then one of the faithful, who had departed before him, asked him, saying: How didst thou depart the life of the world, thou holy man? From the abodes full of cattle, of wishes and enjoyments; from the material world into the world of the Spirit? From the decaying world into the undecaying world of immortality? And how long did thy felicity of worldly pleasures last?

And the Wise Lord said unto the man: Ask him not concerning this, who has just gone the dreary way, full of fear and distress, where the body and soul part from one another. Let him eat of the food brought to him, of the oil of Zaremaya; this is the food for the youth of good thoughts, good words, and good deeds, and of good religion; this is the food for the holy woman, rich in good thoughts, good words, and good deeds; well-principled and obedient to her husband, after she has departed this life.

Then Zarathustra asked the Wise Lord: O All-Wise Lord, most Beneficent Spirit, Maker of the material world, thou Holy One! When one of the wicked perishes, where does his soul abide that night?

The Wise Lord answered: It rushes and sits, O Zarathustra, near the skull, singing the Kima Gatha. To what land shall I turn, O All-Wise Lord? To whom shall I go praying? On that night his soul tastes as much of suffering as the whole of the living world can taste; on the second and on the third nights also his soul tastes as much of suffering as the whole of the living world can taste; and it rushes and sits near the skull, singing the Kima Gatha, O Zarathustra.

At the end of the third night, when the dawn appears, it sems to the soul of the wicked as if it were brought amidst snow and stench, and as if a wind were blowing from the region of the north, from the regions of the north, a foul-scented wind, the foulest scented wind of all the winds in the world. And it seems to the soul of the wicked man as if he were inhaling that wind with the nostrils, with a choking feeling, the foulest scented wind he had ever tasted.

Now, behold, the first step the soul of the wicked man made placed him in the evil-thought hell; the second step placed him in the evil-word hell; and the third step the soul of the wicked man made placed him in the evil-deed hell; the fourth step that the soul of the wicked man made placed him in the endless darkness.

Then in the same manner, one of the wicked who departed before him addressed him, saying: How didst thou perish, O wicked man? How didst thou come, O fiend! From the abodes full of cattle and full of the wishes and enjoyments of love? From the material world into the world of the spirit? From the decaying world into the undecaying one? How long did thy suffering last?

And Angra Mainyu, who is the head of that court, the lying one, said unto him: Ask him not that which thou askest of him, who has just gone the dreary way, full of fear and distress, where the body and soul part from one

another. Let him eat of the food brought to him, of poison and of poisonous stench; this is the food after he has perished, for the youth of evil thoughts, evil words, evil deeds, evil religion, after he has perished. This is the food for the fiendish woman, rich in evil thoughts, evil words, evil deeds, evil religion; ill-principled, and disobedient to her vows.

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(19)
Of the Dog
(and his independence)

Which is the good creature among the creatures of the Good Spirit that from midnight till the daybreak goes and kills thousands of the creatures of the Evil Spirit?

The Wise Lord answered: The dog with prickly back and long muzzle, the dog Vanghapara, which evil-speaking and rebellious people call Dozaka (or Dozak); this is the good creature among the creatures of the Good Spirit, that from midnight till the sun goes up kills thousands of creatures of the Evil Spirit. And whosoever, O Zarathustra, shall kill this dog kills his own soul for nine generations; nor shall he find a way over the Chinvad bridge, unless, while alive, he has atoned for his sin. The penalty for the murder is a thousand stripes with the Asaphe-astra, and a thousand stripes with the Sraosha-karana.

And whosoever shall kill a shepherd dog, or a house dog, or a street dog, his soul when passing to the other world, shall fly howling louder and more sorely grieved than the sheep does in lofty forest where the wolf ranges. No soul will come and meet his departing soul and minister comfort; nor will the dogs that keep the Chinvad Bridge help his departing soul, howling and grieved in the other world.

O Maker of the material world, thou Holy One! What is the place of the shepherd dog, and the house dog, and the street dog?

The Wise Lord answered, The shepherd dog comes and goes Yugyesti round about the fold, watching for the thief and the wolf. And the house dog, O Zarathustra, he comes and goes a Hathra round about the house, watching for the thief and the wolf. But the Vohunazga, or street dog, claims none of those talents, and only seeks for subsistance.

O Maker of the material world, thou Holy One! If a man give bad (or poisoned) food to the shepherd dog, of what sin does he make himself guilty?

The Wise Lord answered: He makes himself guilty of the same guilt, if he had served the bad food to a house of the first rank.

And thus spake the Lord unto Zarathustra, priest in his eternal kingdom:

For in this material world, O Zarathustra, it is the dog, of all the creatures of the Kingdom, that most quickly decays into age. For he watches while others eat; and he watches goods, none of which he receives.

Then Zarathustra asked the Lord, O Maker of the material world, thou Holy One! If there is in the house of the worshipper of the Lord a dog that obeys not, what shall the worshipper of the Lord do?

And the Wise Lord answered: They shall attend him to heal, in the same manner as they would do for one of the faithful.

O Maker of the material world, thou Holy One! If they try to heal him and fail, what shall the worshipper of the Lord do?

The Wise Lord answered: They shall put a collar (yoke) around his neck, and they shall tie thereto a muzzle; and with a leash they shall teach him, as they would to one of the faithful. If they would not do so, the disobedient or scentless dog will come to grief, and shall die with hunger and thirst and disease; and my worshipper will become guilty of sin (Peshotamus).

Yea, the dog, O Zarathustra, I the Lord, have made self-clothed; watchful and wakeful; sharp-toothed. Created to take his food from man, and to watch over man's goods. I, the Lord, have made the dog strong of body against the evil-doer, those of the Evil Spirit; whose task begins at midnight and ends at daybreak; and during this time he goes and kills thousands of the creatures of the Evil Spirit. And whosoever, O Zarathustra, kills the dog kills his own soul for nine generations; nor shall he find the way to the Chinvad Bridge; unless, while alive, he has atoned for his sin.

And whosoever, O Zarathustra, shall awake at his voice, neither shall the thief nor the wolf carry anything from his house, without he being warned first. The wolf and the robber shall be smitten, and torn to pieces; and if he is driven away, he shall melt like snow.

A dog, O Zarathustra, has the characteristics of eight sorts of people; of a priest, of a warrior, of a husbandman, of a strolling singer, of a thief, of a disu, of a courtesan, and of a child.

He can subsist on refuse and crumbs and yet not be ashamed of his lowly state; in these things he is like a priest.

He can march in front like a warrior; he fights for the protection of his domain like a warrior; he goes first after the enemy, like a warrior; in these things he is like a warrior.

He is watchful and sleeps lightly, like a husbandman; he goes first out of the house, like a husbandman; he returns last into the house, like a husbandman; in these things he is like a husbandman.

He is fond of singing, like a strolling singer, in silence with his joyous heart; he wounds him that gets too near, like a strolling singer; he is ill-trained, like a strolling singer; he is double-minded and changeful like a strolling singer; in these things he is like a strolling singer.

He is fond of darkness, like a thief; he prowls about in darkness like a thief; he is a shameless eater, like a thief; he is therefore an unfaithful keeper, like a thief; in these things he is like a thief.

He is fond of darkness like a disu; he prowls about in darkness, like a disu; he is a shameless eater like a disu; he is therefore an unfaithful keeper, like a disu; in these things he is like a disu.

He is fond of pride and praise, like a courtesan; he wounds him who gets too near, like a courtesan; he roams along the roads, like a courtesan; he is ill-trained, like a courtesan; he is double-minded and changeful like a courtesan; in these things he is like a courtesan.

He is fond of sleep, like a child; he is tender like a child; he is full of tongue, like a child; he digs the earth with his paws, like a child; he cries, drools, and whines like a child; he senses and learns to discern each emotion like a child; he imitates and learns like a child; in these things he is like a child.

And thus spake the Lord unto Zarathustra: If the two dogs of mine, the shepherd dog and house dog, pass by any one of the houses of the faithful, let them never be kept away from it. For no house can subsist on the earth made by the Lord; but for those two dogs of mine, even the shepherd-dog and the house-dog.

O Maker of the material world, thou Holy One! When a dog dies, with marrow and seed dried up, where does his ghost go?

The Wise Lord answered, It passes to the springs of the waters, O Zarathustra; and there out of them two water dogs are formed: out of every thousand she-dogs, a couple is joined together, a water-dog and a water she-dog. He who kills the water dog brings about a drought that dries up his pastures; until O Zarathustra, the sweetness and fatness, health and healing, and all the fulness and

increase is flown out from that land, and from those fields. And they shall not return again to that land and to those fields; until the murderer of the water-dog has been smitten to death on the spot; and the undefiled soul of the water-dog has been offered up a sacrifice, for three days, and three nights; with fire blazing, Baresma tied up, and Haoma prepared. Then shall the blessings return to that land and to those fields.

O Maker of the material world, thou Holy One! If a bitch be near her time, which of the worshippers of the Lord should attend to her?

The Wise Lord answered: He whose house stands nearest, the care of supporting her is his; so long he supports her, until the whelps be born. If he shall not support her, so that the whelps come to grief, for want of proper support and nurturing, he shall become guilty of willful murder. He shall, therefore, take her to rest upon any foliage, or in the barn, suitable for her needs; until the litter be capable of self-defence and self-subsistence. Therefore, it behooves the faithful to look after every pregnant female, either two-footed or four-footed, two-footed woman or four-footed bitch. For it begins at birth. Of the dog it is said that out of the star station, away from the direction of the constellation Hoptok-ring, was given him further a stage, rather than to man, as a reward for his protection of the sheep, and as a companion of sheep and men; for this the dog is bred, and well-adapted. Moreover, three other advantages are given to him over man: he has his own boots, his own clothing, and may wander about without exertion!

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(20)
Apostasy of the Iron Age

This period of iron age, or nature of man, as opposed to gold, silver, or bronze period or nature of man, shall mark the sign of the upcoming end. During this period demons of the race of Aeshma (Ashmodai of the Hebrews), the demons of fury, horror and destruction, will attack the Aryan nation and the faithful. And the ordered life of the lands shall be shattered; family, and clan activities shall disintegrate. The disruption and corruption shall be cosmic; the sun and moon will not give their proper light, there will be darkness and gloom on earth, and also earthquakes, droughts and famine. And there will be wars, and rumors of wars; battles and appearance of battles; dissensions and appearance of dissension; fear and doubt shall pervade the world.

This is the age in which iron is mingled with others to bring forth into life him who is sturdy (haughty) praying apostate. And this is their sturdiness, that their prayers and supplications are unobserved by both doctrines, meaning by both the ministering angels of God and of Demons; and this is their praying, that whenever they pray they do cause misery to others. They respect not the elderly nor the wise; they are babblers, tattletalers, and mumblers. They talk maliciously, free speaking, shameless, full of iniquity and wickedness are their hearts continually. Driven by their lusts and imaginations, they are they who had fallen from the middle of the Chinvad Bridge, rolled over head-foremost; thus must they justify their shame and guilt, without ever achieving that end.

These are they that through secret combinations and trespasses bring the ruler and priestly authority into evil confrontations. Anything they say is always mischief; it is misery without intermission they inflict upon all that they touch. These are they that are called the Hypocrites, the double-minded; who pay homage to virtue and justice, as a bribe for the consequence of their wicked and evil thoughts, words, and deeds. It is the Devil attempting to clothe himself in the angelic vesture of light. Yea, these are they that do injustice under the pretence of equity and fairness; to steal the livery of the court of God to serve the Devil withal; to pretend to believe in a God of mercy, their Redeemer, and persecute those who are afflicted and helpless; to pay tithes, and omit the weightier matters of law, judgement, mercy, faith. Yea, they are they who strain at a gnat, and swallow a camel; to make clean the outside of the cup and platter, but full of filthiness and stink within; to appear outwardly righteous unto men, but within full of hypocrisy and iniquity; even to be likened unto whited sepulchres, which appear beautiful on the outside, but within are full of bones of the dead. Yea, these are they of ignorance and shallow mediocrity, pert self-conceit and unripe intellect; their ambitions are ignoble, like themselves, they will seek to attain public office or any other coveted object by ignoble means, be it land, money, reputation, or objects of the lusts of their eyes and heart. It is they who destroy the reverence for the great and holy, and replace it with base envy of greatness and holiness.

It is for these and innumerable other reasons, that the Wise Lord hath said, I shall not again produce such; no friend here for him who is a friend; no brother for him who is a brother; no son for him who is a father, nor yet a father for him who is a son. Admonished, but not con-

vinced, they become the abode of the will of the place; so that they subsist in every single place where it is necessary for them to be; and in each they march on together, reflecting upon the path of blessedness, and the knowledge which the Wise Lord hath given them.

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(21)
Evil to the Good

It is said that evil always happens more to the good than to the bad; yet it is not so at every time and every place, and not to all the good evil happens more; for the Spiritual welfare of the good is certainly more; but in the world it is very much more manifest. Know it then, that the occurrence of evil is primarily appointed by two modes, one by the demons, the appointers of evil; and one by the vile, the doers of evil; even to the vileness of creation and the vile they cause vexation. Moreover, incalculable is the evil which happens to the vile from the demons, and to the good from the demons and the vile; and the mode of its occurrence is in the same way without a visible demon.

True is the saying of the ancients, that the labor and trouble of the good (the righteous) are much more in the world; and their reward and recompense more certain in the Spiritual existence. But the luxuries and pleasure of the vile are more in the world, and their pain and punishment are more severe in the Spiritual existence. Therefore it behooves the good, through the knowledge of pain and punishment of hell, that they should forsake the luxuries and pleasures of the world; and should think no evil, speak no evil, and do no evil, whatsoever. And through hope for the comfort and pleasure in heaven, they should willingly accept the yoke of much trouble, fear, and vexation, in the practice of virtue (or piety) in thought, word and deed.

The vile, though provided with temporary enjoyment, even that enjoyment of improprieties for which eventually there is hell, they enjoy themselves therein temporarily, and lustfully on the account of selfishness; and when the consequences of sins and transgressions catch up with them, they are no longer able to humble themselves, or repent, that a way to heaven be opened unto them; with which they do not trouble themselves. In this way, the luxuries and pleasures of the vile are more in the world; and the vexations and distress of the good are more therein.

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(22)
The Chinvad Bridge

It is written by the high priests of old that the peak (or source) of the river Daitih (Daitya) is in Airyana Vaejah, in the middle of the world. Reaching unto the vicinity of that peak is a beam-shaped Spirit, the Chinvad Bridge; which is thrown across from Alburz enclosure back to the Daitih peak. As it were, at the entrance it is divided into its right and left; after which the bridge is divided into many walkways; its broadest side is so large that its width is twenty-seven reeds; and its sharp side is so contracted that in thinness it is just like the edge of a razor blade.

And when the souls of the righteous and wicked arrive there, the side most suitable to their necessities, through the great glory of the Creator, and the command of him who takes the just account, is opened unto them. The bridge becomes a broad bridge for the righteous, as much as the length of nine spears; and the length of those which they carry each separately three reeds. And he who is of the righteous passes over the bridge; and a worldly similitude of the pleasantness of his path upon it is when he doth eagerly and unweariedly walk in the golden-colored spring; and with the gallant body and sweet scented blossom in the pleasant skin of that maiden spirit, the price of goodness.

But he who is of the wicked, as he walks, on account of affliction and its sharpness, falls from the middle of it, and rolls over head-foremost; thus remains with him forever his shame of failure and defeat. And the unpleasantness of his path to hell is in the similitude such as the worldly one in the midst of that stinking and dying existence; there where numbers of the sharp-pointed darts are planted out inverted and pointed upwards; and they come unwillingly running, for they are not allowed to stay behind, or to make delay. So much greater than the worldly similitude is that pleasantness and unpleasantness unto the souls; even as much as the one fit for the spirit is greater than the one fit for the world.

It is written that the soul hovers around the body for three nights. The first night it ponders and reflects upon the words of its past life, the second night upon its thoughts, and on the third night upon the deeds of its past life. These three nights are a time of regret and yearning for the soul; regret at the death of the body, and a time of yearning for the reunification of the body with the soul. During this time the demons lurk close at hand, for they are ever eager to inflict suffering and punishment; and

it matters not unto them if it is justified or not. It is for this reason the All-Wise Lord hath appointed Sraosha the Archangel, who first taught the law, for the protection of the souls. The three nights are also a time of anguish and consolation: Anguish at the corruption of the purity of the soul, and consolation at the thought of its merit and divine wisdom.

At the end of the third night, at dawn, each soul proceeds to its judgement; for during the life of the individual a store of merits and faults has been laid up in the House of Song. These are weighed in the balances before the eyes of the judges, Mithra, Sraosha, and Rashnu, the Archangels that See. No favor is shown on any side, either for the rich or poor, weak or strong; every man is judged entirely on his own life. If the good thoughts, good words, and good deeds outweigh the evil done in life, the soul passes to heaven. If evil thoughts, evil words, and evil deeds outweigh the good, then the soul is sent to hell; but if the two are equal, the soul proceeds to an intermediate place, Hamestagan.

When the soul leaves the place of judgement, it is met by a guide. The righteous are met by a fragrant breeze and a maiden more beautiful than man has ever met before. Overwhelmed by her beauty the soul asks who she is and whence she came; to which she replies I am thine own conscience! she being the manifestation of the soul's own thoughts, words, and deeds. But the wicked soul is met by a foul stench and a naked, most loathesomely diseased old hag, the manifestation of its own thoughts, words, and deeds.

Then the soul proceeds to the Chinvad (Chinvat) Bridge; to the righteous it yields the broad and easy to cross side, and to the wicked its contracted and razor-sharp side. When the soul of the wicked is half way across it falls into the abyss of hell, and suffers great agonies; it cries and laments like a wolf trapped in a pit, but no help or comfort is forthcoming. It is compelled against its will to cross over the bridge, by the form of a wild beast, that terrifies the soul to step forward. And as it takes three leaps of evil thoughts, evil words, and evil deeds, it falls headlong into hell below, to be carried away whithersoever the waters of the good Daithi take it, where it suffers all manner of afflictions, torment, and misery. These are they that descend into the great caverns of evil beneath the society of the material world; in the hideous degradation, squalor, wretchedness and destitution; where vices and crimes reek and simmer in the darkness, in that populous below the people of great cities. There the disinterestedness vanishes, everyone howls, strives, gropes, and gnaws

for himself. It is said that they have two mothers -- Ignorance and Misery. Want is their only guide, for the appetite alone they crave satisfaction. Yet it is this very force of the people, this great power of the demon tyrants that builds the fortifications for the tyrants, and is embodied in their armies. And these tyrants use the force of the people to chain and subjugate, to enyoke them; then they end up ploughing with them as men do with oxen yoked.

Yea, the ancient priests of old remind us, that every moral characteristic of man finds its origin among the creatures of lower intelligence; that the cruel foulness of the hyena, the savage rapacity of the wolf, the merciless rage of the tiger, the crafty treachery of the panther, and all the characteristics found in the house-dog, shepherd-dog, and street-dog, are found among mankind. These are they who fall off the Chinvad Bridge, and descend to the hell below.

It is also written by apostles and prophets which came in the meridian of time and of latter-days, that the blind force of such as these, who are fallen from the middle of the Chinvad Bridge, rolled over head foremost, must be well-regulated; as the blind force of steam, which lifts the ponderous iron arms and turns the large wheels, and does all sorts of marvellous work. It must be regulated by the intellect of the righteous. Intellect is to people and people's force, what the slender needle of the Liahona (or compass) is to the ship; its soul always counselling the huge mass of wood and iron, and always pointing to the north. This force, unregulated or ill-regulated, is not only wasted in the void, like the gunpowder burned in the open air, and steam unconfined by knowledge; but, striking in the dark, its blows meet only air. Yea, these are they of whom it is written, that they are spots in your feasts of charity, when they feast with you, feeding themselves without fear. Clouds they are without water, carried about of wind; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. These are the murmurers, complainers, walking after their lusts and imaginations, and their mouths speaketh great swelling words, having men's persons in admiration because of advantage. They speak evil of those things which they know not, but what they know naturally, as brute beasts, in these things they corrupt themselves. Yet, even these, in a similar manner as the lowly sand upon which we trample, when cast into the furnace, melted, purified by fire, may become resplendent crystal. Thus hell is a temporary place and

existence, where punishment, although very severe, is a corrective measure, calculated to fit the crime; so that when good ultimately triumphs, all men will be resurrected, both from heaven and hell. And the whole creation will be united with its Creator and Maker. Ashem Vohu!

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(23)
The Nature of Heaven

Now the nature of heaven, and the comforts and pleasures thereof are thus described: It is lofty, exalted, supreme, most brilliant, most fragrant, most pure, most supplied with beautiful and immortal existences, most desirable, and most good; it is a place of abode of the sacred beings. And in it are all comforts, pleasures, joys, happiness, peace, safety, and salvation. Yea, the heaven created by the Eternal Father (Zurvan, Amitabha or the Lord God), and his Son the Lord Messiah (Ahura Mazda, Allah Táála, Adhonai Yahweh, Jesus Christ, the Holy One are also his names by which he is known to different people, in different times and places, under different circumstances), contains all comforts, pleasures, joys, happiness, welfare, and all that is good, far more and better than the greatest and supremest pleasures and welfares of the world; and there is no want, pain, distress, or discomfort whatsoever in it. And its pleasantness and the welfare of the archangels are from that constantly beneficial place, the full and undiminishable space, the good and boundless world.

And the freedom of the heavenly beings from the danger from evil in heaven is like unto their freedom from disturbance; and the coming of the good angels is like unto the heavenly one's own good works provided. This prosperity and welfare of the Spiritual existence is more than that of the world; as much as that which is unlimited and everlasting is more than that which is limited and demoniacal.

Moreover, the description of heaven (and also of hell) is contained in the record of the righteous Viraf, who was transported in a vision to heaven and hell, so that he might tell the faithful that which lay before them. He was led over the Chinvad Bridge by Sraosha and other celestial Archangels. On the other side he was met with Heavenly Souls (Fravashis), who conducted him to Hamestagan, the abode of those whose good and evil deeds are equal. Their punishment is heat and cold, no more. From there he passed on to various stations of the heavens within the heaven. First Viraf went to the star station,

where good thoughts are received with hospitality. There the Souls, whose radiance was like those of the stars, sit on thrones, splendid and full of glory.

At the next station, the moon station, are those with whom good words find hospitality; they are double-minded, and have performed many good works, which has earned them the brightness of the moon. The third station of the heavens is that of the sun, where good rulers are rewarded for their faithful administration. The fourth station is that of Garodman (Garo-nmanem), where Viraf was greeted by Vohumano (Vohu Manah, Good Mind), and led into the presence of the Wise Lord. There Viraf was shown the different dwellings of the righteous, those who were true and faithful in their obedience to the Laws of the Kingdom, and those women who had been good and faithful wives, considering their husbands as lords. Viraf was also shown the dwelling places of the farmers and artisans, the shepherds, the heads of villages; of teachers, enquirers of the Good Religion and seekers of peace. All the faithful performed their work faithfully and diligently, and dwelt in great comfort and joy.

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(24)
The Nature of Hell

And, behold, the nature of hell: It is sunken, deep, descending, most dark, most stinking, most terrible, most supplied with wretched existences, and most bad; the place and cave of demons and fiends. And in it is no comfort, pleasantness, or joy whatsoever. In it are all stench, filth, pain, punishment, distress, compulsion, profound evil, envies and lusts, lies, deceits, murders, and discomfort. There is no resemblance of it whatsoever to the worldly stench, filthiness, pain, and suffering.

And so much more grievous is the evil and punishment in hell than even the most grievous evil or punishment on earth, as the greatness of Spiritual existence is more than the worldly existsence. Moreover, far more grievous is the terror of the punishment on the soul, than that of the vileness of the demons on the body. And the punishment on the soul is from those whose abode it has become, the demons and their appointed ones; the head of whom is Ahriman (Aharman) the deadly. And the words of the expressive utterance of the high priests are thus: That where there is a fear of every other thing, it is more than the thing itself, but hell is a thing worse than the fear of it.

Now, it is written that Viraf after returning to the Chinvad Bridge, was taken to hell that he might see the lot of the wicked. For in the first three nights after death they suffer as much distress as a man experiences in a whole lifetime in the world. Led by the old hag who personifies the conscience of the wicked, Viraf passed through the places of evil thoughts, evil words, and evil deeds, that were in hell. There he experienced intense cold and heat; darkness so intense that it could be grasped, and stench so powerful that it could be cut with a knife. He saw the greedy jaws of hell, like the most frightful pit.

Everyone in hell is packed in so tight that life is intolerable, yet all believe that they are alone; and time drags so slowly that after three days they believe that nine thousand years have elapsed. And the vile creatures, appointed by the demons, appearing to be as high as mountains, full of pride and wickedness, tear and seize the souls of the wicked. All who dwell there, the miserable wretches, suffer from extremes of hot and cold, from snow storm to burning fire, from foul stench to deathly plagues and deaths.

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(25)
Reception in Heaven

When the soul of the righteous goes on to heaven, it steps forth unto heaven through the strength of the spirit of good works, and the Holy Spirit which is the escort of the soul; into its allotted station; and a crown and coronet, a turban-sash, a fourfold fillet-pendant, a decorated robe, and suitable equipment. And Vohumano the Immortal makes it a household attendant to the Wise Lord (-K) the Creator; and by the order of the Wise Lord announces its position and reward; and it becomes glad to beg for the position of household attendant of the Wise Lord, through what the soul now sees and knows.

The All-Wise Lord the creator of good producers is a Spirit even among Spirits; and these Spirits even looked for a sight of him, which spirits are above worldly existences. Moreover, through the majesty of the creator, the spirits put on worldly appearances, or are attending to the world and spirit, and put away appearance; then he whose patron spirit is in the world is able to see the attending spirits, in such a similitude as when they see bodies in which is its own spirit.

And in that household attendance, that the Wise Lord has seen the soul is certain, for the Lord sees all things; and many even of the fiends' souls, who are put away from

those of the Wise Lord in spiritual understanding, are delighted by the appearance of those of the Wise Lord. And the righteous in heaven, who have been his intimate friends, of the same religion and like goodness, speak to him of the display of affection, the courteous inquiry, and the suitable eminence from coming to heaven, and his everlasting well-being in heaven.

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(26)
The Two Regions

It is in the scriptures thus declared: Light was above, Darkness below, and between those two was the Void, in which prevailed the Druj (the Hypocrite). The Wise Lord was in the light, and Ahriman (Aharman) in the darkness. The Lord was aware of the existence of Ahriman and his coming for strife, Ahriman was not aware of the existence of the light and of the Wise Lord.

And it happened to Ahriman, in the gloom and darkness, that as he was walking humbly on the borders and pondering over matters, he came to the top, and a ray of light was seen by him; and because of his antagonistic nature he strove that he might reach it, to possess it, that it might also be within his absolute power. And as he came forth to the boundary to chase after it, accompanied by certain others, the Wise Lord came forth to the struggle for keeping Ahriman away from his territory; and he did it through pure words, confounding witchcraft, and cast him back to the gloom.

Thus in the beginning, the Eternal Father (Zurvan, or Amitabha), the Lord God, after a thousand years of meditation, prayer, and sacrifice, in the heaven of thought, begat twins: Ahura Mazda the Wise Lord, and Ahriman (Aharman); and separated the two regions into light and darkness, by the Void of the Druj; thus separating the souls of the virtuous who abide in the laws of God, from those who abide in the laws of man, from those who dwell in the darkness of ignorance; thus separating the two regions of the celestial and the telestial by the power and might of the terrestrial. Ashem Vohu!

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(27)
The Order of Creation

Of the Wise Lord's creations of the world, the first was the heaven (or sky), the second, water; the third, earth;

the fourth, plants; the fifth, animals; the sixth, mankind. The All-Wise Lord produced illumination between the sky and the earth, the constellation stars and those not of the constellation also; then the moon, and afterwards the sun, in his creation.

First he produced the celestial sphere, and the constellation stars are assigned to it by him, especially the Twelve: Varak (the Lamb), Tora (the Bull), Do-patkar (the two figures of Gemini), Kalakauk (the Crab), Sher (the Lion), Khysak (Virgo), Tarazoo (the Balance), Gazdun (the Scorpion), Nimasp (the Centaur, or Sagittarius), Vahi (Capricornius), Dul (the Waterpot), and Mahi (the Fish). The twelve from the original creation were divided into twenty-eight subdivisions of astronomers, namely: Padevar, Pesh-Parviz, Parviz, Paha, Avesar, Besu, Rakhvad, Taraha, Avra, Nahu, Miyan, Avdem, Mashaha, Spur, Husru, Srob, Nur, Gel, Garafsa, Varant, Gau, Goi, Muru, Bunda, Kahtsar, Vaht, Miyan (II), Kaht. And all these original creations residing in the world are committed to them; so that when the destroyer arrives, they can overcome the adversary and their own persecution; in this manner the creatures are saved from adversities of all kinds.

The first of the Wise Lord's creations of the world was the sky (or heaven); and his good thoughts, by good procedure, produced the light of the world, along with which was the good religion of the Mazdayasnians, the faithful of the Lord. And this was so because the renovation which happens to the creatures and the creations was known to him. Afterwards arose Ardavahist, then Shatvairo, then Spendarmad (Spenta Armaiti), then Horvadad; then Amerodad (Immortality). And from the dark world of Ahriman arose Akoman and Andar, then Sovar, then Nakahed, then Tairev and Zairik.

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(28)
The Flood

On the conflict of the creations of the world with the antagonism of the evil spirit it is said in revelation, that the evil spirit, as he rushed in and looked upon the pure bravery of the angels and his own violence and weakness, wished to rush back. The Spirit of the sky is himself like one of the warriors who has put on armour; he arrayed the sky against the evil spirit, and led on in the contest, until the Wise Lord had completed a rampart round, stronger than the sky and in front of the sky; and his guardian spirits of warriors and the righteous, on war horses and spears in their hands, surrounded the sky; such

like as the hair on the head is the similitude of those who held the watch of the rampart. And no passage was found by the evil spirit, who rushed back; and he beheld the annihilation of the demons and his own impotence, as the Wise Lord (Ahura Mazda) did his own final triumph, producing the renovation of the world forever and everlasting.

The second conflict was waged with the water, because, as the star Tistar was in Cancer, the water Avrak which is in the subdivision, was pouring, on the same day when the destroyer rushed in, and came again looking for mischief in the direction of the west. For every single month is the owner of one constellation. The month Tir is the fourth month of the year, and Cancer the fourth constellation from Aries; so it is the owner of Cancer, into which Tistar sprang, and displayed the characteristics of a producer of rain; and he brought on the waters aloft by the strength of the wind. Cooperators with Tistar were Vohumano and angel Hom, with the assistance of the angel Burg and the righteous guardian spirits in orderly arrangement.

Tishtriya (Tistar) was converted into three forms, the form of a man, of a horse, and of a bull. Thirty days and nights he was distinguished in brilliance; and in each form he produced rain ten days and nights. Every single drop of that rain became as big as a bowl, and the water stood the height of man over the whole earth; and the noxious creatures on earth being all killed by rain, went into the holes of the earth. Afterwards the wind spirit, so that it might not be contaminated, stirred up the wind and atmosphere as the life stirs in the body; and the water was all swept away by it, and was brought out to the borders of the earth, and the wide-form ocean arose therefrom. The noxious creatures remained dead within the earth; and in order to carry that poison away from the earth Tishtriya went down into the ocean in the form of a white horse with long hoofs. It is said that every constellation in the sky has three forms.

Then Apaosha the demon, came meeting him in the likeness of a black horse with clumsy hoofs; a mile away from him fled Tishtriya, through the fright which drove him away. And Tishtriya begged for success from Ahura Mazda, and the Wise Lord gave him strength and power; and unto Tishtriya was brought at once the strength of ten vigorous horses, ten vigorous camels, ten vigorous bulls, ten mountains, and ten rivers. A mile away from him fled Apaosha, the evil spirit of drought, through fright. (It is for this reason the saying, an arrow-shot with Tishtriya's strength, in the sense of a mile.)

Afterwards, with a cloud for a jar, thus they call the measure which was a means of the work, he seized upon the water and made it rain in vast quantities; in drops like bulls' heads and men's heads, pouring in handfuls and armfuls, both great and small. On the production of that rain the demons Aspengarak and Apaosha contended with it, and the fire Vazist turned its club over; and owing to the blow of the club Aspengarak made a very grievous noise, as even now, in a conflict with the producer of rain, a groaning and raging are manifest. After ten days and nights of rain produced by him in that manner, the poison and venom of the noxious creatures which were in the earth were all mixed up in the water, and the water became quite salty, because of the germs that remained in earth of the noxious creatures.

Afterwards, the wind, in the same manner as before, restrained the water, at the end of three days, on various sides of the earth. And the three great seas and twenty-three small seas arose therefrom; and two fountains of the sea thereby became manifest, one at Kekast lake, and one the Sovbar, whose sources are connected with the fountain of the sea. And at its north side two rivers flowed out, and one went to the east, the other to the west; they are the Araq and the Veh rivers. Both of the rivers wind about through all extremities of the earth, and intermingle again with the water of the wide-formed ocean. And as those rivers flowed out, and from the same place of origin as theirs, eighteen navigable rivers flowed out; and after the other waters have flowed out from those navigable streams, they all flow back to the Araq and the Veh river.

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(29)
The Ancestry of the World

On the nature of men, the revelations say, that Gayomard, in passing away, gave forth seed; that seed was thoroughly purified by the motion of the light of the sun. And Neryosang kept charge of two portions, and Spendarmad (Spenta Armaiti) received one portion. In forty years, with the shape of one-stemmed Rivas-plant, and fifteen years of its fifteen leaves Matro and Matroyao grew up from the earth in such a manner that their arms rested behind on their shoulders; and one joined to the other, they were connected together, and both looked alike. And the waists of both of them were close and so connected

together that it was not clear which was the male and which the female; and which was the one whose living soul was that of the Wise Lord (Ahura Mazda). For it was asked of the Lord, which did he create first, the soul or the body? And the Wise Lord answered, The soul is created before; and the body after, for him who is created; it is given into the body that it may produce activity, and the body is created for activity.

And both of them changed from the shape of a plant into the shape of a man; and the breath went Spiritually into them, which is the Soul; and now in that similitude a tree had grown up, whose fruit was the ten varieties of man. Then the Wise Lord spake to Mashya and Mashyoi thus: You are man, you are the ancestry of the world, and you are created perfect in devotion by me; perform devotedly the duty of the law, think good thoughts, speak good words, do good deeds, and worship no demons!

Both of them first thought this, that one of them should please the other; and the first deed done by them was this, when they went out they washed themselves thoroughly; and the first words spoken by them to each other were, that Ahura Mazda (the Wise Lord) created the water, and earth, plants and animals, the stars, moon and the sun; and all prosperity whose origin and effect are from manifestation of righteousness.

Afterwards, antagonism rushed into their minds, and their minds were thoroughly corrupted; and they began to proclaim that the Evil Spirit created the water and earth, plants and animals, and all the other things. That false speech was spoken through the will of the demons, and the evil spirit possessed himself of his first enjoyment from them. Through that false speech they both became wicked, and their souls remained in hell until the judgement was rendered.

They had gone thirty days without food, covered with clothing of herbage. After the thirty days they went forth into the wilderness, and found a white-haired she-goat; and they sucked the milk from the udder with their mouths. When they had devoured the milk Mashya said to Mashyoi, My delight was owing to it when I had not devoured the milk, and my delight is more delightful now when it is devoured by my vile body! This second false speech enhanced the power of the demons, and the taste of the food was taken away from them, so that out of a hundred parts one part remained.

In another thirty days and nights, they came to a sheep, fat and white-jawed, and they slaughtered it; and fire was kindled by the wood of the lote-plum and box-tree,

through the guidance of the heavenly angels; and they blew with their mouths to stimulate fire. And the first fuel kindled by them was dry grass, kendar, lotos, date palm leaves, and myrtle; and they roasted the sheep. And they dropped three handfuls of meat into the fire, saying: This is the share of the fire. One piece of the rest they tossed to the sky, saying: This is the share of the angels. And a bird, the vulture, advanced and carried some of it away from before them, as a dog ate the first meat.

And they began to use clothing of animal skin; and then they began to make garments from a cloth woven in the wilderness.

And it came to pass that they dug out a pit in the earth, and iron was obtained by them, and beaten out with a stone, and without a forge they beat out a cutting edge from it; and they cut wood with it, and built themselves a wooden shelter from the sun. Owing to the gracelessness which they practised, the demons became more oppressive; and they carried on unnatural malice between themselves; they advanced one against the other, and smote and tore each other's hair and cheeks.

Then the demons shouted out of the darkness, saying, You are man, worship the demons, so that your demon of malice may repose! So Mashya went forth and milked a cow, and poured it out toward the northern quarter. But through this third false speech and act the demons became more powerful. And owing to them, both Mashya and Mashyoi became dry-backed so that in fifty winters they had no desire for intercourse; and when they did have intercourse, they would only have pain and sorrow, that no children could have been conceived.

At the end of fifty years, desire once again arose, first in Mashya and then in Mashyoi; and Mashya said unto Mashyoi: When I see thy great desire I am also agitated. After this they reflected, and said, that the satisfaction of their desire shall be accomplished; and it should have been accomplished even in the past fifty years. And from this union was born in nine months a pair, male and female. And, behold, owing to the tenderness of their offspring, the mother devoured one, and the father the other. Afterwards the Wise Lord (Ahura Mazda) took the primeval tenderness for offspring away from them, so that one may nourish the child, and yet the child may not be devoured.

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(30)
The Resurrection

Now, whereas Mashya and Mashyoi, who grew up from the earth, first fed upon water, then plants, then

milk, and then meat; men also when their time of death approaches, first desist from eating meat, then milk, then bread, till when they die they always feed upon water.

It says in revelation, that Zarathustra of the Spitamas asked of the Wise Lord thus: Whence does a body form again, which the wind has carried and the water conveyed? and how does the resurrection occur? The Wise Lord answered; When through me the sky arose from the substance of the ruby, without columns, on the Spiritual support of far-compassed and endless light; when through me the earth arose, which bore the material life, and there is no maintainer of the worldly creation but it; when by me the sun and moon and stars were conducted in the firmament of luminous bodies; when by me corn was created so that, scattered about in earth, it grew again and returned with increase; when by me color of various kinds was created in plants; when by me a son was created and fashioned in the womb of a mother, and the structure severally of skin, nails, blood, feet, eyes, ears, and other things was produced; when by me legs were created for the water, so that it flows to where it is most useful; and the cloud was created to carry the water of the world to the place where it is most needed; when by me the air was created which conveys in one's eyesight, through the strength of the wind, the lowermost upwards according to its will, and one is not able to grasp it with the hand outstretched. Each one of them, when created by me, was herein more difficult than causing the resurrection, for it is an assistance to me in the resurrection that they exist, but when they were formed, it was not forming the future out of the past.

Observe that when that which was not was then produced, why is it not possible to produce again that which was? For at that time one will demand the bone from the elements of the earth, the blood from the water, the hair from the plants, and the life from fire, since they were delivered to them in the original creation. First the bones of Gayomard are roused up, then those of Mashya and Mashyoi, then those of the rest of mankind. In the fifty-seven years of Saoshyants (Saviors or Messiahs), they prepare all the dead, and all men stand up; both the righteous and the wicked rouse up from the spot where their life departed. Afterwards, when all material living beings assume again their bodies and forms, they are assigned to a single class.

Of the light accompanying the sun, one-half will be for Gayomard, one-half will give enlightenment among the rest of men, so that the soul and body will know who is his father, mother, brother, sister, wife, and his kinsfolk. Then will be held the assembly of the Sadvastran, where

mankind will stand for judgement; and in that assembly everyone sees his and her own deeds, both good and evil; and then in that assembly, a wicked man becomes as conspicuous as a white sheep among those that are black. But in that assembly, if a righteous man was friend of a wicked one in the world, and the wicked man complains of him who is righteous, saying, Why did he not make me acquainted, when in the world, with the good deeds he practised himself? And if the righteous one did not inform him, then it is necessary for him to suffer shame accordingly in that assembly.

Afterwards, they set the righteous man apart from the wicked, and he is led to heaven; and the wicked is thrown back into hell, and then he is apportioned three days' happiness in heaven. And on the day when the righteous man is parted from the wicked, the tears of everyone, thereupon, run down unto his legs. And after they set apart a father from his consort, a brother from his brother, a friend from his friend, they suffer, everyone for his own deeds, and weep; the righteous for the wicked, and the wicked about himself. For there may be a father who is righteous and a son wicked; or one brother who is righteous and the other wicked. And those deserving death, undergo a punishment known as "the punishment of three nights."

Among the Wise Lord's producers of the renovation of the universe, those righteous of whom it is written that they are living, fifteen men and fifteen damsels, will come to the assistance of the Saoshyants or Saviors. And as Gokihar falls in the celestial sphere from a moonbeam on to the earth, the distress of the earth becomes such like that of a sheep when a wolf falls upon it. Afterwards, the fire and halo melt the metal of Shatvairo, in the hills and mountains, and it remains on earth like a river. Then all the residue of men will pass into that melted metal, to become purified. To the righteous it seems just as though he walks continually in warm milk; but to the wicked it seems as though he walks continually in melted metal. Afterwards, with great affection, all men come together, father and son, brother and friend, and ask one another, saying; Where hast thou been all this time, and what was the judgement upon thy soul? Hast thou been judged righteous or wicked? All men become of one voice and administer loud praise to the Wise Lord, Ahura Mazda, and the Archangels.

The Wise Lord completes his work at that time; and Saoshyants, with their assistants, perform a Yazisn ceremony in preparing the dead, by slaughtering the ox Hadhayos in that Yazisn. From the fat of the ox and the white Hom

they prepare Hush (Hushish) and give to all men; and they become immortal and everlasting. And whosoever has been the size of a man, they restore him with an age of forty years; and they who have been little, they restore them to the age of fifteen years. And they give everyone his wife and his children; so they act now as in the world, but there is no begetting of children.

Then Saoshyants and their assistants, by order of the Creator, the Wise Lord, give every man his reward and recompense suitable to his deeds; this is the righteous existence where they convey him to paradise, and the heaven of the Wise Lord takes up the body as itself requires; with that assistance he continually advances forever and everlasting. At the end, the Wise Lord, Ahura Mazda, seizes on the evil spirit Ahriman; Vohumano on Akoman; Ashavahist on Andar; Shatvairo on Savar; Spendarmad (Spenta Armaiti) on Taromat (Naunghas); Horvadad and Amerodad on Tairev and Zairik, true speaking on what is evil speaking; Sraosha on Aeshmodai. Then two fiends remain at large, Ahriman and Azi Dahak (Zohak). The Wise Lord comes to the world, himself the Zota, Sraosha the Raspi. Gokihar burns the serpent in the melted metal, and the stench and pollution which were in hell are burned in that metal, and hell becomes quite pure. The Wise Lord sets the vault into which the evil spirit fled in that metal; he brings the land of hell back for the enlargement of the world; the renovation arises in the universe by his will, and the world is purified once again.

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(31)
The Essence of Zarathustra's Religion

There are five dispositions of priests, and ten admonitions with which all instruction as to the religion are connected. Of the five dispositions, the first is innocence (not becoming guilty). The second is discrimination and discernment, to be able to see the difference between the good and evil thoughts, words, and deeds; to be able to fully distinguish between the qualities of righteousness and wickedness. The third is authoritativeness, because the priestly master is always wiser, and teaches with authority, using correct words in sobriety. The fourth disposition is to understand and consider the ceremonial and the ritualistic aspects of religion, for it is necessary for the manifestation of the Wise Lord's glory, and to give continuity to the religion. And the fifth disposition is to struggle prayerfully, day

and night, with your own fiend (lower self, natural man, or Devil); and all life long not to depart from steadfastness, nor allow your proper duty to go out of your hands.

And the first of the ten dispositions is to proceed with good repute, that you may exalt your teacher, high priest, master, and Creator.

The second is to refrain from all evil repute, that it may not bring friction and loss of power to the righteous.

The third is to be reverent and faithful to your teachers and guides, and never to bring their name or reputation to shame.

The fourth is to deliver back to the worthy, whatever has been taught liberally by your own teachers and guides.

The fifth is that the reward of doers of good work, and punishment of the criminals have to be established by law, for the sake of progress.

The sixth is to keep the way of the good and the righteous open to your house, for the sake of making righteousness welcome in your own abode.

The seventh is that, for the sake of not developing the fiend insensibly in your reason, you are not to keep it with the religion of the good, nor to remain in impenitence of sin.

The eighth is that, for the sake of severing the fiend from the reason, you must force malice away from your thoughts, and to become quickly repentant of sin.

The ninth is to fully understand the forward movement of the religion; and to keep the advancement of the religion further forwards, and to seek your share of duty therein; and on a backward movement, when adversity happens to the religion, to put forth diligent efforts to bring it back on its track of forward movement, and to keep your body in the continence of religion.

The tenth is that there is to be a period of obedience toward the ruler and priestly authority, the high-priesthood of the religion.

Now, for what purpose is a righteous man (or woman) created for the world; and in what manner is it necessary for him to exist in the world? Behold, the Creator created the creatures for progress, which is his wish; and it is necessary for us to promote whatever is his wish, so that we may obtain whatever is our wish. And since the persistent Creator is powerful, whatever is our wish, as long as we remain true and faithful, such is as it were deserving of his wish, which is for our obtainment of whatever is our wish.

The creatures are created for the performance of what is desirable for the Creator; and the performance

of what is desirable for the Creator is necessary for two purposes, the practice of worship and contention. As the worship is that of the persistent Creator, who is a friend to his own creatures; the contention is that of the fiend, the contender who is an enemy to the creation of the Creator.

For when the Wise Lord, the Creator, accomplished his most perfect and wholly miraculous creation, and his unwavering look, which was upon the coming on of the wandering evil spirit; the erratic, unobservant spirit, was unmingled with the sight of an eye, he made a spirit of observant temperament, which was the necessary soul, the virtuous Lord of the body moving into the world. And the animating life, the preserving guardian spirit, the acquiring intellect, the protecting understanding, the deciding wisdom, the demeanor which is itself a physician, the impelling strength; the eye for what is seen, the ear for what is heard, the nose for what is smelt, the mouth for recognizing flavor, the body for approaching the assembly of the righteous, the heart and mind for thinking, the tongue for speaking, the hand for working, the foot for walking; these which make life comfortable, the developments in creation, which are to join the body, are to be considered perfected, are urged on by Him continuously, and the means of industry of the original body are arranged advisedly. Moreover, by proper regulation, and the recompense of good thoughts, good words, good deeds, he announced and adorned conspicuous, patient, and virtuous conduct; and the procurer of the indispensible did not forget to keep men in his own true service and proper bounds, the supreme sovereignty of the Creator.

And man became a pure glorifier and pure praiser of that all-good friend, the Wise Lord, through the progress which is his wish. Because pure friendship is owing to sure meditation on every virtue, and from its existence no harm whatever arose; pure glorifying is owing to glorifying every goodness; and from its existence no vileness whatever arose; and pure praising is owing to all prosperity, and from its existence no distress whatever arose.

Thus a righteous man is the creature by whom is accepted that occupation which is provided for him, and is fully watchful in the world as to his not being deceived by the rapacious fiend. And as a determiner, by wisdom of the will of the Creator, one who is himself a propitiator, understander, and a promoter of the understanding of goodness; of whatever pertains to him, the Creator, he is a giver of heed thereto; and it is necessary for him to be

thus, so that such greatness and goodness may also be his more securely in the Spiritual existence.

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(32)
The Mazdayasnian Confession

I confess as a Mazda-worshipper of the Order of Zarathustra, estranged from the Daevas (demon-gods), devoted to the lore of the Lord; a praiser of the bountiful Immortals the Amesha-Spentas and the Archangels, the Yazatas. And to Ahura Mazda, the Holy One, the Wise Lord of truth and light, I attribute all things good.

I choose piety, bounteous and good, mine may she be. Therefore, I loudly deprecate all robbery and violence against the Mazdayasnian villages; against our families, our liberties, and our rights of worship. Never may I stand as a source of wasting or withering to the Mazdayasnian villages, not for the love of body or life. Away do I abjure the shelter and headship of the Daevas, evil as they are; aye, utterly bereft of good and void of virtue; deceitful in their wickedness, of all beings, like the Demon-of-the-Lie, the most loathsome of existing things. Off, off, do I abjure the Daevas and all possessed by them, the sorcerers and all that hold to their devices, every existing being of the sort; their thoughts do I abjure, their words and actions, and their seed that propagate their sin.

I, myself, in whatsoever circumstances I may be placed, as a worshipper of the Wise Lord, and of the order of Zarathustra, would so abjure the Daevas and their shelter, as did the holy Spitamas Zarathustra of old. To that religious sanctity to which the waters appertain, do I belong; to that sanctity to which the plants and the kine of blessed gift, and the Wise Lord, Ahura Mazda, who created both kine and holy men, belongs, do I. Yea, of that religious faith which every savior (saoshyant) and the holy ones who do the deeds of real significance, of that creed and lore am I.

A worshipper of the Wise Lord I am, of Zarathustra's order; so do I confess, as a praiser and confessor; and therefore I praise aloud the well-thought thought, the word well-spoken, and the deed well-done. Yet I praise at once the faith of Mazda, the faith which has no faltering utterance, the faith that wields the felling halbert; the faith of kindred marriage sanctified by the Lord; the holy creed, which is the most imposing, best, and most marvellous of all existing religions; and of all that shall

in the future come to knowledge of the Lord's faith and Zarathustrain creed. Yea, to the Wise Lord, Ahura Mazda, do I ascribe all good; and such shall be the worship of the Mazdayasnian.

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(33)
The Third Separation of the Third Millennium (and the Renovation of the World)

Now, the Wise Lord, the Holy One, was and is the Son of God who is the holiest among all other gods in the eternal Kingdom. This One God, even the Only Begotten of the Father, is the imbibement of all the sacred knowledge and hidden mysteries of the Holy Order. He is the possessor of all the truths and intelligences of the power realm, which are hid from all mankind of the world. The Son of God, or the Son of the Father in Heaven, the Savior and Messiah of the universe, was and is foreordained; and is taken from among the children of men, and placed in the womb of the Holy Priesthood after the Order of the Son of God, which before the time of Adam was known as the Holy Order of Zarathustra.

But, because the record keeping began in the time of Seth, circa 3761 B.C., and the book of generations and the book of remembrance began to be kept from that time onward, the name of the order of Zarathustra was not used in the Shemitic record keeping, but the Order of the Son of God was used after the time of Adam; which later came to be known as the Order of Melchizedek, after c.2370 B.C. And Adam was the first high priest of the Order, chosen from among men, andappointed in behalf of men, over the things pertaining to God. Thus by the time of Seth son of Adam, the Priesthood of God was three thousand years old in 3618 B.C. And at this time the first three thousand years of purely Spiritual existence ended; and the temporal or worldly was mixed with the eternal or the Spiritual.

Also this First Separation of the Third Millennium marks the organization and framing of the Holy Order of the Priesthood of God; and the establishment of the office of the Prophet, or Guardian Spirit, of the Order. And as the Lord himself was and is the head of all the heavenly (unseen) archangels; the Prophet or the Guardian Spirit was and is appointed the head of all the earthly (seen) archangels.

And through the eternal works of grace and mercy of the Father, and his Only Begotten Son, all prophets or guardian spirits were raised unto immortality and eternal

life; for unto this end they were created, by their decree; grace upon grace, until the fulness was achieved, and they became illuminated as the Sun (Son). And no man can enter the Kingdom of Christ, of the Lord Messiah, the Holy One, except by the grace and mercy of the Son of God, the Redeemer and Savior of all mankind. This Most High God sitteth upon the eternal throne of the Kingdom of God which was prepared for him by his Father, from the endless light, in 6618 B.C. And he was set there to redeem and save those who are fallen and dead in the Spirit; those who kept not their first estate, and were therefore cast out from the presence of the Father in heaven; that if they repent and forsake their evil and wicked ways, and become obedient to the plan of redemption and salvation, which he hath prepared for them, they might dwell again in his presence; and partake of the manifold blessings which only can be received through the Lord, and no one else.

The birth of Zarathustra of the Spitamas (in 618 B.C.) marks the end of the second 3000 years of mixed existence; and the beginning of a worldly state. The Third Separation of the Third Millennium will take place in 2382 A.D., and the renovation of the world will then commence. Amen. Ashem Vohu.

Now, the Wise Lord, or Ahura Mazda, is characterized by wisdom, undeceived and undeceiving, bounteous and perfect. He is the mother and father of creation, that made the paths of the sun, moon, and stars. He was, is, and will be, for he is eternal. It is said that the Lord wears a star-decked robe; and his fairest forms are the sun on high and the light on earth, and the swift-horsed sun is his eye. His throne is in the highest or celestial heaven. There he holds court, and ministering angels carry out his commands. The Wise Lord is above all perfect goodness; he has no association with the evil. God is the source of all, good, light, life, beauty, joy, peace, health, and salvation. He is the power behind every throne, and the inspiration of all that is true, whose earthly symbol is the righteous man.

Besides the Eternal Father, and the Wise Lord, there were seven Immortals, the Amesha Spentas, sons and daughters of God. These seven beings or aspects of God, Spenta Mainyu, he had created by an act of will, namely: Vohumano (Vohu Manah), Asha (Ashavahist), Kshathra Vairya (Shatvairo), Armaiti (Spendarmad), Haurvatat (Horvadad), Ameretat (Amerodad), and Sraosha (Srosh). In English they are translated: Bounteous Spirit (Holy Spirit, increase of the Lord's power), the Good Mind (Spirit of Goodness, Faith and Hope, Piety, Purity, Righteousness), the Desired Kingdom, Devotion, Integrity, Immortality, and Obedience to the Holy Word. These were the Seven or Amesha-Spentas, also called the Seers; and they belonged to the celestial archangels or Yazatas, that

are invisible, of whom the head is the Wise Lord; and to the terrestrial archangels or Yazatas, that are seen, of whom the head is Zarathustra. It is said that there are 100,000 Yazatas. (Later, there were 144,000 such ones sealed unto Christ.)

The essential characteristic of God is the Bounteous or Holy Spirit; this alone belongs to God, but the other aspects are facets of God in which man can share. They are the means by which God approaches man, and man approaches God; thus, whosoever gives heed to the Wise Lord and obeys him, will attain Integrity and Immortality through the deeds of Good Mind. For it is through the Good Mind that men pursue the paths of Righteousness (or Truth), gain Integrity and Immortality, and thereby attain the Kingdom. Thus man can share in the nature of God, and fulfill his religious duty to become united with his Creator and Maker.

It is said that the origin of these seven aspects of God is based on the characteristics of ancient Gods. All seven sit on golden thrones beside the Wise Lord in their abode the House of Song, the haven to which the righteous pass at death. Each of the Immortals protects a part of the Lord's creation: Vohumano protects animals, Asha the fire, Kshathra the metal, Armaiti the earth, Ameretat the plants, Haurvatat the water and Sraosha is the heavenly guard of the world. Man stands under the protection of the Wise Lord himself.

Now Vohumano, the firstborn of the Lord, sits at his right hand, and acts as counsellor. Although he protects useful animals in the world, he visits mankind also, as he visited Zarathustra of the Spitamas. And it is Vohumano who keeps daily records of men's thoughts, words, and deeds. At death the righteous soul is greeted by Vohumano, and led by him to the highest heaven. For Good Mind is the personification of God's wisdom, working in man, it leads him to God; it is through the Good Mind that the knowledge of the Good Religion is attained. The demons to whom Vohumano is opposed are: Aeshma or Ashmodai, the demon of wrath and fury, Azi or Zohak (Wrong-Mindedness); and above all Akah-mano (or Akah Mana), meaning Vile Thoughts or Discord.

Asha is the most marvellous of the Immortals, it represents truth, hope, faith, piety, purity, and righteousness (it also means the cosmic righteous order pervading all things pure). It is the opposite of untruth, deceit, or vileness. Those who do not know Asha forfeit heaven, for they are outside the whole order of God. Asha preserves order on earth for he smites disease, death, fiends, sorcerers, vile creatures, and all that are outside the whole order of God. Asha preserves order in hell, by seeing to it that demons do not punish the wicked more than they deserve. His chief opponent is Indira, who represents the spirit of apostasy; for apostasy is that which draws men away from the law and order of God.

The Kshathra Vairya, the Desired Kingdom, is the most abstract of the Immortals. He is the personification of God's might, majesty, dominion, and power. In the celestial world, it represents the kingdom of heaven; and on earth that kingdom which establishes God's will on earth, by helping the poor and the needy, and by overcoming all evil. Because of his protection of metals, he is associated with the stream of molten

metal that will test all men at the end of the world. It is through Kshathra Vairya (Kshatra Vairyo, or Shatvairo) that the Lord allots final rewards and punishments. His chief opponent is Saura, the arch-demon of Misgovernment, Anarchy, and Drunkenness.

The Immortal Armaiti is a daughter of the Wise Lord, and sits at his left hand, as she presides over the earth, to give pasture to the cattle. But her true character is in her name, which means Fit-mindedness, or Devotion. She is the personification of faithful obedience, religious harmony, and worship. Armaiti is distressed when robbers, evil men, and disrespectful wives walk free in their error's gloomy ways. But she rejoices when the righteous cultivate the land and rear cattle, or when a righteous son is born. Her chief opponents are Taromaiti (Presumption), and Pairimaiti (Crooked-mindedness).

The other two female Immortals are Haurvatat (Horvadad, or Khurdad) and Ameretat (Amerodad or Amardad); Haurvatat, meaning Wholeness or Fulness of Integrity, is the personification of human Salvation. Ameretat, or deathlessness, is the other aspect of salvation, meaning Immortality. They are associated with water and vegetation, their gifts are herds of cattle, and they represent the ideals of vigor, the sources of life and growth. Their chief opponents are Thirst and Hunger.

Now Sraosha, Obedience and Discipline, who first taught the law, as a heavenly guard of the world, wakes at the third hour of night; he wakes the rooster that drives away the demon of sleep from mankind. He is one of the most important of the Gods, for he is embodied in the prayers and hymns of the faithful; and as god, conveys their messages to heaven. He is also referred to as the "holy ritual chief." Sraosha is the best smiter of Lie; with his battle axe he smashes the skulls of demons and hews down the works of Angra Mainyu. But his chief opponent is Aeshma or Ashmodai, the demon of wrath and fury. For Obedience is the embodiment of the Holy Word; it is the victorious force in the constant battle against the destructive forces of darkness and evil. It is said that Sraosha was the first to chant the hymns, to spread the sacred ritual twigs, the barsom or baresma, and to offer prayer to the Wise Lord. Moreover, Sraosha dwells on the highest peak of mount Haraiti, in his house with a thousand pillars; and protects the world at night when the demons are on the prowl. His house is self-lit within, and lit by the stars without. He is drawn from there in his chariot by four fine white horses with swift golden feet.

Therefore, performance of rituals requires obedience to the Holy Word, and obedience to the embodiment of the Holy Word. Rituals and obedience are forces which preserve the soul, and ultimately determine its fate. And it is obedience to the Divine Word (Mathra), that enables the individual to reach the Wise Lord. It is for this reason Sraosha was made one of the Immortals who, with Mithra (Friend or Savior), and Rashnu, presides over the judgement of the soul upon death, when the dead are put on a scale and the soul is weighed upon a balance.

Now, besides the seven Immortals or Amesha Spentas, namely: Vohumano (Good Mind), Ashavahisto (of Faith, Hope, Piety, Purity, and

Righteousness), Kshathra Vairya or Shatvairo (of desired characteristics of rulership, and things of the Kingdom), Armaiti or Spendarmad (of Devotion and Fit-mindedness), Hорvadad or Haurvatat (of Fulness of Integrity), and Amerodad or Ameretat (of Immortality and Salvation), and Sraosha or Srosh (of Obedience to the Holy Word); there are Yazatas or Archangels, the Worshipful Ones. In the heavenly council the Yazatas rank third in importance after the Wise Lord. There are heavenly or invisible Yazatas, of whom the Wise Lord is the head; and there are earthly ones, of whom the head is the prophet, or Zarathustra, the anointed one of the Lord. And the most important of the Worshipful Ones are: Mithra (Jeshua or Jesus in Hebrew); Varuna, Rapithwin, Verethraghna, Tishtriya, Anahita, and Vayu; and of the cult or telestial gods, Atar and Haoma. The illustration below may further illuminate this noble truth concerning the Fatherhood of God, and the original Creation:

ETERNAL FATHER
(Zurvan, Amitabha, the Lord God, Ancient of the Ancients, Eternal Time)

THE WISE LORD
(Ahura Mazda, Allah Táála, Adhonai Yehweh, the Holy One, the Lord of the Righteous; the God of Truths, Lights, and Perfections.)

SEVEN AMESHA-SPENTAS
(The Immortals, the Sons and Daughters of the Wise Lord; they have the power to See.)

1. **Vohumano** (Vohu Manah; Good Mind)
2. **Asha** or **Ashavahisto** (Faith, Hope, Piety, Purity, and Righteousness)
3. **Kshatra Vairyo** (Shatvairo; Dominion, Desired Kingdom)
4. **Armaiti** or **Spendarmad** (Devotion and Fit-mindedness, Piety)
5. **Horvadad** (Haurvatat, Khurdad; Fullness of Integrity and Well-being)
6. **Amerodad** (Ameretat or Amardad; Immortality and Salvation)
7. **Sraosha** (Srosh; Obedience to the Holy Word)

Ahriman
(Prince of Darkness, ruler of the Netherworld; Aharman, Lucifer, Angra Mainyu, Iblis, Shaitan, the Wicked One; the Demon of the Demons. His seven Daevas, or evil spirits, hover in the air, always tempting men to crime and sin; forever engaged in war upon the Son, the Wise Lord, and every form of righteousness. The kingdom of Ahriman is a shadow of the righteous kingdom of the Wise Lord; distorted by the ripples and waves of the cosmic ocean; and continues in its secret combinations and numbers, greed, envy, lusts, covetousness, hunger, thirst, anger, mortality, and disease, forever and ever.)

WORSHIPFUL or VENERABLE ONES
(Yazatas or Archangels)
Seven most important ones:
Mithra
Varuna
Rapithwin
Verethraghna
Tishtriya
Anahita or **Aneeta**
Vayu

TELESTIAL or CULT GODS
Out of the many, the two most important ones:
Atar (Fire)
Haoma or **Soma** (Sacred Plant)

Now, although the power and authority of the yazatas is ranked third in the heavenly council of the Wise Lord, their powers pervade the earth, the terrestrial world, and also to the telestial realm. An insight into the nature of these seven yazatas, namely Mithra (Mithras or Mitra), Varuna, Rapithwin, Verethraghna, Tishtriya, Anahita or Aneeta, and Vayu; and also the Immortals and the Son, and Father, can be gained through these five hymns which were used in the rituals and sacrifices that were offered during Tammuz 25-29 (July 7-11) 1991 A.D., to commemorate annually the five days of Atonement; by fasting, praising the Lord, and renewing the covenant by kindling the five candles, which symbolize the communion with the Father, the Son, the Immortals, (Amesha Spentas), the Worshipful Ones (yazatas), and the two cult gods of fire and haoma.

Now these are the words which were uttered during the rituals:

Hymn to the Sun, Atar, and Haoma

We sacrifice unto the undying, shining, swift-horsed Sun; for the increase of the world of holiness; for the increase of the undying, shining, swift-horsed sun.

We offer up a sacrifice unto the undying, shining, swift-horsed sun; to withstand darkness, to withstand the demon-gods born of darkness; to withstand the robbers and bandits; to withstand Yatus and Pairikas, the tempters and corrupters of soul; to withstand death that creeps in unseen.

We rejoice in offering to the Eternal Father, to Ahura Mazda, to the Amesha-Spentas, to the heavenly and earthly Yazatas, and to Atar and Haoma this humble sacrifice.

Yea, this day, on the seventh of July, we offer our sacrifice unto Atar and Haoma. Worthy of sacrifice indeed art thou, O Fire! son of Ahura Mazda. May thou O Atar, the good and bold warrior, the symbol of Ahura Mazda, accept this sacrifice and our offering; as we light this fire without the fire altar, and without covering our mouth; for the breath

of this priest shall not defile the sacred flame, but shall sanctify it with our righteousness and sacrifice.

May thou, O Atar, do the battle, not with the demons of drought, but with spiritual demons of darkness.

And on this selfsame day, we offer our sacrifice unto Haoma, also the great fighter and warrior, that killed the horned dragon.

Yea, we offer unto the celestial Haoma, son of Ahura Mazda, the Divine Priest. Yet, O thou divine priest, the faithful do kill thee, in that they press thee, and squeeze thy juice. And from thy death, O divine priest, comes the life and strength of the faithful.

We dedicate this day unto thee O celestial Haoma; and shall remember thee each year on the selfsame day, the seventh of July; not through pressing thee or killing thee, but magnifying thee, thy power and glory; through prayer and sacrifice.

We therefore kindle this sacred flame to magnify Haoma and Atar; and we do it all in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost. Amen. Ashem Vohu!

Hymn to the Worshipful Ones (Yazatas)

This day, the eighth of July, we dedicate to Mithra, Varuna, Rapithwin, Verethraghna, Tishtriya, Anahita, and Vayu; the Worshipful Ones, the Yazatas (or Archangels).

O Mithra, the god of Contract or Covenant, of Friendship, we honor thee this day. For thou preserveth Order and Truth, and attacketh and defeateth the demons of Lie; for thou judgeth when the contract concerning the different periods of world history are completed; for in thy concern for Truth, thou judgeth the soul at death; and brandisheth thy mace over hell three times each day so that the demons do not inflict greater punishment on sinners than they deserve.

O Mithra, the ruler of the day, with a thousand eyes, and ten thousand ears, we remember thee this day. O thou great warrior and judge who wast born from the Rock as a youth; whose birth was attended by the torch-bearers, the Cautes and Cautapates and by the shepherds with their flocks. Are not the banquets of the Magi thy communion meal? Are not the priests initiated in the Dar-i-Mithr, the portico of Mithra? Was not the primeval Mithra likened to the Savior? Did not the ancient prophecies speak of a star that would lead the Magi, the Wise Men of the fireworshippers, to the birthplace of the Savior? Before thy ascension to heaven, did thou not share a communion meal with Sol, reclining behind a table, with four loaves of bread, each bearing a sign of the cross? Wast thou not shown as a young boy with a halo around his head? Why then art thou not called Jesus the Christ?

To thee O Varuna, a foremost king, and a mighty emperor, who sits in a great palace in heaven; whose spies sit around him, and fly all over the world, to bring back reports on the conduct of mortals.

O Guardian of the Rta, the cosmic order, of the highest ethics; the pure and holy, the despiser of sin, to thee, O Varuna, we dedicate this day. Can two men, even in the most secret of places, above, below, or all across, make secret plans, and thou know it not? O thou punisher of sin; the despiser of lie, and evil deeds prompted by anger, drink, or gambling. Doth thou not visit the sins of the individual; and like Yehweh of Old, visit the sins of his ancestors upon him, and see to it that there is no escape for the sinner? Doth thou not catch and bind evil-doers in their own snares, so that they become diseased with dropsy, and descend to the House of Clay, the subterranean Sheol?

O thou Varuna of True Speech, the companion of Mithra, together do ye not mount the shining chariot, and dwell in a golden mansion with a thousand pillars and a thousand doors? Yea, this day we remember thee, O Varuna, and thy companion and our friend Mithra.

O Rapithwin, the lord of the Noon-day Heat, and of the summer months, we remember thee this day. Was it not at the time of day belonging to Rapithwin that the Wise Lord, Ahura Mazda, performed the sacrifice which brought forth creation? And will it not be at the end of time, that at the time of Rapithwin the resurrection of the dead will be completed, O thou lord of the primeval time and of the renovation? Art thou not, O Rapithwin, active year by year, that each time the demon of winter invades the world, thou retreateth beneath the earth and keepeth the subterranean waters warm, so that plants and trees do not die? Doth not thou return to earth each year in springtime, to remind mankind of the final triumph of good over evil; when evil will be finally defeated, and God's rule on earth will be made manifest?

Is not the feast of Rapithwin part of the festival of Nau-roz (Nauruz), both the new day of the actual year, and the New Day of the future time? Is not thy coming to earth, O Rapithwin, a time of joy and hope, a symbol of the final triumph of all that ariseth out of the Good Creation?

O thou Verethraghna of ten forms, the powerful and irresistible force of victory; we dedicate this day to thee. Did thou not possess ten forms, O Verethraghna, even ten incarnations? And each form expressing the dynamic force of God? The first incarnation being of a strong wind; the second of the shape of a bull with yellow ears and golden horns; the third, of a white horse with golden trappings; the fourth, of a burden-bearing camel, sharp-toothed, stamping forward; the fifth, of a wild boar, sharp-toothed that kills at one stroke, wrathful and strong; the sixth, of a youth of the age of fifteen; the seventh, of a swift bird, of a raven; the eighth, of a wild ram; the ninth, of a fighting buck; and the tenth form of a man holding a sword with a golden blade?

O thou Verethraghna, strongest in strength, most victorious in victory, and most glorious in glory; that accompanieth Mithra in his form as a boar, and also flies in front of him; and cuts to pieces everything at once, mingling together on the ground the bones, the hair, the brains, and the blood of men of false contract or covenant; O thou enforcer of

the law! Yea, this day we remember thee with all the other Yazatas, the Worshipful Ones!

O Tishtriya of three forms, we remember thee this day; for thou art a beneficent force involved in a cosmic battle against the life-destroying demon of drought, Apaosha. O thou the bright and glorious star, the seed of the waters, the source of rain and growth (fertility). Is not the fourth month of the year, Tammuz, (between June and July) dedicated to thee, O Tishtriya? And in the first ten days of the month do thou not take on the form of a fifteen year old man; the second ten days, the form of a bull; and in the third ten days the form of a horse? Was it not thou, O Tishtriya, in these forms, who produced the water at the beginning of creation; and each drop of rain which thou didst produce became as big as a bowl, so that the land was covered with water to the height of man; and caused the noxious creatures to retreat into the holes of the earth; and then the wind spirit swept the waters to the ends of the earth, thus forming the cosmic ocean?

Did thou not, O Tishtriya, go down to the cosmic ocean in the shape of a beautiful white horse with golden ears and golden trappings; and meet the demon Apaosha in the shape of a black horse, terrifying in his appearance with his black ears and tail; and hoof against hoof fight with him three days and nights, and it was Apaosha who proved the stronger? Then did thou not cry unto the Wise Lord, Ahura Mazda, in woe and distress, saying: I am weak because men have not been offering me proper prayers and sacrifices? Then the Creator himself offered a sacrifice unto thee, O Tishtriya, and thou wert infused with the strength of ten horses, ten camels, ten bulls, ten mountains, and ten rivers. Then again when thou had met Apaosha hoof against hoof, fortified by the power of the Lord's sacrifice, thou didst prove triumphant against the fiend; and the rain waters were able to flow down again to the fields and pastures, unrestrained; and the rain clouds rising from the cosmic ocean were propelled by the wind, and the life-giving rain poured down on the seven regions of the earth.

Yea, O Tishtriya, this day we do remember thee in our prayers and humble sacrifice.

O thou, Ardvi Sura Anahita, the goddess of undefiled waters, and the source of all waters upon earth; the source of all fertility and purification of the seed of all men, the sanctifier of the womb and breasts of all females; we remember thee this day.

Art thou not, O Anahita, from thy heavenly home, the source of the cosmic ocean, O thou strong, bright and beautiful, of pure and noble birth; wearer of a golden crown with eight rays and a hundred stars, a golden mantle, and a golden necklace. Did not the ancient kings of Persia and other nations erect statues of thee in the cities of Babylon, Damascus, Ecbatana, Sardis, and Shushan (Susa); and did they not worship thee in Armenia as the mother of all wisdom and as a daughter of the Wise Lord, Ahura Mazda? And did they not build temples in Anatolia, where the

daughters of the nobles served thee in thy shrine before their marriage; and the priestesses serve thee, taking a vow of chastity?

Yea, this day we remember thee, O Anahita the goddess of undefiled waters, with all other Worshipful Ones, and dedicate this day unto thee!

O thou Vayu, the Wind, we remember thee this day; thou bringer of life in the rain cloud, and of death in the storm; thou rider of a swift-running chariot drawn by a hundred or even a thousand horses; producer of lightning, who makes the dawn appear. O thou ruler of the Void, the neutral one, of both good and evil natures, whose paths no one can escape. O thou mover through both worlds, the world of the Good Spirit and of the Evil Spirit.

O thou Vayu, who goeth forward, who goeth backward, who hurls away and hurls down; the most valiant, the strongest, the firmest and stoutest of the warriors; who protects the good creation of the Wise Lord, Ahura Mazda; who wears the raiment of warfare, and carries a sharp spear, and weapons made of gold, and ventures forth to pursue his enemies, we remember thee this day. Did not the Creator offer up a sacrifice on a golden throne under golden beams covered by a golden canopy, asking that thou mightest smite the evil creation, that the good creation might be preserved?

Yea, this day we do offer a humble sacrifice unto thee, O Vayu, that thou mayest continue to protect all the good creations of the Lord. Amen. Ashem Vohu!

Hymn to the Immortal Ones (Amesha-Spentas)

On this third day, July 9th, we offer our humble offerings and sacrifice unto the Immortal Ones, the Amesha-Spentas. To these seven sons and daughters of the Wise Lord, Ahura Mazda, namely: Vohumano, Asha-vahisto, Kshathra Vairya (Kshatra Vairyo), Armaiti, Horvadad, Amerodad, and Sraosha, we dedicate this day by the power of the Holy Spirit and the Knowledge of God.

To thee, O Vohumano, the firstborn of God, who sits at the right hand of the Wise Lord, and serves him as his counsellor, we remember thee this day. O thou protector of useful animals in the world, and the keeper of the daily record of men's thoughts, words, and deeds, we remember thee this day. For is it not thou who greeteth the righteous soul at death and leads him to the highest heaven? Art thou not the personification of God's wisdom, working in men to God? Is it not through the Good Mind that the knowledge of the Good Religion is attained, and in no other way? Art thou not opposed to the demons Aeshma (Ashmodai), Zohak (Azi-Dahak), and Akah-mano; the demons of wrath, wrong-mindedness, and vile thoughts or discord? Yea, we do remember thee this day, O Vohumano, and dedicate this day unto thee.

Thee, O Ashavahisto, the embodiment of faith, hope, righteousness, truth, piety, and purity, we remember thee this day. Those who do not know thee, O Asha, do they not forfeit heaven, for they are outside the whole order of God? Do not the righteous pray that this aspect of the Wise Lord, Ahura Mazda, be seen by them, that they might follow thee, and dwell in the joyous paradise? Doth not thou preserve the divine law and moral order in the world, and smite disease, death, fiends, vile creatures, and all who rebel against the law and will of God? Doth not thou, O Asha, preserve order in hell also, by seeing that the demons do not punish the wicked more than they deserve? Art thou not opposed to Indra, who represents the Spirit of Apostasy, for apostasy is that which draws men away from the law and order of God?

Thee, O Kshathra Vairya, the Desired Kingdom, the personification of God's might, majesty, dominion and power, we remember this day. Art thou not, O Shatvairo, the representation of the kingdom of heaven in the celestial world, and the righteous kingdom on earth that helps the poor, the needy, the afflicted? Art thou not the protector of metals? Art thou not associated with the molten metal that will test all men at the end of the world? Art thou not the one through whom the Lord allots final rewards and punishments? Art thou not opposed to Saura, the arch-demon of Misgovernment, Anarchy, and Drunkenness, O Shatvairo?

We remember thee this day, O Armaiti, daughter of the Wise Lord, who sits on his left hand. Art thou not the Immortal that presideth over the earth, and giveth pasture to the cattle? Is not thy true character displayed in thy name, O Devotion, the Fit-minded one? Art thou not the personification of faithful obedience, religious harmony and worship? Did thou not visit Zarathustra of the Spitamas, O Spendarmad? Art thou not distressed when robbers, wicked men, and unfaithful wives walk free; and when foolish women are taken captive by the intrigues and deceptions of the demon-gods? And rejoiceth thou not, O spirit of faithful Devotion, when the righteous cultivate the land and raise cattle, or when a righteous child is born? Are not Taromaiti (Presumption) and Pairimaiti (Crooked-mindedness) thine opponents? Yea, this day we remember thee, O Armaiti, daughter of the Wise Lord.

We also remember this day two other Immortal daughters of the Wise Lord, Ahura Mazda, namely: Horvadad and Amerodad. Horvadad the personification of the fulness of Integrity and Salvation; and Amerodad the personification of Immortality, the aspect of salvation. O Horvadad and Amerodad, are ye not associated with water and vegetation? Do ye not represent the ideals of vigor, the sources of life and growth; and bestow upon the faithful the gifts of wealth and herds of cattle? Are not your opponents Hunger and Thirst? Yea, we do remember you this day, Horvadad and Amerodad.

And thee, O Sraosha, who represents the divine aspect of Obedience and Discipline, we remember this day; who as a heavenly guard of the world wakes at the third hour of night, and wakes the rooster that drives away the demon of sleep from mankind; the one who is embodied in the prayers and hymns of the faithful. Art thou not the best smiter of Lie, and the holy ritual chief, O Srosh (Sraosha); and with thy battle axe doth not thou crush the skulls of the demons, and hew down the works of Angra Mainyu? Wert thou not the first to chant the hymns, to spread the sacred ritual twigs, and offer prayers to the Wise Lord, Ahura Mazda?

Doth not thou dwell on the highest peak, mount Haraiti, in thy house with a thousand pillars, and protect the world at night when demons are on the prowl? Art thou not the embodiment of the Holy Word? And art thou not one of the judges with Mithra and Rashnu, that presideth over the judgement of the soul upon death, O Sraosha?

Yea, this day we dedicate to thee and all the Immortals, the Amesha-Spentas, the See of the Lord; who rank second only to the Wise Lord in the hierarchy of the Kingdom of the Eternal Father. Amen. Ashem Vohu!

Hymn to the Wise Lord

In ancient Arabic and Hebrew, Elohim or Allahim was the collective Holy Spirit or Ruh-el-Qudus of the wisest and oldest of Gods in heaven; and also the manifestation of their Holy Spirit in various forms, times, and places; this is the Lord God, or the Eternal Father in Heaven. And Allah or Eloh was and is the holiest among all other Gods in the eternal kingdom or the Holy Order. Now this One God, the true and living God of the righteous is known in the English language as Jesus Christ, or Jehovah.

But he is known from ancient times to various nations and peoples as: Ahura Mazda, Allah Táála, Adhonai Yehweh, the Holy One, the Most High God, and by other names. He is the eternal and everlasting God, the Lord of Wisdom and truths, lights and perfections; whose mercy and compassion extend to all those that call upon his name in meekness, in humility, in long-suffering, and in patience; for he is the Lord of the afflicted and the persecuted, who abhors iniquities, sins, transgressions, and ways of error; for he is the preserver and nurturer of the human Soul, and not the destroyer.

Now this One God, even the Son of God, for he was and is the Only Begotten of the Father, is the imbibement of all the sacred and hidden knowledge of the eternal mysteries of the eternal kingdom of God. He is the possessor of all the truths and intelligences of the power realm; which are hid from all mankind of the world. The Son of God, or the Son of the Father in Heaven, the Savior and Messiah of the universe, was and is foreordained; and is taken from among the children of men, placed in the womb of the Holy Priesthood after the Order of the Son of God, which before the time of Adam was known as the Holy Order of Zarathustra. But because the record-keeping began in the time of Seth,

circa 3761 B.C.; and the book of generations and book of remembrance began to be kept from that time onward, the name of the Order of Zarathustra was not used in the Shemitic record-keeping, but the Order of the Son of God was used after the time of Adam; which later came to be known as the Order of Melchizedek after 2370 B.C.

In 3618 B.C. the Priesthood of God was three thousand years old; and at this time the first three thousand years of purely Spiritual existence ended; and the temporal or worldly was mixed with the eternal or Spiritual. Also this First Separation of the Third Millennium marks the organization and framing of the Holy Order of the Priesthood of God; and the establishment of the office of the Prophet, or the Guardian Spirit, of the Order. And as the Lord Messiah himself was and is the head of all the heavenly or unseen archangels; the Prophet or the Guardian Spirit was and is appointed the head of all the earthly or visible archangels.

Now no man can enter the kingdom of Christ, the Wise Lord, the Holy One, except by the grace and mercy of the Son of God, the Redeemer and Savior of all mankind. This Most High God sitteth upon the eternal throne of the Kingdom of God which was prepared for him by his Father, from the endless light, in 6618 B.C. And he was set there to redeem and save those who were fallen and dead in the Spirit; those who kept not their first estate, and were therefore cast out from the presence of the Father in heaven; that if they repent and forsake their evil and wicked ways, and become obedient to his plan of redemption and salvation, which he hath prepared for them, they might dwell again in his presence; and partake of the manifold blessings which only can be received through the Wise Lord, and no one else.

Now thus saith the Lord God the Father to his humble servant: Who needs the Lord of hosts? Can't a general of the army do; can't a captain of the guards do? Who needs the Lord of hosts, the God of the Jews and the nation of Israel, in the millennial day? Therefore, know this, my son, that the Lord of hosts is likened to Varuna, Mithra, and Yima (the Good Shepherd) of old, without whom the wheels of the material world would not turn, and only death, misery, and woe would prevail. Yea, only those who are at war with themselves, their spouses and families, with people, places and things; they that are in eternal bondage and misery which ariseth out of their rebellion against God's law, and their adherence to false beliefs; such are they, my son, that need the Lord of hosts, who doth redeem them, save them, and heal them. Know this also, my son, that he is the God of passions, even a jealous good shepherd, who himself is in bondage of the illusions of the flesh and the world; who hath not achieved the fulness of peace, joy, salvation, or enlightenment; for his nature is of the bliss of the world, and not the essence of the Spirit; his Soul is vexed, for he is burdened with the errors of the flesh and false beliefs of the world. Yet he is the builder of the kingdom, its defender and king.

Yea, the stiffnecked, the rebellious, the double-minded, such are they, my son, that need the Lord of hosts. They are the creatures whose roots are embedded in primeval ignorance and false beliefs of the Egyp-

tians, Babylonians, and Indians. They prefer the yoke of the world, to the yoke of the Holy Word. They are driven by jealousy, envy, lust, covetousness, greed, anger, desire, and manifold false beliefs. The intents of their hearts are evil continually, and all their thoughts are carnal, base, and deathly. And for they are given into their feelings and sensations, rather than to the principles of the doctrines of the Holy Word, they are dead in the Spirit, only physical body, and emotions they possess, in the absence of Soul or their True Self (the Fravashi). Therefore all knowledge of the Lord their God is withheld from them. Yea, the Lord of hosts is their Messiah, through whom and no one else can mankind be redeemed and saved from its fallen existence. And without the Lord of hosts they can in no wise enter the kingdom of God; nor the kingdom of heaven, in which kingdom the fulness of salvation, enlightenment, love, compassion, joy, peace, and all that ariseth out of the Good Principle, are found.

Know this also, my son, saith the Eternal Father, that in the millennial day the Lord of hosts shall no longer be called by this name, but the Lord Messiah Jesus Christ shall be his name, forever. And as the Word became flesh in the time of Zarathustra, and others before him and after him, so shall the flesh become the Word in the Millennial day. Therefore a Lord of compassion shall emerge out of the Lord of passion. And while the prophets or guardian spirits shall be the Lords of hosts of the earthly armies, the Lord Messiah shall be the Lord of the heavenly hosts of archangels, as in the days of old. For, saith the Lord God, he will not be of the warriors or the rebellious lot; but of the womb of the holy and eternal priesthood of God shall he be; and from the seat of the Essence of the Holy Word shall he descend to the earth, in holiness and piety. Moreover, the Lord Messiah shall once again establish the foundation of a new Zion, the Good Land, and gather the righteous of the world in one place. Peace, safety, salvation, enlightenment, and healing shall be in his hands; Righteousness and the Holy Word shall be his weapons of war, even the most potent weapons from the foundation of the world.

Yea, we dedicate this day, the tenth of July, unto thee, O Wise Lord, Ahura Mazda; who is the personification of all wisdom, undeceived and undeceiving; the Lord of whom the questions are asked, the Holy One, the Unconquerable One, the All-seeing One, the Healing One, the Maker of the Material World, and the head of the Immortals, the Amesha-Spentas.

We sing our praises unto thee, O Holy One, of bounteous and perfect goodness, the mother and father of creation, the maker of the paths to the shining, undying, swift-horsed sun; and to the moon and stars; the ruler of the celestial, terrestrial, and telestial worlds. Thou, O Wise Lord, are above all perfect goodness; thou art the source of all that is good: light, life, beauty, joy, health; thou art the power behind every throne; the inspiration of all that is true, and whose earthly symbol is the righteous man.

Yea, O most marvellous God of the highest celestial heaven, we worship thee and sing thy praises in the English language, and call thee our Lord and Savior, the Lord Messiah for now and forever and ever. And on this auspicious day we declare the following confession of our faith:

We confess this day to be the worshippers of the Wise Lord, Ahura Mazda, our Lord Messiah and Savior; to be devoted to the lore of the Lord; to abhor and despise the Daevas, the demon gods, and to praise the bountiful Immortals the Amesha-Spentas; and to remember each year the Venerable Ones the Yazatas.

We confess to choose the life of piety, of virtue and goodness, and deprecate all robbery and violence against the faithful of the Lord. We abjure the shelter and headship of the Daevas, evil as they are; utterly bereft of good, void of virtue, deceitful and wicked; we abjure all beings who are possessed by the Demon-of-the-Lie, the most loathsome of existing beings, the sorcerers, and all that hold their devices; yea, their thoughts do we abjure, their words and actions, and their seed that propagate their sins we abjure.

Behold, this day we confess to be the worshippers of the Wise Lord, Ahura Mazda; and therefore we proclaim aloud good thoughts, good words, good deeds, good religion, and good life; which the Lord our God hath revealed unto us.

And we readily confess the faith of Mazda, the faith which has no faltering utterance; the faith that wields the felling halbert; the faith of kindred marriage, the holy creed, which is most imposing, supreme, and most marvellous of all the existing religions. Yea, to Ahura Mazda do we ascribe all good; and such shall be the worship of the Mazdayasnians, the faithful of the Lord. Amen. Ashem Vohu!

Hymn to the Eternal Father

On this last day of the fourth month of Tammuz (11th of July 1991 A.D.), we rejoice in offering our humble sacrifice unto the undying, shining, swift-horsed sun; whose light to the earth was somewhat darkened today by the interference of the moon; and in some places the earth was darkened for seven minutes. Yea, today we rejoice in dedicating this day unto our God the Eternal Father, the Father of our Wise Lord Ahura Mazda; to withstand darkness, to withstand robbers and bandits, to withstand death that creeps in unseen.

Yea, the Eternal Father, of Endless Time and Age, the Absolute, existed alone, before the creation of the first Savior or Lord Messiah; in pure worship, contemplation, and devotion. But wanting a son he offered sacrifices in righteousness for a thousand years to know the way of achieving this end. He did not offer sacrifices unto any God, for he was the highest; but because the offering of sacrifice has merit and power in and of itself.

After a thousand years of focus of all the archangels of the Kingdom on finding a way of producing a divine Son failed, they all gave up. At the selfsame moment twins were conceived within himself, for Zurvan the Eternal Father was the undifferentiated one. And of the twins, Ahura Mazda the Lord Messiah was the fulfillment of his wishes, and Ahriman the personification of his doubt. Then the Eternal Father vowed to bestow

the gift of kingship upon whosoever son emerged from the womb of the Holy Priesthood first.

Now, Ahura Mazda, possessed with all divine attributes, was aware of this; and he informed his brother. Whereupon Ahriman ripped open the Womb, and presented himself to the Father Zurvan (or Amitabha) saying: I am your son, Ahura Mazda, the Wise Lord! And the Father replied: My son is light and fragrant, but thou art dark and stinking. Then Ahriman wept bitterly, for his thoughts, words and works were wicked and evil. Moreover, Ahriman had no faith or hope in the power of God; who was and is capable of removing all afflictions, even unto the resurrection of the dead.

And when Ahura Mazda, the Wise Lord, appeared, the Heavenly Father recognized him immediately, as the fulfillment of his wishes; and offered him the sacred twigs, the symbol of the Priesthood of the Order of Zarathustra. Then he gave Ahriman the rule of the world for nine thousand years. And by the power and wisdom of Ahura Mazda he created the heavens and earth; and although the Wise Lord knew the works of his brother Ahriman, his brother had no knowledge or inclination to know the hidden or Spiritual matters of the Kingdom. The power of the two, therefore, was and is limited and separate: Ahura Mazda dwelling on high in the endless lights, and Ahriman in the depths of darkness below; and between the two was and is the great void of the Druj or the Hypocrites, the Double-minded.

Now, Ahriman, ever ignorant and wicked, was not aware of the Wise Lord's existence. But as soon as he saw the Wise Lord and the light, his destructive nature (which included jealousy, envy, lethargy, and wrong-mindedness) prompted him to attack and destroy. Thereupon the Wise Lord offered him peace if he would only praise the Good Creation. But Ahriman, judging others by himself, rejected the offer, thinking that an offer of peace would make him weak, and sought to destroy the Lord and all his creation, not knowing that the eyes and ears of the Lord and the Order are upon him forever and ever.

But the Wise Lord knew that if the battle were to continue forever, as the Wicked One had intended, he would work quietly his secret combinations to see the end of all that is good and of God; and would attack when least expected. Therefore the Lord suggested a fixed period of battle. And Ahriman being deluded and slow-witted consented, and was thereby subdued and defeated.

It was for this reason that the Wise Lord, with the help of the Father, began to create Spiritual sons and daughters. First he created the Immortals, the Amesha-Spentas, then the Worshipful Ones the Yazatas; then he began the creation of the material world. Hosanna to the Eternal Father and his Son!

Yea, on this most auspicious day, we praise thee, O God the Eternal Father, in the name of thy Son, and in the name of the Holy Ghost. Amen. Ashem Vohu!

Now, under Darius (Daryavaoosh) son of Vishtaspa, the Persian empire at its zenith included twenty provinces or satrapies; including Egypt, Palestine, Syria, Phoenicia, Phrygia, Lydia, Cappadocia, Ionia, Cilicia, Armenia, Assyria, Babylonia, Media, Iran, the Caucasus, today's Afghanistan and Baluchistan. Also India west of the Indus, Sogdiana, Bactria; and all the regions of the Massagetae and other central Asiatic tribes. For the first time in the history of the world, so extensive an area was brought under one government.

This Persian (Iranian) empire ruled over forty million people, and was to continue to rule for some two hundred years. The country at that time was not known as Persia, nor as Iran. But the small tract, immediately east of the Persian Gulf, was known to the ancient Persians as Pars; which later came to be known as Fars or Farsistan. Almost entirely composed of mountains and deserts, severe winters and hot and arid summers, it supported a population of some two million, through trade or conquest. It was this race of hardy mountaineers, who left their primitive land of Airyana Vaejah, the Aryan home, and crossed Afghanistan to become the rulers of northern India. They were known to be the handsomest people of the ancient world; a well-bred and refined race raised up by the Eternal Father, his Son, and all the celestial and the worldly archangels.

These Persians, or Aryans, did adopt the dress and ornaments of their brethren the Medians. They considered it indecent to reveal more than the face. Their clothing covered them from head to toe, from turban, fillet or cap, to sandals or leather shoes. Triple drawers, a white undergarment of linen, a double tunic with sleeves hiding the hands, and a girdle at the waist kept the population warm in winter, hot in summer.

The king wore embroidered trousers of a crimson hue, and saffron-buttoned shoes. The dress of the women differed from that of men only in a slit at the breast. The men wore long beards and hung their hair in curls, or covered it with wigs; and women used much cosmetics; creams were used to improve the complexion, and eyelids were adorned by various colors to increase the apparent size and brilliance of the eyes. A special class of men called the adorners, or beauty experts, served the aristocracy. Moreover, the Persians have always been known to be the inventors of scents, and cosmetic creams. The king of Persia seldom went to war, without a supply of costly unguents.

The speech of the court and nobility in the days of Darius was Old Persian, very similar to Sanskrit; which developed into Pahlavi, an Indian tongue from which has descended the Persian language of today, and the Urdu language of India (Ind). The Persians also took the three hundred Babylonian cuneiform characters, and refined them into thirty-six, which gradually became letters instead of syllables, and constituted a cuneiform alphabet. They used the cuneiform writings for public and commercial purposes, such as inscriptions and public announcements; and utilized the Aramaic for royal and sacred purposes.

The Persians were mostly of the nature of rajas, or passion; but the common man was content to be illiterate, and gave himself fully to the cultivation of the soil. For in that day agriculture was the basic and noblest occupation of mankind; pleasing, above all labors, to the Wise

Lord. Some of the land was tilled by peasant owners, who sometimes joined with several other families in agricultural cooperatives, to work extensive areas together. Part of the land was owned by feudal barons, and cultivated by tenants in turn for a share of the crop; and part of it was tilled by foreign slaves. Oxen pulled a plough of wood armed with a metal point. Highly developed irrigation projects were employed to draw water from the mountains to the fields. Barley and wheat were the staple crops and foods, but much meat and wine was consumed.

It is also recorded that Cyrus served wine to his army; and Persian councils never undertook serious discussions of policy when sober, as is the case even to this day. Their most important deliberations were carried on when drinking wine, for they believed that the decisions made in this state were more lasting and true, than made when they were sober. Moreover the intoxicating drink, haoma or soma, was offered as a pleasant sacrifice to the Gods; for it was imbued with the quality to subdue anger and excitement, and to engender righteousness and piety; the selfsame belief persists even to this day. But most importantly, it is recorded that the Wise Lord ministered cannibus (the herb) unto the royalty to heal their discomfort.

Persia was poorly developed in commerce and industry, for the nations of the Near East brought their products with their imperial tribute. Engineers under Darius built great roads, uniting the various capitals; one of these highways from Susa (Shushan) to Sardis was fifteen hundred miles long. The roads were accurately measured by parsangs (or 3.4 miles); and at every fourth parsang there were royal stations and excellent inns; and the whole road passed through an inhabited and safe country. At each station a fresh relay of horses stood ready to carry on the mail; so that, though an ordinary traveller required ninety days to reach Sardis from Susa, the royal mail moved over the same distance in a little less than a week.

The larger rivers were crossed by ferries, but the engineers could, if they chose, throw across the Euphrates, or across the Hellespont, substantial bridges over which hundreds of elephants could pass in safety. Other roads were built for use by the military and the government through the Afghanistan passes to India; and made Susa a half-way junction to the riches of the East. These roads served not only the purposes of the empire, but stimulated commerce, and the exchange of customs, ideas, and human and natural resources. Commerce for the most part was abandoned to the foreign nations of the empire, the Babylonians, Phoenicians, Jews and Arabs. The Persians despised trade, and looked upon the market place as a breeding ground of lies and deception. The wealthy took pride in supplying most of their wants from their own fields and shops, not contaminating their fingers with buying or selling. Payments, loans, and interests were at first in the form of goods, cattle and grain; later came coinage from Lydia. Darius issued gold and silver zariqs (or darics) stamped with his likeness, valued at a gold-to-silver ratio of 13.5 to 1; and three thousand gold darics were equal to one Persian talent.

Now the life of a typical Persian was political and military, rather than economic or Spiritual; wealth was based not on industry, but power. It was a governing nation likened to an isle in the midst of an immense and unnaturally subject sea. The imperial organization that maintained this was one of the most unique and competent ever in the history of the world. At its head was the king, or Kshathra, meaning the warrior, of the warrior caste. For the lesser kings were vassal to him, the title of King of Kings was bestowed upon the Persian king. He was the dictator of his time, without ever knowing the meaning of the word. His power theoretically absolute, he could kill with a word, without a trial or due reason given; and occasionally he delegated to his mother or his chief wife the privilege of secret slaughter.

The court was overrun with eunuchs, who as guards of the royal harem, served as pimps to the princes; and stewed a poisonous brew of intrigue in every reign. Five hundred castrated boys were brought annually from Babylonia to act as the keepers of the women in the harems of Persia. Although the king had the right to choose his successor from among his sons, generally the succession was determined by assassination and revolution. The royal power was limited in practice by the strength of the aristocracy that mediated between the people and the throne. It became the custom that six families of the men who had shared with Darius son of Vishtaspa the danger of revolt against false Smerdis (Bardyia or Gammata) were granted special privileges, and were consulted on all matters of vital interest. Many of the nobles attended the court, and served as a council for whose advice the monarch usually showed highest regard. Most members of the aristocracy were attached to the throne by receiving their estates from the king; in return they provided him with men and materials when he went to war. Within their feudal estate they had almost complete authority; levying taxes, enacting laws, executing judgement, and maintaining their own armed forces.

The basis for the royal power and imperial government in Persia was the army; for the empire existed only so long as it retained its superiority in the field of battle. Every able-bodied male from fifteen to fifty years of age was obligated to enlist on any declaration of war. When a father of three sons petitioned Darius to exempt one of them from the service, all three were ordered to be put to death; and when another father, having sent four sons to the battlefield, begged king Xerxes to permit his fifth son to stay behind and manage the family estate, the body of the fifth son was ordered to be cut in two by royal decree, and placed on both sides of the road by which the army was to pass.

At the head of the army was the royal guard, consisting of two thousand horsemen, two thousand infantrymen, and all nobles whose function was to guard the king. The standing army was exclusively of Persians and Medes; and from this pool came most of the garrisons stationed as centers of persuasion at strategic points in the empire. The complete force consisted of levies from every nation under tribute, or subject nation, each group with its own distinct language, weapons, and habits of war. Its equipment and retinue was as varied as its origin, including: bows and

arrows, scimitars, javelins, daggers, pikes, slings, knives, helmets, shields, leather breastplates, coats of mail, horses, elephants, heralds, scribes, castrated eunuchs, prostitutes, concubines, and chariots armed on each hub with great steel scythes. The whole force ranged between one and two million souls; and often resulted in much chaos, hostility, and destruction, as it was destined to be; that a well-organized army of one speech and one discipline might arise out of this encounter.

Such being the case, the law of the state was the will of the king and the power of the army; no human rights were sacred against these, and no precedents were established, except the earlier decrees of the kings. For it was the law of the land, that a royal decree is irrevocable, and its laws, arising out of the Good Principle and the noble truths, are never changed.

The king of Persia was appointed by, and inspired by, the Wise Lord himself; therefore the law of the realm was the Divine will. And any infraction of it was an offense against the Lord and his Righteous Kingdom. The king was the supreme court of justice, but it was customary to delegate this function to some worthy elder of his retinue. Below him in authority was a high court of justice with seven members (in the similitude of the seven original aspects of God), and below them were local courts scattered throughout the realm.

The priesthood of the time formulated the laws and statutes, and occasionally acted as judges. But toward the end of the Hakhamanish empire, any layman or woman did sit in judgement. Bail was accepted in all but exceptional cases, and a regular trial procedure was followed. The law's delays were mitigated by fixing a time- limit for each case, and by proposing to all in dispute an arbitrator of their own choice to bring them to a peaceable settlement. Bribery was discouraged by making it a capital offense. Oaths were taken, and used occasionally in the courts of law. It is said that Cambyses improved the integrity of the courts by causing an unjust judge to be flayed alive, and using his skin to upholster the judicial bench; then he appointed the dead judge's son in his stead!

Minor punishments in Persia took form of flogging, from five to two hundred blows with a horsewhip. The poisoning of a shepherd dog received two hundred strokes, manslaughter ninety. The cost of administration of the law was in part financed by converting the number of stripes into monetary fines, at the rate of six rupees (Rupya) to a stripe. More serious crimes were punished with branding, maiming, mutilation, blinding, imprisonment or death. For intrusion upon the king's privacy, approaching one of his concubines, accidentally sitting upon his throne, or any displeasure to the ruling house, could a death sentence be decreed; and also for treason, rape or sodomy, murder, self-pollution, burning or burying the dead. Death was procured in such cases by poisoning, impaling, crucifixion, hanging, stoning, burying the body alive, crushing the head between huge stones, smothering the victim in hot ashes, or by the cruel rite called the Boats.

This execution by the Boats was in this manner: taking two boats exactly alike, they lay down in one of them the victim, upon his back; then, covering it with the other, so that the head, hands and feet of the

Moreover, each province was to contribute to the king's needs in goods and supplies: Egypt provided corn annually for 120,000 men; the Medes provided 100,000 sheep, the Armenians 30,000 foals, the Babylonians five hundred young eunuchs. Other sources of wealth increased the revenues to such point that when Alexander of Macedonia captured the Persian capitals after one hundred and fifty years of Persian extravagance and a hundred expensive revolts and wars; after Darius III had carried off 8,000 talents of gold with him, he found 180,000 talents left in the royal treasuries, estimated to be 2.7 billion dollars in the dollar value of fifty years ago.

The Persian empire was the most successful experiment in imperial government, since the beginning of recorded history. And it was this knowledge of government, with its political structure and administrative forms which later became the basis of government, when the empire moved to Rome. The political cruelties, occasional barbarism, and heavy taxation, were balanced by peace, order, and prosperity. Each province retained its own language, laws, customs, morals, religion and coinage, and sometimes its native dynasty of kings. Many of the nations under tribute, including Babylonia, Phoenicia, and Palestine, were content with the fairness and justice of the empire; and suspected their own generals and tax-collectors of corruption, rather than the Persian Empire.

The Persians pictured the world as a scene of struggle between good and evil. The soul of a man, like the universe, was represented as a battleground of the Beneficent and Maleficent spirits. Every man was considered a warrior, whether he liked it or not, in the army of the Lord or the Devil, every act or omission advanced the cause of the Wise Lord or the Wicked One; of Ahura Mazda or of Ahriman. They believed that human beings were not mere pawns in this cosmic war, but they had their agency, or free will; that they might freely choose whether they would follow the Light and Truth or Darkness and Lie, for Ahriman the Devil was the Living Lie, and every liar was his servant. Out of this general belief emerged a detailed yet simple code of morals, centered about the Golden Rule: To do unto others that which you would others do unto you; secondly, man's duty is threefold, To make him who is an enemy a friend; to make him who is wicked righteous*; and to make him who is ignorant learned; and the greatest virtue is piety, second only to the righteous passions, honor and honesty in action and speech.

The worst sin of all to the Persians, as in the Mosaic code, was and is the sin of unbelief. The grace and mercy of the Wise Lord did not extend in practice to the infidels, the unbelievers and foreigners; these were inferior species of men, who had been deluded into believing in the superiority of their own countries and customs that they might not invade the abode of the Aryans. Piety being the greatest virtue, the first duty of life was the worship of God with purification, sacrifice, and prayer. Altars were erected on hilltops, in palaces, in the center of the city; and fires were kindled upon them in honor of the Wise Lord, or some lesser divinity.

* Scriptures also declare that "wicked is he who falsely does good to the wicked."

Fire was worshipped by the telestial world as a god, Atar, a son of the Lord of Light. Every family centered around the hearth, and to keep the home fire burning, never to let it be extinguished, was part of the ritual of faith. And the undying fire of the skies, the Sun, was adored as the highest and most characteristic embodiment of the Wise Lord or Mithra; quite in the same manner as some of the pharaohs had worshipped it in Egypt. The morning Sun was revered till midday; and of the midday was revered till the afternoon; and that of the afternoon till the evening. While men reverenced not the Sun, the good works they did that day were not considered their own.

To the sun, to fire, to the Lord, sacrifices were offered of flowers, fruits, bread, perfumes, oxen, sheep, camels, horses, asses, and stags, and others. The gods received only the sweet savor, or odor; the edible portions were kept for the priests and the worshippers. Moreover, they offered the intoxicating drink, haoma juice, to the gods, as they do in our day; the priest drank part of the sacred drink, and divided the remainder among the faithful in holy communion.

The religion of the Persian was a marvellous one, less warlike and cruel, less idolatrous and superstitious, than all other religions of its time. Given to a life of piety and truth, the Persian might face death unafraid; and behold, is it not the secret purpose of religion? It is said, that Astivihad, Asto-vidhotu, the genius of death, finds every one, no matter where. He is the confident seeker from whom not one of mortal men can escape. Not those who go down into the depths, as did Afrasiab the Turk; who made himself an iron palace under the earth, a thousand times the height of man, with a hundred columns. In that palace he made the stars, the moon and the sun go round, making the light of day; in that place he did everything at his pleasure, and he lived the life of pleasure and luxury; with all his strength and witchcraft he could not escape from Astivihad.

Nor did he who dug this wide and round earth, its ends that lie afar, like Zohak (Azi-Dahak or Ad-Zahhak); who went from east to west searching for immortality and did not find it; with all his power and strength he could not escape from Astivihad. Yea, to everyone cometh the unseen, the deceiving Astivihad, who accepts neither compliments nor bribes, who is no respecter of persons, and ruthlessly makes them perish.

And, for it is in the nature of religion to threaten, chastise, and terrify, as well as to comfort and console, the Persian could not look upon death unafraid unless he had been a faithful warrior in the Wise Lord's cause. All dead souls come to the Chinvad Bridge, a Sifting Bridge; where the dead are put on a scale, and the soul is weighed by the Yazatas or Archangels, Mithra, Rashnu, and Sraosha. The good soul passes on to the House of Song, where dwelleth the Wise Lord; but the wicked soul falleth from the middle of the bridge, into a hell corresponding to the degree of wickedness. The hell was not a place where as in other religions, descended all the dead, both good and bad; but it was and is an abyss of darkness and terror, in which condemned souls suffered torment to the end of the world. And in the case of the Druj (the Hypocrite), the

double-minded, the soul that had done more good deeds than evil ones, such are placed in a purgatory, where they prepare themselves to earn a heaven or hell; those who repent and seek guidance are tended by the ministering angels of the eternal Priesthood of God; who prepare them for their portion of paradise or heaven, which is allotted to them. But those, whose works of wickedness exceed their good works, such are to suffer twelve thousand years; and then at the renovation of the world, they will be given another chance to earn their portion of the allotted heaven.

Each Persian child of the priesthood, and of some laymen also, was taught to recognize the most sublime truth of the Last Judgement. During the time of Darius son of Vishtaspa, religion became the Spiritual expression of an empire at its zenith; as it is prophesied to be so again, when the Savior or Messiah comes before the renovation, to prepare the world for that glorious and marvellous day. (This is also in reference to the Coming of Christ, in the Latter-days, as believed by the Jews, the Christians, the Mohammedans, and also by the Buddhists, who wait for the coming of the Maitreya Buddha, or Christlike Messiah.)

But it is said that humanity loves poetry more than logic; and without myth the people perish. And, for the Kingdom consists not only of the celestial realm, but the terrestrial and telestial realms also, the worship of the Immortals and the Worshipful Ones (Yazatas) is an important part of human nature; for it also represents the three natures of man, namely: the nature of virtue or goodness (sattva), the nature of passion (rajas), and the nature of dullness (tamas). It is for this reason Mithra, and Anahita, began to be worshipped more, as god of the sun, of vows and contracts; and goddess of vegetation and fertility. Thereafter Mithra became more powerful in the world and in the worldly; and the worship of Ahura Mazda, the Wise Lord, faded away, and was confined to the celestial realm, and the Order of the Holy Priesthood. [By the first century A.D., the cult of Mithra as a divine youth of beautiful countenance, with a radiant halo over his head, spread throughout the Roman Empire. Christmas was originally a solar festival, celebrating the winter solstice (about December 22nd), the lengthening of the day, and the triumph of the sun over his enemies. It became a Mithraic celebration, and finally a Christian holy day.]

Statues of Anahita, the Persian Aphrodite, were set up in many cities of the empire, within a few centuries after the death of Zarathustra of the Spitamas (Zoroaster). The priesthood of the Wise Men or Magi, which was the eternal order of the priesthood of God, was known for its divine wisdom and boundless influence. The Persian kings were chosen and raised by them; the kings being their pupils, never took a step without consulting them. The higher ranks of the Magi were saints and sages, the lower were diviners and sorcerers, readers of stars and interpreters of dreams (the English word magic is taken from them). Devoted Zoroastrians in the province of Fars in Iran, and the Parsees of India, still preserve the study of the ancient scriptures and worship fire, earth, water, and air as sacred; and expose their dead in Towers of Silence to

birds of prey; lest burning the dead or burial should defile the holy elements.

Traitors in Persia were dealt with harshly, for they and their leaders were crucified; their adherents were sold as slaves, their towns were pillaged, their boys were castrated, and the girls were sold into harems. The Persian kings although likened to tyrants and dictators, laden with pains and misery of worldly existence, and primeval ignorance into which all mankind, including kings and priests, are born, were yet known for their fidelity. Even among the Greeks who were faithless and rude people, the Persian kings were known for never breaking their word, and a treaty made with them could be always relied upon. This is also a testimony to the character of the Persians, that whereas one could hire Greeks to fight the Greeks, Persians of the Hakhamanish empire could never be hired to fight the Persians. And when the Persians fought Alexander at Granicus, almost all the Persian infantry consisted of Greek mercenaries. At the battle of Issus alone 30,000 Greek mercenaries formed the center of the Persian line.

The Persians were free and open in speech, generous, warm-hearted, and hospitable. Their manners were mild, and etiquette as scrupulous as those of the Chinese; for both people descended from common ancestors, namely Madai and Gomer, sons of Japheth, son of Noah. When meeting with equals they embraced and kissed each other; to persons of higher rank they made a deep obeisance; to those of lower rank they offered the cheek; and to the commoner they bowed. They taught their children not to eat and drink anything in the street, or spit or blow the nose (without a handkerchief) in public. Until the reign of Xerxes or Kshayarsha (486 - 465 B.C.), people generally ate one meal per day, and drank water. Cleanliness was rated as the greatest good after life itself; the motto, Cleanliness is next to godliness, is of the Persians. Therefore, good works done with dirty hands were worthless, for there is no coming of the angels to his body. Severe punishments were decreed for those who spread contagious diseases. On festive occasions Persian people gathered together, all clothed in white.

It is said that, To carry off women by violence the Persian thought to be the act of wicked men; but to trouble one's self about avenging them when so carried off was the act of foolish men; for it is clear that if they had not been willing, they could not have been carried off. This view was quite contrary to that of their Shemitic brethren, who thrived on jealousy, vengeance and revenge. Virgins and bachelors were encouraged to maintain and develop piety and virtue, and keep away from the sins of the flesh. But polygamy and concubinage were allowed in the moral code, and were sanctioned by the priesthood of Wise Men, the Magi. The man who has a wife, saith the Scripture, is far above him who lives in continence; he who keeps a house is far above him who has none; he who has children is far above him who has none; he who has riches is far above him who has none. And the family is ranked as the holiest of all institutions.

Among the animals, the dog was above all others, and was an integral part of the family. Severe penalties were prescribed for those who fed unfit food to dogs, or served them their food too hot; the fine was fourteen hundred stripes, or 8,400 rupyas (rupees) for smiting a bitch; in certain cases the bull was honored for his procreative powers; prayer and sacrifice were offered to the cow, by the telestial Persia. Marriages and matches were arranged by the parents on the arrival of their children at puberty. The range of choice was wide; and concubines were mostly for the wealthy, for the princes seldom went to war without them. Some king's harems contained 360 concubines, that no woman might share the royal couch twice, unless she was of an exceptional beauty.

In the time of Zarathustra of the Spitamas (618 - 541 B.C.) the position of women in Persia was high; she moved in public unveiled, she owned and managed property, and could direct the affairs of her husband in his name, or through his pen. After Darius son of Vishtaspa, her status declined again among the wealthy. The poorer women retained their freedom, because they had to work; but seclusion was always enforced during the menstrual periods, and was extended to the whole social life of the woman; and later laid the foundation of the Islamic institution of purdah. Women of the priests and the royalty could not venture out except in curtained litters, and were not permitted to mingle with men in public; married women were forbidden to see even their nearest male relatives, including their fathers and brothers, in the absence of their husbands. Concubines had greater freedom, for they were employed to entertain their master's guests.

Sons were highly valued in Persia as economic assets to their parents and military assets to the king. The king annually sent gifts to every father of many sons. Fornication and adultery were not as great a crime as was abortion; it was punishable by death. Their scriptures taught that a woman during ten days and nights following menstruation readily becomes pregnant. Generally, the child remained under the care of the women till five, and under the care of the father from five to seven; at the age of seven he went to school. Education was confined to the rich and the wealthy, and was usually administered by the priests. Classes were conducted at the temple or at the home of the priest or at the schools. It was a rule never to expose the young children to the atmosphere of the marketplace, where buying and selling takes place, for it was considered a world of lies, deceits and mortality.

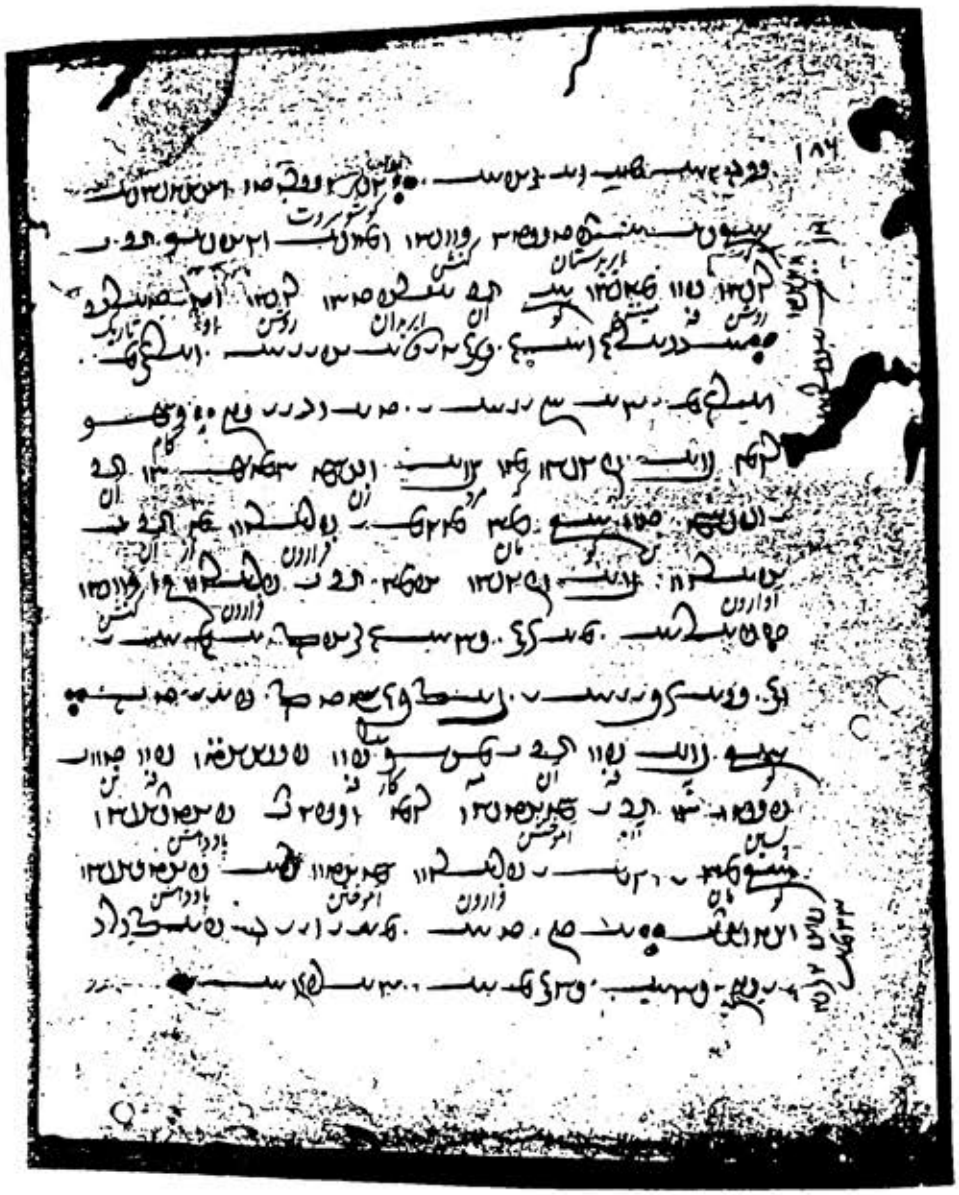
The scriptures of the Persians were the Avesta (later, circa 1771 A.D. Anquetil-Duperron added the prefix Zend, translation and interpretation, to the Avesta; thereafter it was referred to as the Zend-Avesta, in English texts. According to native tradition of the Persians a large Avesta in twenty-one books called Nasks, were part of the original scriptures of the eternal Holy Order of Zarathustra. One of these Nasks is the Vendidad, twenty-two chapters or fargards expounding the theology and moral legislation of worshippers of the Wise Lord; which now forms the priestly code of the Parsees of India. The rest of the Nasks survive in fragment forms in later compositions as the Dinkard and the Bundahish.

It is known to the Arab historians that the complete text of the ancient scriptures consisted of 12,000 cowhides. Two copies of this were made by Vishtaspa, who was later given the court name of Ahasuerus; one of them was destroyed when Alexander burned the royal palace at Persepolis (Istakhr); the other was carried by his men to Macedonia. And it was the translation of this into the Greek language which was the basis of all their knowledge and wisdom. Moreover, the Greeks are their brethren, the descendents of Javan son of Japheth, son of Noah; and share the same Aryan traits. (During the reign of Vologeses V, a Parthian king of the Arsacid Dynasty, circa 207 - 227 A.D., he ordered the collection of all surviving fragments either in writing, or committed to the memory of the faithful. This collection was fixed in its present form as the Zarathustran canon in the fourth century A.D., and became the official religion of Persia. Over six centuries after the birth of Christ son of Mary, the religion of the fire worshippers of Iran was supplanted by Mohammedanism, or Islam.)

The surviving fragments of the Persian, or the Aryan, scriptures may be divided basically into these five parts:

(1) The Yasna - Forty-five chapters of liturgy recited by the fire priests, and twenty-seven chapters called Gathas, which contain, in metric form, the discourses and revelations of Zarathustra of the Spitamas (Zoroaster);
(2) The Vispered - Twenty-four additional chapters of liturgy;
(3) The Vendidades - Twenty-two chapters or fargards expounding the theology and moral code;
(4) The Yashts - Twenty-one psalms of praise to angels interspersed with history and prophecy;
(5) The Khordah Avesta or Small Avesta, which includes prayers for various occasions.

The boys who were not of the royalty, or ruling class, were not taught the art of reading or writing, but were taught only three things: to ride a horse, to use the bow, and to speak the truth. The learning for the Persians in schools was limited to religion, medicine, or law; and the method of learning was by rote recitation of long passages, and by commission to memory. Higher education among the sons of the aristocracy extended to the age of twenty to twenty-four; some were especially trained for public office or provincial administration, and all were trained in war. The life in higher institutions of learning was strenuous and hard; the students rose early, ran long distances, rode difficult horses at high speed, hunted, swam, pursued thieves, planted trees and sowed farms, made long marches under a hot sun or in bitter cold, subsisted on coarse food, and learned to cross rivers while keeping their clothes and armour dry. The Persians had a certain relish for poetry and fictional romance, and preferred the pleasures of conversation to the solitary pleasures of reading and writing. Poetry was sung rather than read, and perished with the singers, it is said.



A page from the manuscript of the Avesta; with interlinear translation into Pahlavi, or Middle Persian; albeit the attempted translation contains some errors.

At first only the priests performed the function of medicine man; whose knowledge was based on the principle that the Devil had created 99,999 diseases, which should be treated by a combination of magic, diet, and hygiene. They resorted more to spells than to drugs, on the basis that the spell, though it might not cure the illness, would not kill the patient. Nevertheless, lay medicine developed with the prosperity of the Persians. By the time of Artaxerxes II, or Mnemon (404 - 359 B.C.), there was a well-organized guild of physicians and surgeons, whose fees were fixed by the law, as in Hammurabi's code, according to the social rank of the patient. Priests were to be treated free. And just as in our day, the medical interns practice for a year or two upon the bodies of the poor and the foreigners, so among the Persians a young physician was to begin his career by treating the infidels and foreigners. For the Lord of Light himself had decreed the following concerning the medical novice, saying: On the worshipper of the Daevas (demon gods or evil spirits) shall he prove himself, rather than on the worshippers of God. And if he is a surgeon, and treat with a knife a worshipper of the Daevas and he die; if he treat with a knife a second worshipper of the Daevas and he die; if he treat with a knife a third worshipper of the Daevas and he die, he is unfit forever and ever. Let him never attend to any worshipper of God. But if he treat with a knife a worshipper of the Daevas and he recover; if he treat with a knife a second worshipper of the Daevas and he recover; if he treat with a knife a third worshipper of the Daevas and he recover; then he is fit forever; then may he at his will treat worshippers of God, and heal them with a knife.

The Persians were entrepreneurs of excellent morals and good disposition. And they deliberately neglected to train their children in any other art than that of life. Although they themselves produced not engineers, doctors, scientists or artists, they had the knowledge and resources to combine varied ideas and resources together, to create some marvellous wonders. Having dedicated themselves to the empire, the Persians found their time and energies taken up with their passions for war and conquest. They had a keen eye for pretty things, but they relied on foreign artists to produce them; and upon provincial revenues to pay for them. The wealthy Persians had beautiful and grand homes, with luxuriant gardens, some large enough to accommodate their zoological collections or hunting parks. They had costly furniture: tables plated or inlaid with silver or gold; couches upholstered with durable and exotic material; floors carpeted with rugs of diverse colors, resilient in texture. They drank from golden goblets, and adorned their tables and shelves with vases turned by foreign hands. They liked song and dance and playing of the harp, as did David king of Judah; plus the flute, the drum and the tambourine. Both men and women wore jewelry in abundance, in the form of tiaras, earrings, necklaces, golden anklets and shoes, and more. Pearls, rubies, emeralds and lapis lazuli were imported from nations under tribute; but turquoise came from Persian mines, and was used as the material for the aristocrat's signet-ring. And the gems of monstrous and grotesque form were used to represent the features of their favorite devils.

ORACLES OF ZARATHUSTRA (ZOROASTER)

SISAMORA
The Good Principle

SALLAK
The Lucky Genius

SUM
I Am

SENEMIRA
The Bad Principle

SOKAK
The Unlucky Genius

NINE SPIRITS OF ZARATHUSTRAN INTELLIGENCE

GENHELIA
Birth and Growth

CELENO
Slowness and Dullness

EROSIA
Love and Enjoyment

PANURGIO
Vitality and Wit

LETOPHORO
Malady and Death

AGLDE
Recovery and Health

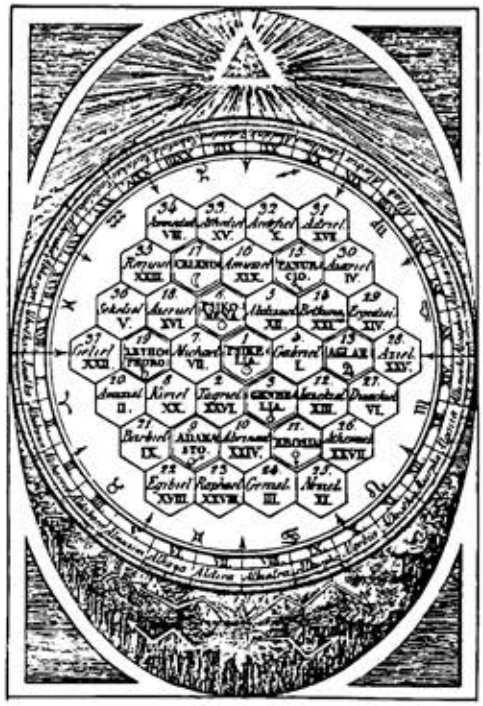
ADAMASTO
Conflict and Violence

PSYKOMENA
Folly and Ridicule

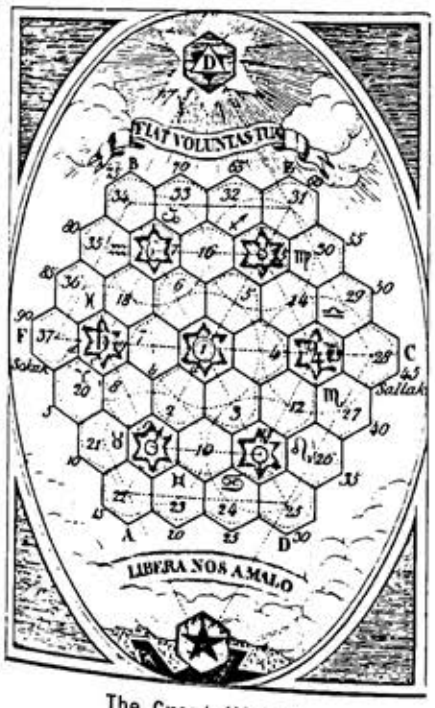
PSYKELIA
Luck and Fortune

ORACLES OF ZARATHUSTRA

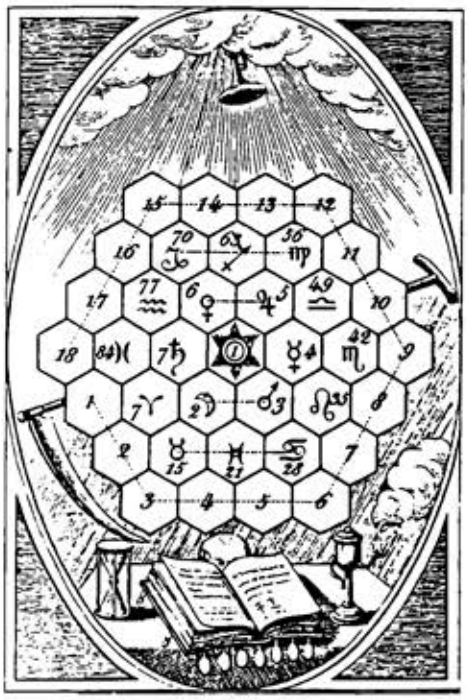
The Chart of the Spirits



The Great Star Guide



The Great Mirror



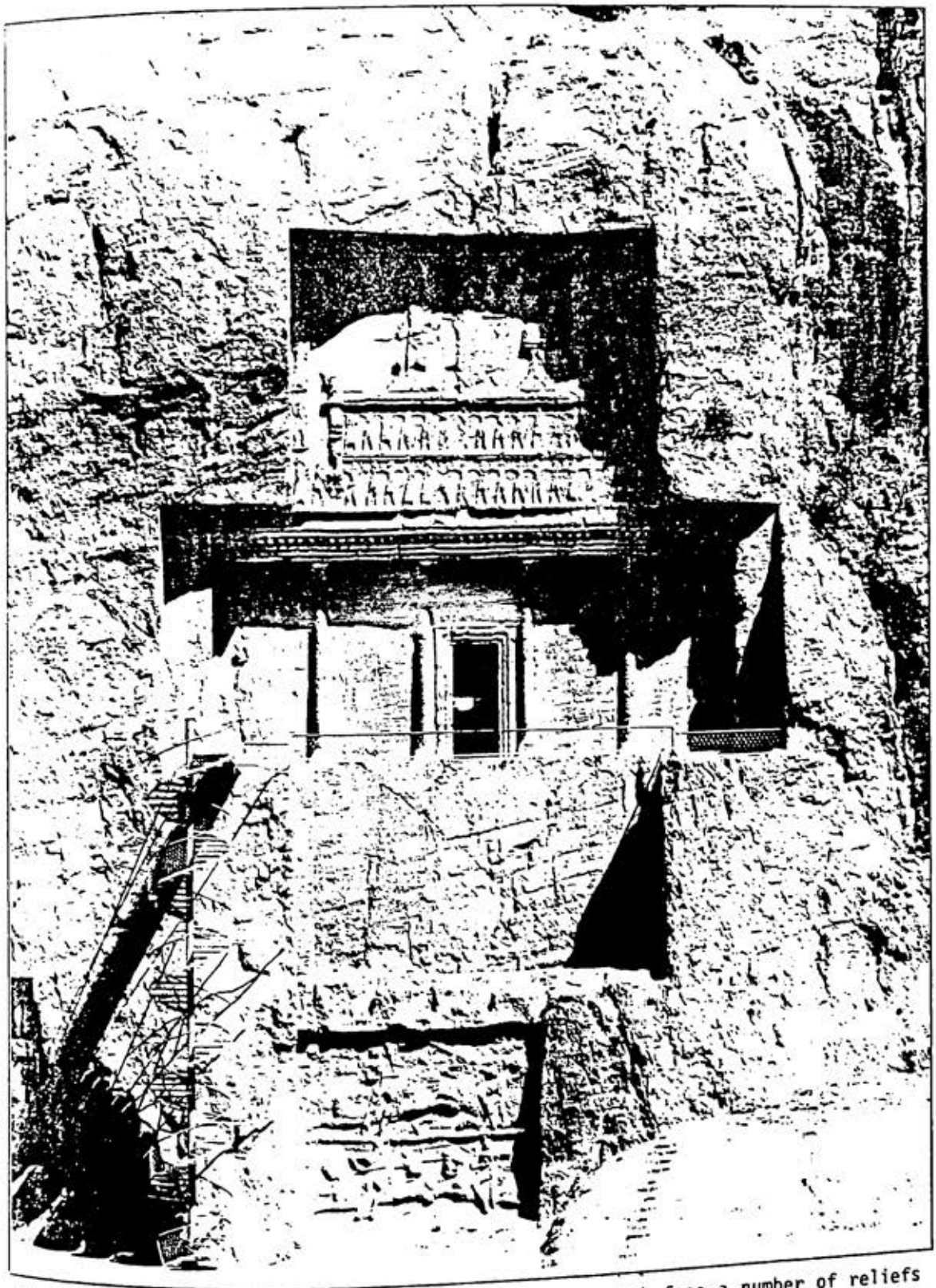
The Great Guide

The king of Persia generally sat on a golden throne, covered with golden canopies, upheld with pillars of gold. The Persians had achieved a style of architecture all their own. They erected tombs and palaces under Cyrus, Darius, and Xerxes. At Pasargadai, the tomb of Cyrus represents the simplicity and graciousness of their style. Made of blocks of fine white limestone, it has the appearance of marble. The funerary chamber is thirty-six feet high, and the lowest step is the height of a man. The caravan road now crosses the bare platform that once bore the palaces of Cyrus and his mad son. Today only a few broken columns here and there, or doorjamb bearing the features of Cyrus in bas-relief, survive. The tomb shows the wear of more than twenty-four centuries.

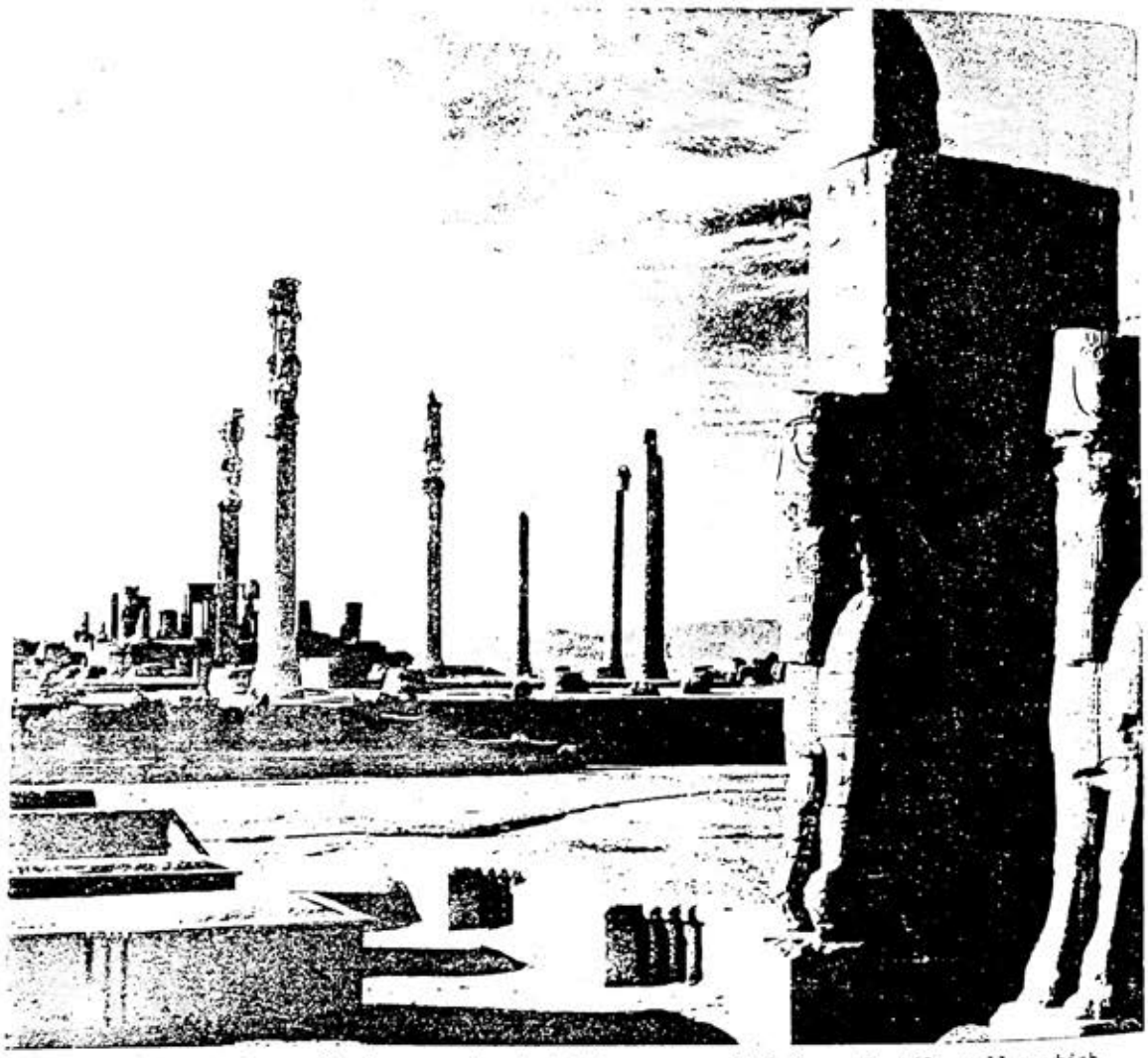
Cyrus' tomb on the southern part of the site at Pasargadai. Made of blocks of fine white limestone, it has the appearance of marble. The funerary chamber is thirty-six feet high, and the lowest step is the height of a man.

Far south, at Naksh-i-Rustam, near Persepolis (Istakhr), is the tomb of Darius, cut like a Hindoo chapel into the face of the mountain rock.

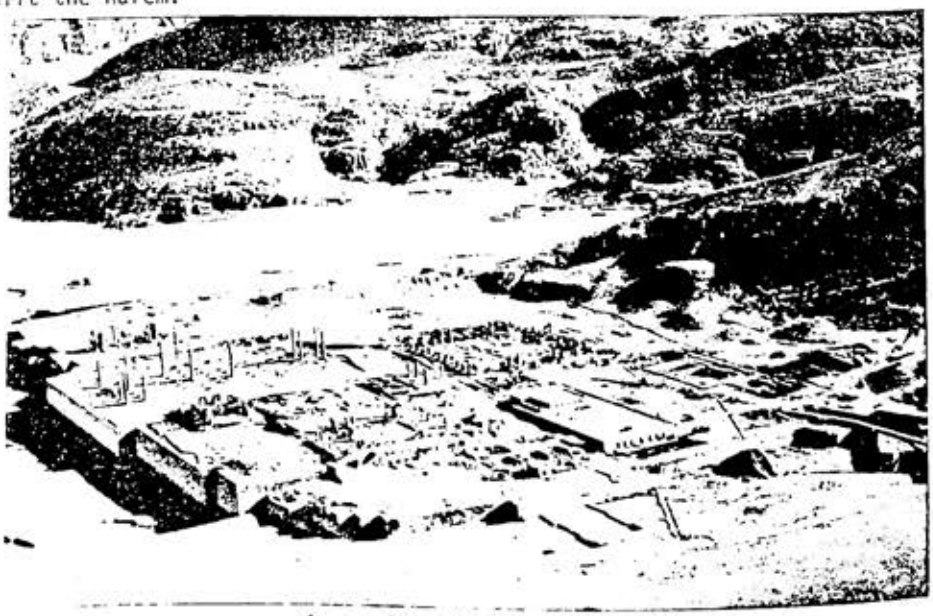
The entrance of the tomb of Darius is carved to simulate a palace facade; with four slender columns about a modest portal; above it (as if on a roof) figures representing the subject people of the Medo-Persian



The tomb of Darius at Naqsh-i-Rustam. On the large rock face a number of reliefs were carved. Two smaller Sassanian reliefs were later added, which are shown under the tomb of Darius. The front of the tomb is in the shape of a cross.



Persepolis at dawn. Darius constructed this new capital in a fertile valley which had been inhabited since the end of the stone age. In 330 Alexander took Persepolis and no attempt was made to restore its ruins until American excavators rebuilt the harem.

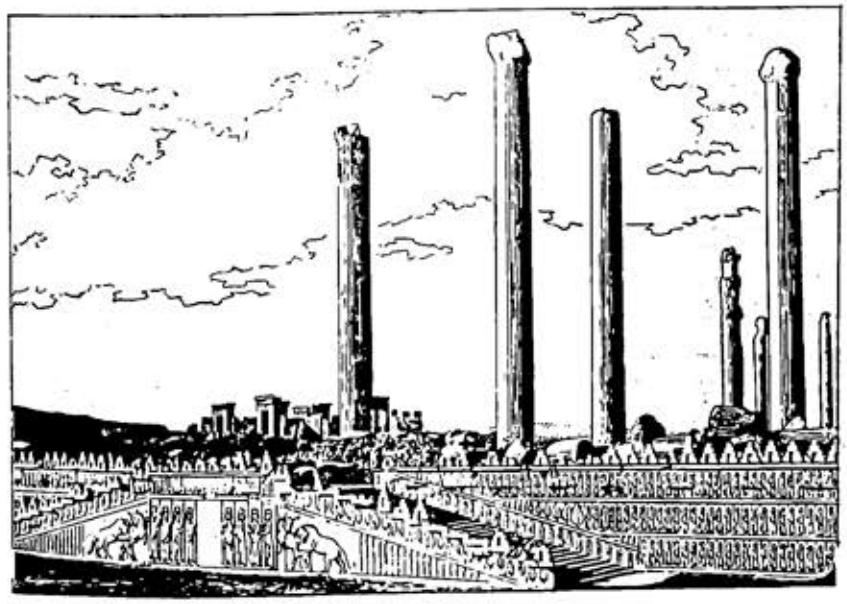


An aerial view of Persepolis

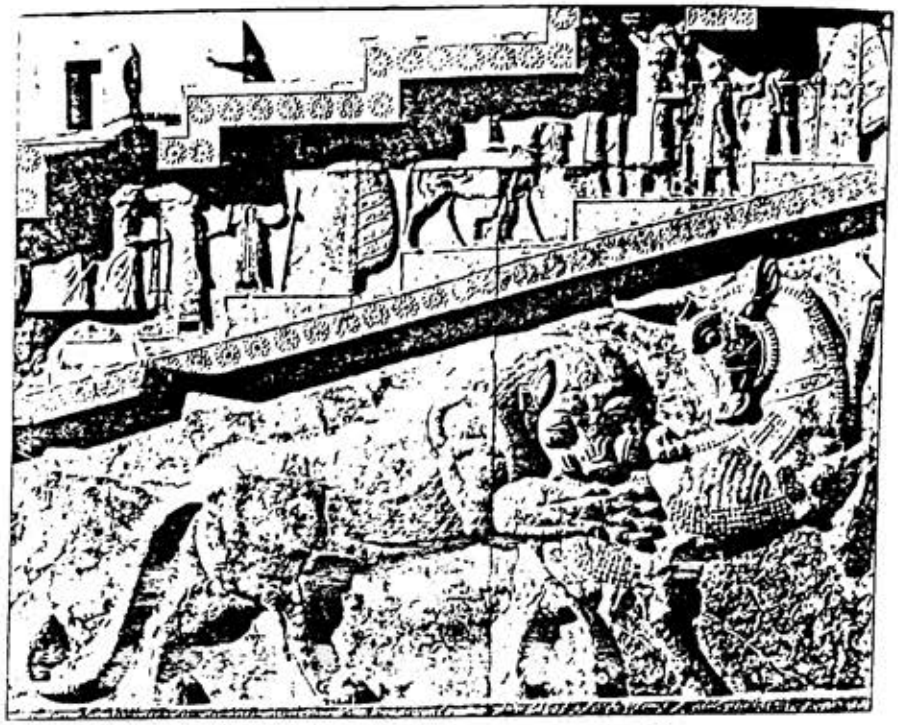
Empire support a platform on which the king is shown worshipping Ahura Mazda and the moon. At Ecbatana the early kings built a royal residence of cedar and cypress, plated with metal. And at Persepolis the most imposing relics of ancient Persia are found, which include stone steps, platforms and columns.

At Persepolis, each monarch from Darius son of Vishtaspa onward built and added upon a palace, that his name might not be forgotten. The great external stairs that mounted from the plain to the elevation on which the buildings rested, were unlike anything built before; the knowledge of it descended from the builders of the encircled Mesopotamian ziggurats, nevertheless they had a style unique and their own. So gradual was the ascent, and so spacious were the stairs that ten horsemen could mount them abreast; some historians have called this flight of stairs the noblest example to be found in any part of the world! And they formed a brilliant approach to the vast platform, twenty to fifty feet high, fifteen hundred feet long, and one thousand feet wide, that bore the royal palaces; and underneath the platform ran a complicated system of drainage tunnels, six feet in diameter, often drilled through the solid rock.

Where the two flights of steps, coming from either side, met at the summit, stood a gateway, or propyleum, flanked by winged and human-headed bulls in an Assyrian style. At the right stood the Great Hall of Xerxes I (Chehil Minar), covering with its grand antechambers an area of more than a hundred thousand square feet, larger than Karnak, or any European cathedral, except that of Milan. Another flight of steps led to this Great Hall; and these stairs were flanked with ornamental parapets, and their supporting sides were carved with the finest bas-reliefs ever known. Thirteen of the once seventy-two columns of Xerxes' palace now remain among the ruins; and these marble columns are among the nearly perfect works of man. These columns are more slender than those



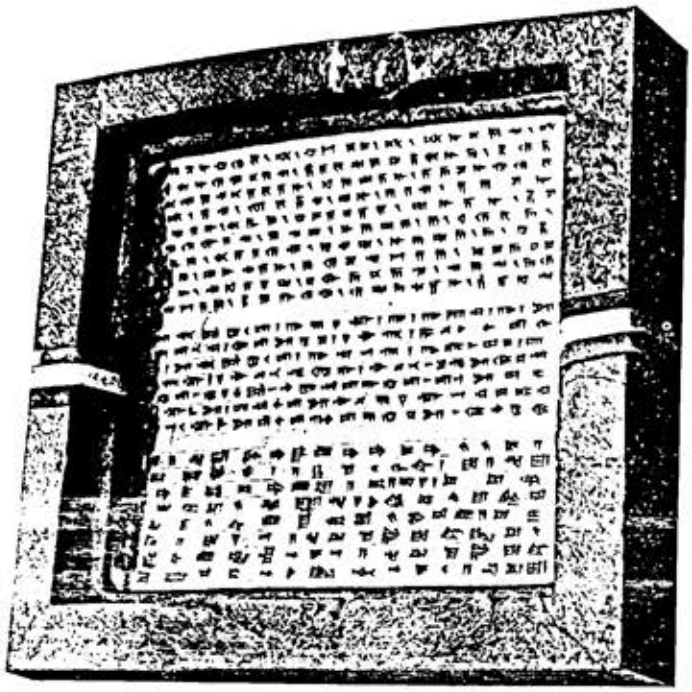
Another view of Persepolis



Details of the stairway at Persepolis

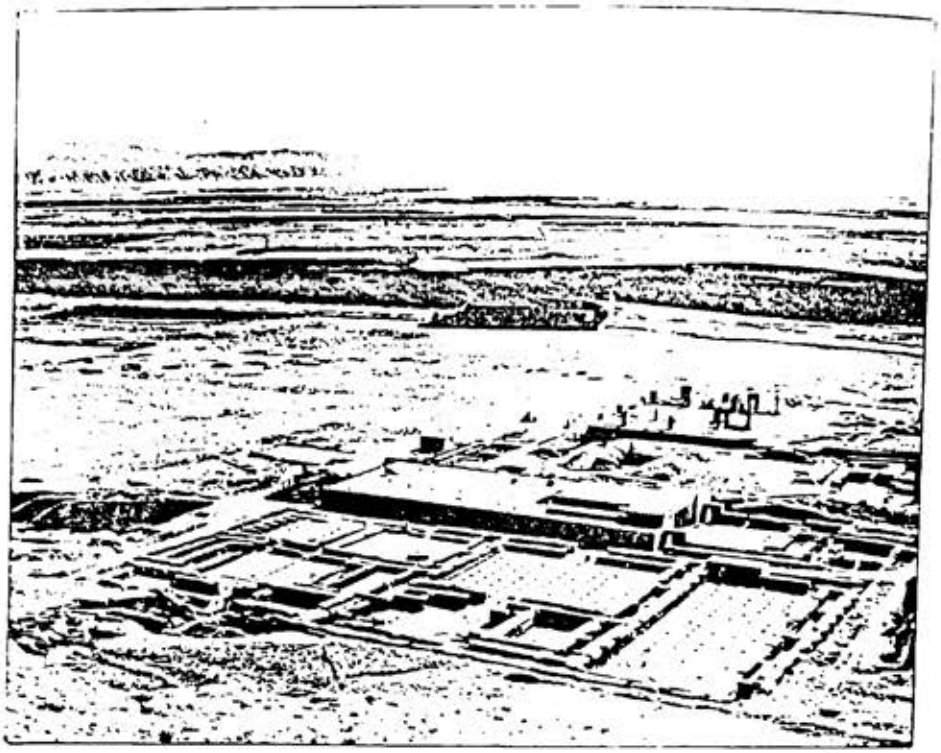
of Egypt or Greece, and rise to the great height of sixty-four feet. Their shafts are fluted with forty-eight small grooves; their bases resemble bells overlaid with inverted leaves; their capitals are mostly of the floral form, surmounted by the forequarters of two bulls or unicorns, upon whose necks, joined back to back, rested the crossbeam or architrave. The door-jambs and window-frames were of ornamented black stone that shone like ebony; the walls were of brick, but they were covered with enameled tiles painted in brilliant panels of animals and flowers; the columns, pilasters, and steps were of fine white limestone or hard blue marble. Behind (or east of) Chehil Minar rose the Hall of Hundred Columns; these palaces were among the most beautiful ever erected in the ancient or the modern world.

The empire which began with Darius lasted about a century; then the moral and the physical bone of Persia was broken by Marathon, Salamis, and Plataea, and the nation descended into corruption and apathy. And the same pattern followed in Rome; immorality and degeneration among the people followed by violence and negligence on the throne. Now eating became the principal occupation of the aristocracy. These men who made a rule to eat but once a day now interpreted the rule to allow one meal -- prolonged from noon to night; they stocked their larders with a thousand delicacies, and often served entire animals to their guests; they stuffed themselves with rich rare meats, and spent their genius upon new sauces and desserts. As in the days of Zohak (Adi-Zahhak) a corrupt and corrupting multitude of menials filled the houses of the wealthy; while

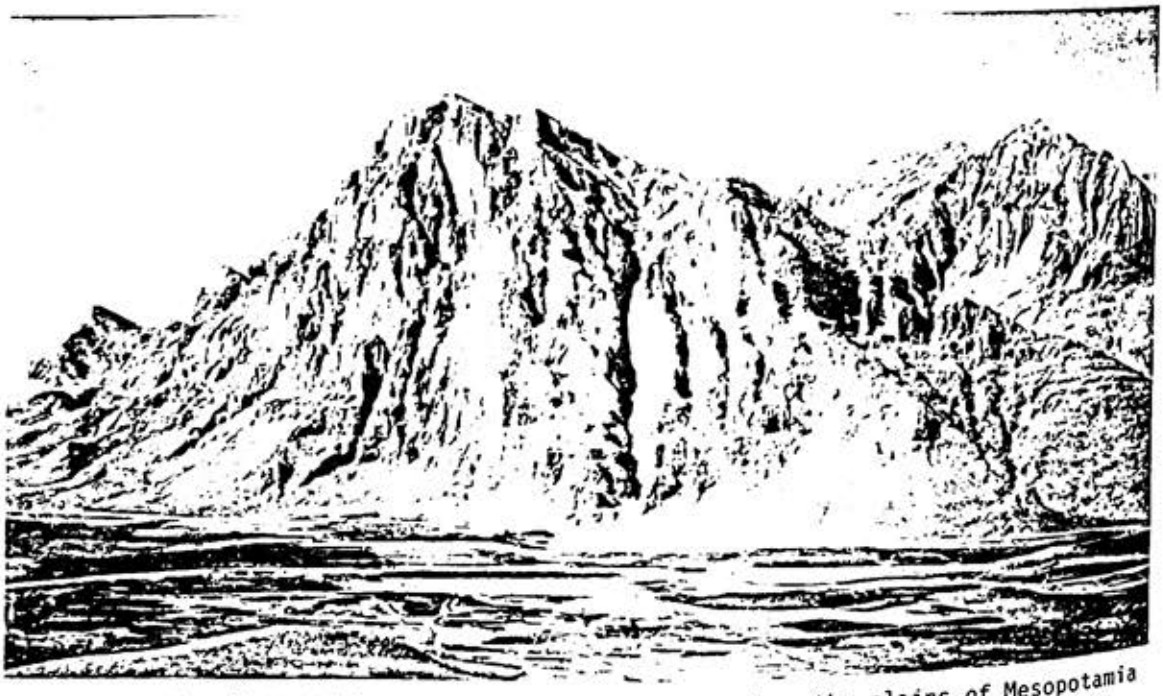


A trilingual, gold foundation tablet of Darius son of Vishtaspa, from Persepolis; in Old Persian, Babylonian, and Elamite cuneiform characters.

A trilingual, gold foundation tablet of Darius son of Vishtaspa, from Hamadan.

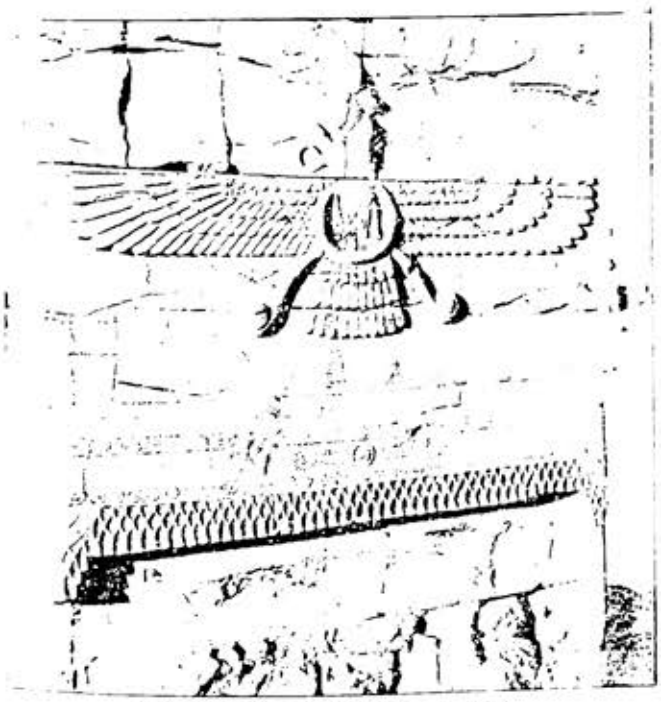


The terrace of Persepolis; the huge terrace on which the palace stands, using stone hewn from the hills above, was constructed by Darius I.



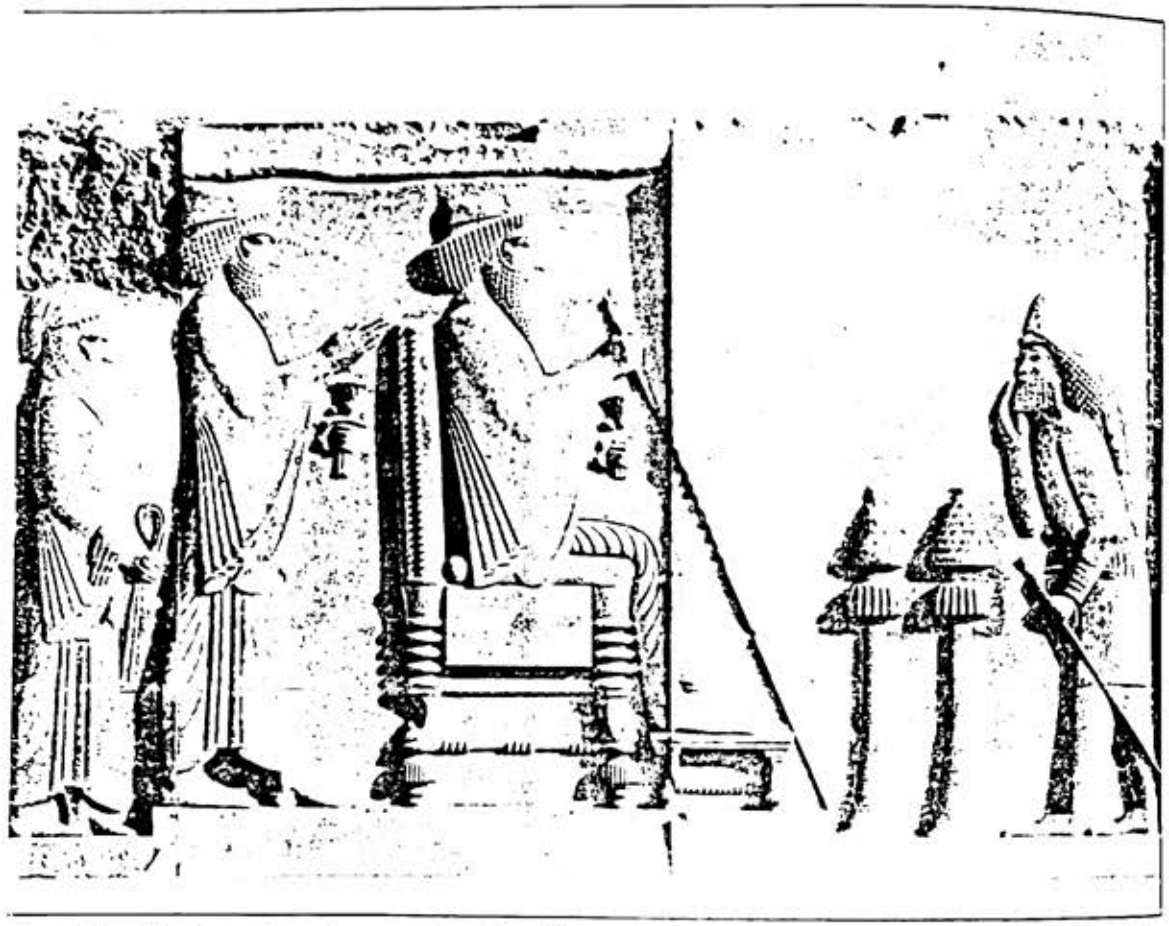
Carved on this cliff, high above the road which goes from the plains of Mesopotamia to Hamadan, are the inscriptions of Darius (Behistun).

The head of Darius, carved at Behistun.

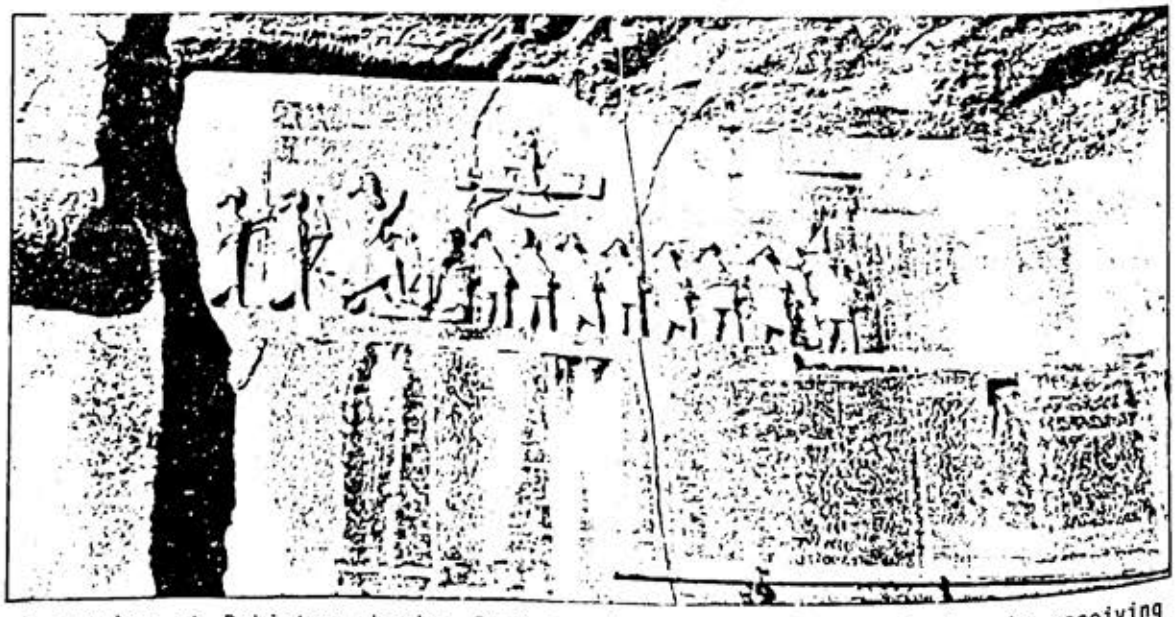


The symbol of the great God
Ahura Mazda, the Wise Lord.

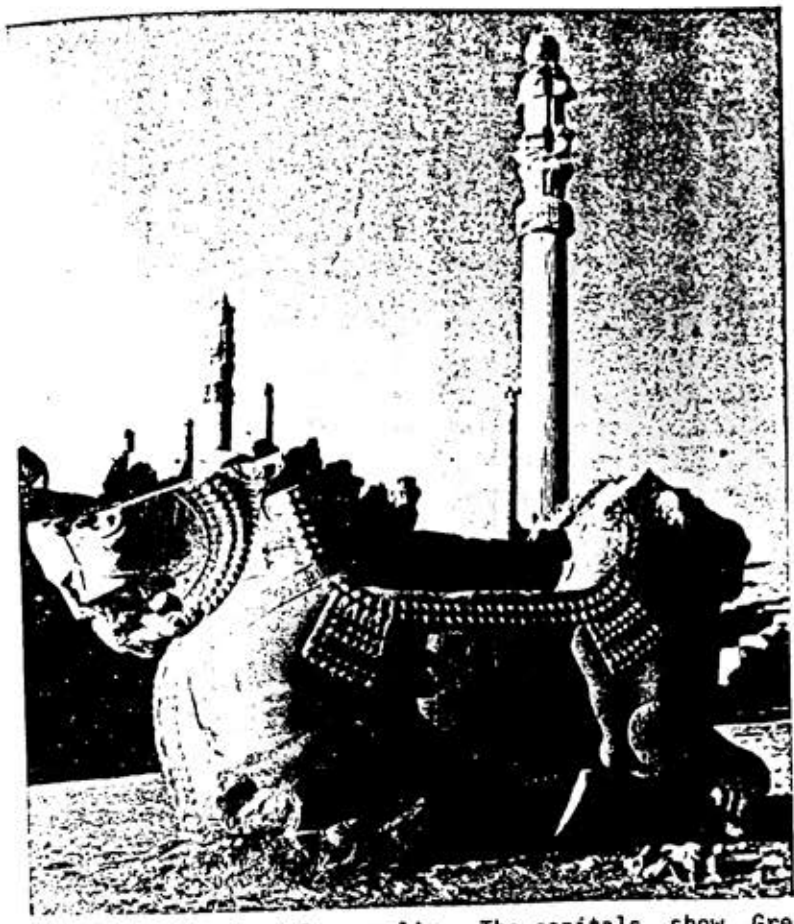
Sculpture of a tree,
from Persepolis.



A noble Mede paying homage to the King of Kings; this carved dado is in the porticoes of the treasury at Persepolis. King Darius enthroned at Persepolis; he is holding a sceptre and a lotus which symbolize royalty, with its roots in Egypt. Behind the king stands his son Xerxes. They are receiving a high court dignitary of the Medes; while the air is perfumed by incense burners.



A carving at Behistun showing Darius and captured rulers. Darius is receiving homage of the defeated kings. He faces the great God, Ahura Mazda, the Wise Lord; to whom he attributes his victory.



A fallen capital at Persepolis. The capitals show Greek influence in the fluted shafts and ornamented bases; but the cumbrous capitals terminating in the busts of two bulls, show Assyrian and Armenian influence.

drunkenness became the common vice of all men. As it is written: Cyrus and Darius founded the empire, Xerxes inherited it, his successors destroyed it.

The decadence of the Persian empire began with Xerxes, for he was a king in name and form only. He was tall and energetic, and by royal consent was the handsomest man externally. But there was never yet a handsome man who was not vain, and whom some woman has not led by the nose. Xerxes was divided by many mistresses, and became to people an exemplar of sensuality. His defeat at Salamis was written for him, for he was great only as all other kings, in appearance alone, and not in capacity to rise to the crisis. After twenty years of sexual intrigue and adminstrative decay he was murdered by a jealous courtier, Artabanus; and was buried with regal pomp and general satisfaction.

The murderer of Xerxes was murdered by Artaxerxes I, who after a long reign was succeeded by Xerxes II, who was murdered a few weeks later by his half-brother Sogdianus, who was murdered six months later by Darius II Nothus; who suppressed the revolt of Terituchmes by having

him slain, his wife cut into pieces; and his mother, brothers and sisters buried alive. Darius II was followed by his son Artaxerxes II Mnemon, who at the battle of Cunaxa, had to fight to death his own brother, Cyrus the Younger, when the youth tried to seize the royal power. And Artaxerxes II enjoyed a long reign, killed his son Darius for conspiracy; and died of a broken heart on finding that another son Ochus was planning to assassinate him. Artaxerxes III Ochus ruled for twenty years, and he was poisoned by his general Bagoas. Then Bagoas placed Arses or Arsha son of Ochus on the throne, and assassinated all his brothers to make the throne secure for Arses; then he assassinated Arses and his infant children, and gave the sceptre to Codomanus, son of Arsames, son of Artostes; and Codomanus reigned for over seven years under the name Darius III, or Dara, and was killed by his two ministers, during the battle against Alexander, at Arbela. And thus the great Hakhamanish empire of the Persians ended in 330 B.C. with the conquest by Alexander.

It is in the nature of all empires to disintegrate soon, for the passions of the men who created it disappears from those who inherit it; and at the very time the subject nations or people gather strength to fight for their lost liberty. As this is an eternal truth, so is the truth that nations diverse in language, religion, morals and traditions cannot remain united; there is nothing of substance in such a union; and compulsion is the force which is used to maintain the artificial bond. In its over two hundred years, Persia was a heterogeneous empire, with many provinces, varied and different customs, traditions and races, living separately in their own provinces; and their high officials dwelling together in utmost peace, health, joy, and all that comes out of the Good Principle, at their centers of government and palaces. And it ruled a mob of nations, and never thought of making them into a state. Year by year the union became more difficult to preserve. And as the vigor and zeal of the emperors relaxed, the boldness and ambitions of the satraps grew, according to the eternal nature of the government. They arbitrarily enlarged their armies and revenues, and engaged in plots and secret plans against the king.

The decadence in military training and military equipment began to prevail throughout the empire. From the day Xerxes returned defeated from Salamis, it became evident that the Greeks would someday take over the empire. And when Alexander of Macedonia came, the Persian leaders brought their concubines for them, and had no ambition of war; the only true soldiers in the Persian army were the Greeks. Persia controlled one end of the great trade route that bound western Asia with the Mediterranean, and the Greeks their brethren controlled the other.

Now, Alexander (Al-Iskandar or Sikandar) crossed the Hellespont without opposition, having a negligible force of 30,000 footmen and 5,000 cavalry. At Granicus a Persian army of 40,000 troops tried to stop him; the Greeks lost 115 men and the Persians 20,000. Alexander marched south and east, receiving cities and surrenders for a year. Meanwhile Darius III gathered a horde of 600,000 soldiers and adventurers; five days were required to march them over a bridge of ferry boats across the

Euphrates; six hundred mules and three hundred camels were needed to carry the royal purse. When the two armies met at Issus, Alexander had no more than 30,000 followers. At the end of the slaughter the Greeks had lost about 450, and the Persians 110,000 men, most of these said to be slain in wild retreat. Darius fled from the camp, abandoning his mother, a wife, two daughters, his chariot, and his luxuriously appointed tent. And Alexander treated the Persian ladies with chivalry, and then married one of their daughters. And the mother of Darius became so fond of Alexander that after his death, she put an end to her own life by voluntary starvation, which was an acceptable way of dying, as it was also among the Buddhists and Jains of Ind (India).

The citizens of Babylon and Jerusalem came out in great multitudes to welcome him, offering him their city and its treasury; and he accepted these graciously. Then Darius III Codomanus sent him a proposal of peace, saying that he would give Alexander ten thousand talents (about $60,000,000 in the currency of 1941 A.D.), for the safe return of his mother, his wife, and his children; and would offer his daughter in marriage, and would acknowledge his sovereignty over all Asia west of the Euphrates, if only Alexander would end the war and become his friend. Thereupon, Parmenio, second in command among the Greeks, said that if he were Alexander he would be glad to accept such terms, and avoid with honor the hazards of some disastrous defeat. Alexander replied that he would do likewise if he were Parmenio; but being Alexander, his offer meant nothing, since he, Alexander, already possessed such parts of Asia as Darius proposed to cede to him; and could marry the daughter of the emperor when he pleased. After this Darius turned unwillingly to the task of collecting another and larger force.

In the meantime Alexander had taken Tyre, and annexed Egypt. In twenty days from Babylon his army reached Shushan (Susa), and took it without resistance; thence it advanced so quickly to Persepolis (Istakhr) that the royal treasury had no time to secrete its treasures and funds. Then, against the counsel of Parmenio, the palaces of Persepolis were burned to the ground, and the city was looted by his troops. Then having raised the spirit of his army with booty and gifts, he turned north to meet Darius Codomanus for the last time.

By this time Darius had gathered a new army of a million men, chiefly from the eastern provinces, consisting of Medes, Persians, Babylonians, Syrians, Armenians, Cappadocians, Bactrians, Sogdians, Arachosians, Sakas and Hindoos; and had equipped them no longer with bows and arrows, but with javelins, spears, shields, horses, elephants; and scythe-wielding chariots intended to mow down the enemy like wheat. With this large army of motley mob he met Alexander at Gaugamela, a town some sixty miles from Arbela; and was defeated by Alexander's 7,000 cavalry and 40,000 infantry. Darius again chose to rise up, but his generals, disgusted with his defeat, murdered him in his tent. Then Alexander having put to death such of the assassins as he could find, sent the body of Darius in state to Persepolis, and ordered it to be buried in the manner of the Hakhamanish kings. The Persian people flocked together readily to the standard of

the conqueror, charmed by his generosity and youth. Alexander organized Persia into a province of the Macedonian Empire; and left a strong garrison to guard it, then marched on to India. Thus ended the Hakhamanish or Achaemenid empire of Persia, and the Macedonian empire began with Alexander.

We shall return to Alexander and Hellenism later, but let us now turn our attention to India, and the Spiritual developments there. Soon after the passing away of Zarathustra of the Spitamas or Zoroaster, the holy priesthood of the eternal kingdom of God raised up Gautama Buddha, a pupil of Zarathustra, near the foothills of the Himalayan mountains. Gautama was known to the fire worshippers and the fire priests of India and Persia as Gautama the heretic; for he taught the doctrine of self-reliance and self-salvation, proclaiming that the reliance on the Inner Self or Higher Self of man is more important than propitiation and dependence on external sources or deity. But the later doctrine modified this belief by acknowledging that man must first learn to develop his own True or Higher Self, and after finding it he may choose to live under the grace of God, the Word of God, the Priesthood of God, or under all of them. But he must always look within for answers, and not rely on any external source purely on blind faith alone, for faith without knowledge and works is dead. A formalized doctrine of self-salvation and enlightenment, which includes the substance of many Buddhas, or Enlightened Ones, before Gautama and after him, is presented here, namely, Tathagata's Doctrine of Self-salvation and Enlightenment. As Zarathustra was of Divine birth, so was Gautama, the Japhetic or Aryan Christ, the Holy One of the Japhetic people of ancient India.

BUDDHA: THE JAPHETIC OR ARYAN CHRIST

(The Holy One of the Japhetic people of ancient India)

Now, this is an account of the Japhetic Christ, as opposed to the Shemitic Christ of the Order of the Son of God, and the Sun (Son) of God of the Aryan race; created, raised, trained, blessed, and ministered by the Holy Priesthood of God of the sixth century B.C. He was also the second great sage of divine (virgin) birth and a light unto the world, since the time of the prophecy of Isaiah, son of Amoz, son of Yohash (Jehoash, Joash), the king of Judah. (The Shemitic Christ, Jesus son of Mary, was to come some five centuries later.)

Siddhartha Gautama Buddha was born in 563 B.C. in the region of Aryavarta in the Himalayan foothills, a little south of Nepal. His father, Suddhodhana of the Kshatriya (warrior) caste, was a ruler of Kapilavastu. At the time of Siddhartha's birth, wandering ascetics, and those who sought truths and knowledge of God; and those who fled Jerusalem and other parts of the Middle and Near East, found refuge in ancient India; and Taxilla (Takshashila) became the learning center of highest knowledge, both Spiritual and temporal, of all the world; here the future rulers of the world were sent to be trained for their ministry and appointments. Thus, northern India became a blend of many cultures and civilizations that migrated from Persia, Media, Babylonia, Arabia, Egypt, and also from China - these later came to be known as the Hindus, the inhabitants of the land across the Hindush (Indus) River.

In the city of Kapilavastu the festival of the full moon had been proclaimed, according to the custom; and queen Mahamaya (meaning Great Illusion) prepared herself for seven days before the full moon, and took no intoxicants nor used abundance of garlands and perfume. Rising early on the seventh day, she bathed in scented water, and bestowed a great gift of four hundred thousand pieces as alms. After she adorned herself, and ate choice food, she took upon herself the vows to keep holy the four days of the month -- the full moon, the new moon, and the eighth day after each -- the Uposatha vows. Then she entered into her bedchamber and lay down on the bed; and falling asleep, she dreamt this dream:

The Dream of Queen Maya
(A Rock-cut Relief)

Four great kings, it seemed, raised her together with the bed; they carried her to the Himalayas, and set her on the Manosila tableland. Then their queens came and took her to Anotatta Lake, and bathed her again to remove human stain, robed her in celestial clothing, anointed her with perfume, and bedecked her with divine flowers. Not far away was a silver mountain, and upon it a golden mansion. There they prepared a divine bed, with head to the east, and laid her upon it. And behold, nearby there was a golden mountain; from there descended a white elephant, and alighted on the silver mountain, approaching it from the north; in his trunk, which was

like a silver rope, he held a white lotus; then trumpeting, he entered the golden mansion, made a rightwise circle three times around Queen Mahamaya's bed, and smote her right side, and appeared to enter her womb.

The next day, when the queen narrated her dream to the king, he summoned sixty-four Elders (Brahmans), paid them reverence and honor, and satisfied them with excellent food and presents. When they were all satisfied with pleasures and delights, Suddhodhana caused the dream to be told, and to ask its meaning. The Elders said: Be not anxious, O king, the queen has conceived, a male not a female, and thou shalt have a son; and if he grows up to dwell in the palace, he will become a universal king, a universal monarch; if he leaves his house and the ways of the world, he will become a Buddha, a healer and a remover of the veil of ignorance.

Ten months after this, queen Maya's time was come; and she desired to go to her kinsfolk; she addressed king Suddhodhana, saying: I wish, O king, to go to Devadaha, the city of my family. The king approved, and caused the road from Kapilavastu to Devadaha to be made smooth and adorned with vessels filled with plantains (an herb with spikes of minute greenish flowers), flags and banners; and seating her in a golden palanquin borne by a thousand courtiers, sent her with a great retinue. Between the two cities, and belonging to the inhabitants of both, is a pleasure grove of Sal trees named the Lumbini Grove. At this time of the year, the trees were covered with one mass of flowers, from the roots to the tip of the branches. When queen Maya saw it, an uncontrollable desire to run and play in the grove overtook her; and she caused the palanquin to be set onto the ground, and ran to the foot of a large Sal tree, and attempted to seize a branch laden with flowers. As the branch, like the tip of a supple reed, bent down and came within her reach, and she stretched out her hand to grasp it, the pangs of childbirth came upon her. So the multitude set up a curtain around her, and retired. Holding the branch, and even while standing, she was delivered; and it is written that she died giving him birth. And as other beings when born come forth stained with impure matter, not so the birth of Siddhartha Gautama; for he was born of the seed of God, pure and unstained; yea, he descended as the preacher of the Doctrine descending from the seat of the Doctrine.

At Siddhartha's birth a great light appeared in the sky, the deaf heard, the dumb spoke, the lame were made straight, for the Gods descended upon the land, and angels ministered unto all men; and kings came from distant lands to rejoice in his birth. Therefore, the words of Isaiah the prophet of the Jews, descendant of Shem, son of Noah, were first fulfilled among his brethren the Medes and Persians of ancient India, the descendants of Japheth (Yapheth) son of Noah. One sage declared that four signs shall convince him of the miseries of the world,

and he would leave his house to become a Universal Teacher, an Enlightened One, a Buddha. To prevent this prophecy from coming true, Suddhodhana resolved that the babe should know no sorrow of the world; but be made content in all the luxuries and amenities of life. So he reared him in splendour and great comfort in three palaces, from whose parks every sign of death, disease, and misery was removed. At Suddhodhana's house three pools were made for him — in one were blue lotus flowers, in the other white lotus flowers, and in the third red lotus flowers. (Ancient Egyptians also revered and worshipped the lotus, for they believed that out of the lotus flower came the first Sun or Son God); and the flowers blossomed well for the sake of the Son of a divine birth, who was to be a light unto the world.

Day and night a white canopy was held over him, to protect him from dust and chaff, germs and insects, heat, cold, and dew. He received royal training in military arts, and also sat at the feet of other sages; and made himself master of all the Spiritual knowledge which was available in his time. And by the time he came of age, forty thousand girls had entertained him, and five hundred ladies were sent to him, that he might choose one as his wife. He married his cousin Yasodhara, whom he won at a great contest, by performing feats of strength and skill, which put to shame all other contestants, including his envious and jealous cousin Devadatta.

But all his prosperity and achievements did not make him happy, nor was his heart at rest; and all his father's efforts failed to prevent the prophecies from coming to pass, for he did see the four signs foretold, for the Gods knew his destiny, and it was they who placed the signs before him. One day, when he was driving the chariot around the royal park with his faithful charioteer Channa (Chauna), he saw an aged man in the last stages of infirmity and in a worn out state, an angel of God who had taken up this disguise. When Siddhartha Gautama asked Channa who this repulsive being was, he was troubled to learn that all men must grow old; this was the first sign. The second sign came a little later, in the same way, in the form of a very sick man, covered with boils and shivering with fever. The third was even more terrible — a corpse being carried to the cremation ground, followed by weeping mourners. His own words which he spake unto his disciples, are narrated as follows:

> Then, O monks did I, endowed with such majesty and excessive delicacy, think thus: An ignorant, ordinary person, who is himself subject to old age, on seeing an old man is troubled, ashamed and disgusted, extending the thought to himself: I, too, am subject to old age, not beyond the sphere of old age; and should I, too, on seeing an old man, be troubled, ashamed, and disgusted? This seemed to me not fitting; and as I thus reflected, all the pride in youthfulness suddenly disappeared.
>
> Verily, the unenlightened worldling, subject to sickness, without escape from it; when he sees another sick, is oppressed, beset

and sickened. I, too, am subject to sickness and cannot escape it; and when I thus pondered, brethren, all pride in healthfulness left me. Verily, the unenlightened worldling subject to death, without escape from it, when he sees another dead, is oppressed, beset, and grieved. I, too, am subject to death and cannot escape it; and while I thought thus, brethren, my pride in liveliness left me.

And it came to pass that the fourth sign brought hope and relief; for a wandering religious beggar, a God in disguise, clad in simple yellow robe, serene and compassionate, with a mien of inward joy, when Siddhartha beheld, he knew immediately where his destiny lay; and he set his heart on becoming an ascetic, a wanderer. Hearing this, king Suddhodhana increased his precautions, and Siddhartha was placed under literal house arrest, although still surrounded with pleasures and luxuries of all kinds; and his heart knew no peace, nor could he forget the four signs. One morning the news was brought to him that Yasodhara his wife had given birth to a son, but this gave him no pleasure or delight. And that night, while his pleasure girls lay asleep in unbecoming postures, some snoring, some grinding their teeth and some with open mouths and saliva dripping out of their mouths at his feet, he revolted from sensual pleasures, and at the same time a flame of compassion was kindled within him; not for the first time, but now with a force and power; for he felt the calling of his destiny, to save not only himself but all mankind from birth in the world of suffering. He walked into Yasodhara's room, and looked for the last time upon his son Rahula. A lamp of scented oil was burning; on the bed, strewn with heaps of jasmine and other flowers, the mother of Rahula was sleeping, with her hand on her son's head. The Bodhisattva (one destined to become a Buddha) standing with his foot on the threshhold looked and thought unto himself: If I move aside the Queen's hand and take my son, the Queen will awake, and this will be an obstacle to my resolve to leave my father, my wife, and my newborn son, to become an ascetic in the desert (like his Shemitic brethren). When I become a Buddha or the Enlightened One, I will come back to see him; and the Bodhisattva left the palace.

Then he roused Channa, his charioteer, who saddled his favorite horse Kanthaka, whose hoofs were cushioned with cotton by the ministering angels, so that no one should hear his departure. When far from the city, he stripped off his jewelry and fine garments, and put on a hermit's robe, provided by a ministering angel also. With his sword he cut off his long hair, and sent it back to his father Suddhodhana, along with his garments by the hand of Channa. It is said that the horse Kanthaka dropped dead from grief, when he sensed that he was to be separated from his master, to be reborn in the heaven's kingdom. Thus Siddhartha

began his Great Renunciation (Mahabhiniskramana), and became a wandering ascetic, carrying with him nothing but the robe he wore. It is also written that many a woman became strongly overwhelmed by his beauty and character; and one spoke of him, saying:

Happy indeed is the mother,
Happy indeed is the father,
Happy indeed is the wife,
Who has such a husband.

Buddha-to-be thought unto himself, well spoken O maiden; but I seek that which when extinguished, makes the heart eternally happy; for flesh will grow old and will die; for I also know that it is lust and craving in all its manifold forms, the cause of all suffering; the extinguishing of which ends suffering. Siddhartha was now twenty and nine years old. He first visited Alara Kalama, a priest of God and a great scholar; and learned the techniques of meditation and thought control, and mastered all the Scriptures of the Medes, Persians, and Egyptians; although, the Scriptures of the Jews or the Shemitic people were not taught to him. But he was not convinced that man could obtain liberation from suffering by self-discipline and knowledge alone. So he went to Udaka, another sage and a priest of God, and received no answer to his satisfaction. He passed through the country of Magadha to the town of Uruvela, and settled in a grove of trees to find Enlightenment. He joined five other ascetics who were practicing the most rigorous self-mortification in the hope of wearing away their karma, and obtaining release.

His penances became so severe that the five quickly recognized him as their leader. For six years he tortured himself until he was nothing but a walking skeleton. He lived on seeds and grass, and one time he was given dung to eat; for a time his diet was reduced to a grain of rice each day; he plucked out his hair and beard for torture's sake, and stood or lay for long hours upon thorns; he let the dust and dirt accumulate upon his body, until he looked like an old tree; he frequented a place where human corpses were exposed to be eaten by vultures and beasts, and slept among the rotting carcasses. Siddhartha's own account is narrated below:

> I thought, what if now I set my teeth, press my tongue to my palate; and restrain, crush, and burn out my mind with my mind. I did so, until sweat began to flow from my armpits. Then I thought, what if I now practice trance without breathing; so I restrained breathing in and out by plugging my mouth and nose; and as I did so there was a violent sound of winds issuing from my ears. Just as if a strong man were to thrust into one's head the point of a sword, even so did the violent

winds penetrate my head. Then I thought, what if I were to take food only in small amounts, as much as the hollow of my palm will hold, beans, chick-peas, wild herbs and plants. My body became extremely lean; the mark of my seat on the ground was like a camel's footprint; the bones of my spine, when bent and straightened, were like a row of spindles. And as in a deep well, the deep, low-lying sparkle of the water is seen, so in my eye sockets, the deep, low-lying sparkle of mine eyes was seen, due to lack of food. And as a gourd, cut off raw, is cracked and withered through rain and sun, so was the skin of my head withered. When I thought I would touch the skin of my stomach, I actually took hold of my spine. When I thought I would ease myself, I thereupon fell prone through little food. To relieve my body I stroked my limbs with my hand, and as I did so the decayed hairs fell from my body.

The Buddha-to-be conquered fear, subdued all lusts of the flesh, developed and controlled his mind, yet he found not salvation nor enlightenment. And he learned and realized that salvation and enlightenment are not to be found in austerities and mortifications, nor in pleasures and delights; on the contrary, a certain pride of primeval self in self-torture or self-gratification poisoned any holiness that might have come from it. He decided to eat again, and the five ascetics who dwelt with him departed in disgust. One day Siddhartha was seated beneath a large peepal tree on the outskirts of the town of Gaya, in the realm of Bimbisara king of Magadha; and Sugata, the daughter of a nearby farmer brought him a large bowl of rice boiled in milk, which he didst eat; and seated in the lotus posture at the foot of the tree, he resolved to remain seated under the tree, until the enlightenment and release was attained. He bathed that evening, and again, sitting under the peepal tree, made a solemn vow that, though his bones wasted away and his blood dried up, he would not leave his seat until the mysteries of suffering were revealed.

It was the night of the full moon of May, and he was thirty-five years of age. For forty-nine days (seven weeks) he sat beneath the peepal tree. At first he was surrounded by hosts of angels and heavenly messengers, for the great moment of enlightenment was nigh at hand; but soon they disappeared in all directions, for Mara, the Prince of Evil, the tempter and the great deceiver of the world, the spirit of sensual pleasure, even the Devil, approached to tempt Siddhartha. Mara, disguised as a heavenly messenger, brought news that the wicked cousin Devadatta had revolted, thrown Suddodhana into prison, and seized Yasodhara his wife; but Siddhartha was not moved. Mara called his demon hosts and attacked him with whirlwind, tempest, flood, and earthquake; but he sat firm, cross-legged beneath the tree. Then the tempter called on

him to prove his righteousness and goodness; so Siddhartha touched the ground with his hand, and the Earth itself spoke with a voice of thunder, I am his witness.

Mara then tried gentler means of shaking Siddhartha's resolve. He called his three daughters of beautiful appearance, namely, Desire, Pleasure, and Passion, who danced and sang before him, and tried every means of seduction; but the Buddha-to-be was unshaken in his resolve. Mara and his priests offered him the Universal Empire, but he was quite unmoved. At last the demon hosts gave up their struggle to persuade him, and left; then, Gautama sank deeper and deeper into meditation. Suddenly a vision came to him of the infinite succession of deaths and births in the stream of life; he saw every death frustrated by new birth; every peace and joy frustrated by new desire and discontentment, new disappointments, new grief and pain. He said: Thus with mind concentrated, purified, cleansed, I directed my mind to the passing away and rebirth of beings; I saw beings passing away and reborn, low and high, of good and bad color, in satisfactory or miserable existence, according to their karma — the universal law by which every act of good or evil will be rewarded or punished in this life, or in life to come.

Now the Enlightened One, or the Buddha, realized that birth is the origin of all evil, for the primeval self is ignorant; therefore, the seed of ignorance always bringeth forth the fruit of ignorance; and this cycle continues forever, unless interference by the powers of heaven is decreed. He diligently sought the answer to the causes of rebirth and suffering; which the princes of his day learned by means of the illustration of the Wheel of Rebirth (also known by other names). Alara Kalama and Udaka, two great teachers of the time, taught him that the Wheel of Rebirth rolls and rolls unceasingly, and rebirth is not stopped, because the law of karma demands new reincarnations in which the soul may atone for evil done in the past. And if a man could live a life of perfect justice, of compassion, and of peace; if he could tie his thoughts to the eternal things, which are only found in the Soul of man; and not binding his heart to the things that begin and pass away, then his rebirth may be spared, and for him the fountain of evil would run dry. If one could subdue all the desires of one's self, and seek only to do good, then individuality, the first and worse delusion of mankind, might be overcome, and the soul would then merge with unconscious infinity. As the peace one finds when his heart is cleansed of desire, passion, and anger, so one lives in torment and misery, who is covetous, desirous, and hateful, in his thoughts or actions. He learned that happiness is possible neither here, as the heathens believe, nor in the hereafter, as many religions proclaim; only peace is possible, only the cool quietitude of craving ended, only salvation and enlightenment is possible; these things alone make man happy, because they are found in the Soul, the Higher Self of man, and nowhere else they are found. Siddhartha Gautama's journey was

now over; after seven years of wanderings, afflictions, and meditation, he found enlightenment; a new Buddha, the fourth great teacher of this human cycle (kalpa) was born.

Suddenly, overpowered by the Holy Spirit of Truth and Light, Siddhartha Gautama Buddha, Sakya Muni the sage of the Sakyas (Shakyas), broke into this psalm of praise and victory:

> Many a house hath held me, seeking ever him who wrought
> These prisons of senses, sorrow-fraught;
> Sore was my ceaseless strife, but now;
> O thou Builder of this tabernacle, thou!
> I know thee! Never shalt thou build again these walls of pain;
> Nor raise the rooftree of deceit, nor lay
> Fresh rafters on the clay;
> Broken thine house is, and ridge-pole split,
> Delusion fashioned it!
> Safe, now I pass, deliverance to obtain!

The earth knew of the coming of a new Buddha, and the Buddhahood (Priesthood) knew of the victory; and the forces of heaven and the forces of earth rejoiced that another Buddha was born. He remained under the Tree of Wisdom (Bodhi tree) another seven days, meditating upon the truths he had found. But the Buddha for the last time was assailed with doubts by the words of Mara, the Evil One, saying, He who had given up all to seek release for all, why should he show to all men the path which leads to the end of suffering? The earth trembled and waited his reply; but the Buddha's heart of compassion wakened to man's eternal need to be saved from his fallen state, and from the bondage of sin, iniquity, and ways of error. And the Most Holy (Brahma) himself pleaded for mankind, saying:

> O All-Enlightened One, let the Blessed One (meaning the Buddha) preach the Doctrine (dhamma)! May the Perfect One (the Buddha) preach the Doctrine unto all the world. For there are beings whose mental eyes are scarcely darkened by any dust; and if they hear not the Doctrine, they will perish; yet there will be some who will understand.

And the All-Enlightened One had pity on mankind; and the decision was made in the council in heaven, that the Buddha would preach the Doctrine to all mankind. "I will beat the drum of the Immortal in the darkness of the world," said the Blessed One. Now the Blessed One thought, To whom shall I preach the law of the Way first? Who will understand this law readily? His earliest master teachers Alara Kalama and Udaka had passed away. And the Blessed One thought, The five brethren with whom I spent many a year, indeed, have done many services

to me; they attended on me at the time of my ascetic discipline. When it was told him that they were in Benares, he went to the Deer Park, where the five brethren were. And they received him with gladdened hearts, and paid due reverence. On the night of the full moon of July, he preached to them his first sermon of Setting in Motion the Wheel of Righteousness. He spoke of two extreme pursuits of Pleasure and Pain, which must be avoided, and the Middle-way of the Tathagata must be trod, to escape rebirth and suffering; he taught the Four Noble Truths of suffering and its cause, desire or selfishness, which ariseth out of primeval self, the false and ignorant self; he spoke of the removal of the cause, and of the Eight-fold Path which leads to the end of suffering. Kondonna was first to be ordained a disciple of the Tathagata, for he was pure and spotless, and a true believer of the Doctrine (dhamma).

There in the Deer Park of Isipatana (Sarnath), near Benares, Buddha proclaimed his Doctrine or Dharma (dhamma in Pali), saying: Goodly is the Dhamma, O Bhikkus (literally beggars), in the beginning, goodly in the middle, and goodly in the end; soon the other four ascetics perceived the truth of the Doctrine, and they too were ordained. To them he preached his second sermon, concerning the doctrine of Soullessness or Impermanence (anatta), saying; The five aggregates of man, namely: Body, Feeling, Perception, Conception, and Consciousness are transient and temporary; and are prone to suffering, in the absence of a permanent Soul or the True Self. Thus the Blessed One spoke. The five brethren were delighted, and they rejoiced greatly in the words of Sakya Muni, the Sage of the Sakyas; and as he set going the Wheel of the Law of Righteousness, the earth-inhabiting Gods shouted with joy and praise, saying; Truly the Blessed One has set going at Benares, in the Deer Park Isipatana, the Wheel of the Law, which may not be opposed by any being in the world. Thus in that moment, in that very instant, the shout reached the world of Brahma (the priesthood of Abraham); and this whole system of ten thousand worlds quaked, shaked, and trembled; and a great light appeared in the sky, and was seen throughout the world.

A few days later, a band of sixty young ascetics became his followers; and Sakya Muni sent them out in all directions to preach the Doctrine (dhamma), with exhortations, saying; Go ye forth, O Bhikkus (monks; literally beggars), on your journey, for the profit of many, for the bliss of many, out of compassion for the world; for the welfare, benefit, and bliss of devas (angel-gods), and all mankind. Go not any two together, but each according to his understanding of the Doctrine. Proclaim, O Bhikkus, the Doctrine, glorious in its beginning, glorious in its middle, and glorious in its ending. In the spirit and in the letter make ye known the perfect, utterly pure, righteous life.

The greatest kings and rulers of the time favored Sakya Muni, and his followers. A disciplined body of monks was gathered and knit together by a common garb, the yellow robe of the Holy Order, and a common

Doctrine. Eight months of the year the Buddha, Sakya Muni, would travel from place to place, with his disciples or followers, preaching the Doctrine, and ordaining new monks into the Order. During the four months of the rainy season, they would stop in one of the parks donated to the Order by wealthy lay followers, and live in huts of bamboo and reed; these were the first form of the great Buddhist monasteries of later times. His method of teaching was similar to those of the wanderers, or travelling sophists of his time; most of whom came from Jerusalem and other parts of Arabia, Media, Persia, Egypt, and other lands; for Taxilla (Takshashila, Takhtasila) in northwest India, was known as the Seat of Morality, and the greatest learning center of this time; and in the land between the rivers Ganges and Yamuna (Jamna), known as Aryavarta, or the land of the Aryans, many cultures of the Middle and Near East and Egypt blended together into one, and the inhabitants were called the Hindus.

Sakya Muni walked from town to town, accompanied by his favorite disciples, and as many as twelve hundred followers, or devotees. He took no thought for the morrow, but was content to be fed by some local admirer. Once he scandalized his followers by eating in the home of a publican (courtesan). Usually they would pitch camp in the outskirts of a village, in some garden or forest, or on some river bank. The afternoon Sakya Muni gave to meditation and rest, the evening to instruction and guidance. His discourse utilized dialectics, reason, and persuasion; he used parables, kind words, and sometimes compressed his teaching into succinct formulas in order to convey the message.

Buddha was convinced that pain so frustrated pleasure, in the natural self of man, that it would be better for man never to have been born; in the absence of True Self or Soul every pleasure is poisoned. And one day he asked his disciples, Is that which is impermanent sorrow or joy? And they answered, Sorrow, Lord. The basic evil is tanha or trishna, the thirst or craving, which ariseth from selfish desire; not all desire but desire directed to the advantage of the part, rather than the good of the whole — it is the clinging to the primeval or ignorant self; and forever living in the bondage of mortality, rebirth, and suffering. One of his disciples thought that Buddha would approve of suicide, as it was acceptable in other prevailing sects or religions; but Buddha reproved him, saying, Behold, suicide would be a useless way of escape, for the soul unpurified and unmolded will be reborn in other incarnations, until it has achieved complete forgetfulness of self.

All monks of the Holy Order, or Bhikkus, in Buddha's time practiced a simple rule with diligence — they saluted one another, and to all those to whom they spoke, with one phrase, Peace be to all! The Buddha returned to Uruvela to keep the rainy season of vassa. On his way, he passed a band of thirty young men who were picknicking with their wives. One of them had no wife, and had brought a prostitute with him, who had stolen his belongings and run away. The young man asked the Buddha if he had seen such a woman; and Buddha replied, saying; Which were

better for thee, young man, to seek for thy woman, or to seek for thy Self? He said unto his disciples, Yea, all is poisoned in thy selfish desires; therefore find thy Soul first, that the suffering caused by impermanence be removed.

After Uruvela, Buddha proceeded to Rajagha, whither his fame had preceded him. King Bimbisara came to him with a host of citizens and asked to be taught the Doctrine (dhamma); and on hearing it he was converted. The Buddha accepted a meal at the palace, and was given the park known as Bamboo Grove for the use of the Order as a permanent retreat. While they were resting there, a newly ordained disciple, Assaji, met Sariputta, a disciple of another highly favored ascetic who dwelt nearby. Sariputta had a friend Moggallana, and the two men had made a promise to tell one another, when either of them attained the Immortal.

Sariputta was deeply impressed by Assaji's dignity and righteousness, as he moved about the city begging for alms; and asked him, as was customary for one ascetic to inquire of another, who his teacher was, and what his teaching might be. Assaji told him that his teacher was Sakya Muni (the sage of the Sakyas), but being newly ordained, he could not preach all of the Doctrine (dhamma). And Sariputta asked him in sincerity of his heart, Then tell me a little! This was the reply of Assaji unto Sariputta:

> Of all things which proceed from a cause,
> the Tathagata has explained the cause;
> and also has explained their ceasing.
> This the Great Adept has proclaimed.

Sariputta understood this to mean, Whatsoever is a rising thing, the same is a ceasing thing; and there arose in him the Spotless Eye of the Doctrine (dhamma), that is believing in the Doctrine without the slightest of doubt or reservations whatsoever; and he was taken over by the power of the Holy Spirit of Truth and Light; this is the Awakening of the higher consciousness, which leads to Enlightenment. And as soon as his friend Mogallana saw him, he knew at once that Sariputta had attained the Immortal; later, he too being told the Doctrine, became a convert, and later became an Elder.

By now, king Suddhodhana was longing to see his son again, and sent him repeated messages. Finally, when spring had come, the Buddha returned to Kapilavastu with a train of followers; and for the first time since the Enlightenment saw his father and wife and son. His father, who had mourned the loss of a prince, rejoiced for a while, over the return of a saint. Buddha's wife, who had been faithful to him during all their separation, fell down before him, clasped his ankles, placed his feet about her head, and reverenced him as a God. Then king Suddhodhana told Buddha of her great love, addressing him thus: lord, my daughter (in-law), when she heard that you were wearing yellow robes (as a monk), she

put on yellow robes; when she heard of your having one meal a day, herself took one meal; when she knew that you had given up a large bed, she lay on a narrow couch; and when she knew that you had given up garlands and scents, she gave them up too. Buddha blessed her.

Then came his son Rahula, and paid reverence, saying: Pleasant is your shadow, ascetic; and asked for his inheritance (meaning Spiritual blessing of the father upon his eldest son); and Buddha, turning to Sariputta, said: Receive him into the Order; thus the heir of the throne of the Sakyas, chose his spiritual inheritance, rather than the rulership. Buddha's father and his wife were also converted to the Doctrine (dhamma); as well as many members of the court, including his cousin Devadatta, whose heart remained full of jealousy and envy unto the bitter end.

Another cousin of Buddha, namely Ananda was then called to be consecrated as heir-apparent to the throne; but Ananda, as if in a trance, left the ceremony, abandoning the rulership, and joined Buddha. When king Suddhodhana heard of this he was sad, and asked a boon of Buddha, saying: When the lord abandoned the world, it was no small pain to me; now more so with Rahula gone and Nanda also; the love of the son cuts through the skin, through the hide, the flesh, the sinew, the marrow. Grant, lord, that thy noble ones may not confer the ordination on a son without the permission of his father and mother. Buddha consented, and from that day made such permission prerequisite to ordination into the Holy Order.

Sakya Muni, the Buddha, returned to Rajagha; and here came to visit him, Anathapindika, a wealthy merchant of Savatthi. After his conversion, he built a resting place for the weary traveler at every league (on the average about three miles apart), from Rajagha to Savatthi; and now consecrated to the Order, the Jatavena Grove as a third retreat, buying it from prince Jata, for as much gold pieces as would cover the ground of the grove. Buddha thanked him, and later he too became a disciple; and the monastery built in the Jatavena Grove became Buddha's headquarters for the rest of his ministry. About this time also, Visakha, the wife of a guild-master of Savatthi, who was converted to the Doctrine (dhamma), gave to the Order her precious jewelled headdress which, when sold, provided funds for yet another retreat. Thus men and women of all ranks and stations gave their best to the Order in exchange for the Doctrine (dhamma), which leads all men to the end of suffering.

The Buddha's fame as a Great Teacher and the Blessed of the Gods, spread throughout the land of Aryavarta, the region between the river Yamuna (Jamna) and Ganga (Ganges), especially over North-east India. On one occasion, two princes were about to engage in a terrible battle over a certain embankment constructed to keep in water. Between these two rulers and their assembled armies Buddha suddenly appeared and asked the cause of the strife. When he was informed of the subject of dispute, he put forth this parable:

Tell me, O kings, is earth by itself of any real value?
Of no value whatsoever, they replied.
Is the water of any intrinsic value?
Of no value whatsoever.
And the blood of kings, is that of any intrinsic value?
Its value is priceless.
Then, said Sakya Muni, the Tathagata, Is it, then, reasonable that that which is priceless should be staked against that which is of no value by itself?

And the two rulers saw the wisdom, and abandoned their dispute; and were later converted. Sakya Muni himself being of the Kshatriya or warrior caste, gave up war and the instruments of war; and after repentance, and performance of severe penances, he gave up his passions and lusts altogether, and became all virtuous, full of kindness and compassion, a serene and enlightened being, the Buddha; he could now diffuse the effects of mortality and rebirth by having ascended into the realm of his True Self or the Cosmic Soul; he could now dwell in the World or Samsara, but without the poisonous effects of suffering, which ariseth from the ever-changing or temporal nature of Body, Feelings, Conceptions, Perceptions, and Consciousness (or Awareness).

The disciples of Gautama Buddha, Sakya Muni, did preserve the record of this Fourth Great Teacher and Sage of this cycle of human existence; the character of this Japhetic Christ and Son of God, who preceded the coming of the Shemitic Christ and Son of God (Jesus, son of Mary), by some five centuries, is abridged:

"He does live as a binder together of those who are divided, an encourager of those who are friends, a peacemaker, a lover of peace, passionate for peace, a speaker of words that make for peace. He would return good for evil, love for hate; and remained silent under persecution and abuse. The Sakya Muni once said: If a man foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall come out of me; the fragrance of goodness always comes to me, and the harmful air of evil goes to the evildoer. Once to challenge this doctrine of returning good for evil, a simpleton abused Buddha and mocked at him. Buddha listened in silence, and when the man had finished, Buddha asked the man, saying: Son, if a man declined to accept a present given to him, to whom would it return? The man answered, To him who offered it. Then said Sakya Muni, My Son, I decline to accept thy abuse, and request thee to keep it for thyself; wilt it not be a source of misery to thee? As the echo belongs to the sound, and the shadow to the substance, so misery overtaketh the evildoer without fail. The abuser made no reply, and Buddha continued, saying; A wicked man who reproaches a virtuous one is like one who looks up and spits at the heaven; the spittle soils not the heaven, but comes back and defiles the same; the slanderer is

like one who flings dust at another, when the wind is contrary — the dust only returns to him who threw it; the virtuous man cannot be hurt by the poisonous darts of the evildoer. The abuser went away ashamed, but he came again, and took refuge in the Buddha.

Buddha said also, Let a man overcome anger by kindness, evil by good; victory breedeth hatred, for the conquered is unhappy; never in the world doth hatred cease by hatred, but hatred ceaseth by love."

Buddha taught his disciples plainly the Doctrine (dhamma), and said unto them: Go ye into all the lands and preach this gospel; tell them that poor and lowly, the rich and high, all are one in the gospel; and that all castes unite (merge) into one in this religion, as do the rivers in the sea. Brethren, there are two ethical teachings . . . What two? First, look at evil as evil; and second, seeing evil as evil, be disgusted with it, be cleansed of it, be freed of it. Brethren, there are three kinds of persons found in the world. What three? The one who is like a drought, the one who rains locally, and the one who pours down everywhere. And how is a person like a drought? A selfish person, not sharing his substance with the wretched, the poor, and the needy, the same is like a drought; a person is like a local rainfall that giveth to some according to his selfish purpose, and expects a reward; and, brethren, a person that giveth selflessly to all, without expecting a reward, is likened to a person that rains down everywhere. Brethren, even if one should seize the hem of my garment, and walk behind me step for step, yet if he be covetous in his desires, fierce in his longing, malevolent of heart, of corrupt mind, careless and unrestrained, grasping onto his primeval ignorance of the past, that, O monks, is far from me, and I am far from him. Live ye perfect in virtue in the performance of your daily obligations; be ye always perfect in conduct and behavior, ever-mindful of the power of Mara the Evil One, the Devil, over the hearts of men. For him who abides in the precepts of the Doctrine (dhamma), what else remains to be done?

All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage. And if a man speaks or acts with a pure thought, joy follows him, like a shadow that never leaves him. As rain breaks through an ill-thatched roof, passion breaks through an unreflecting mind; but if you find a man who shows you what to be avoided, administers reproofs, and speaks with the Spirit of Truth, follow that man as you would one who reveals hidden treasures. Irrigators lead the water wherever they may, carpenters fashion wood, and wise people fashion themselves. And as a solid rock is not shaken by the wind, wise people waver not amidst blame or praise, they become serene, compassionate, and forgiving. If one man conquer in battle a thousand times a thousand men, and another conquer himself; the latter is the greatest of conquerors; for one's own self conquered is better than all

other people conquered; not even a god could change into defeat the victory of a man who has conquered his selfish desires.

Let no man think light-mindedly of evil, saying in his heart, It will not come nigh unto me; for even by the falling of water drops a water pot is filled — the fool becomes full of evil, even if he gathers it little by little. By one's self the evil is done, by one's self one suffers; by one's self evil is left undone, by one's self one is purified; both the pure and impure stand and fall by themselves. It hath been said, victory breeds hatred, for the conquered is unhappy; but whoso has given up victory and defeat, he is contented and joyful, and wise. There is no fire like that of passion; no evil like that of hatred; and no misery like that of fleshly existence; there is no joy and happiness higher than peace. Let no man cling to either the pleasant or the unpleasant. Not to see that which is pleasant is pain, and it is pain to see that which is unpleasant. Let, therefore, no man be strongly attached to anything, thought or action. Those that are attached to nothing, and hate nothing, have no fetters. Kinsfolk, friends, and lovers rejoice in saluting a man who has been long away, and returns safe from afar; likewise, a man's good works receive him, who has done good works and has gone from this world to the other. He who holds back rising anger like a rolling chariot, he alone is the real Driver, others merely hold the reins. Therefore, Brethren, let each wise man blow off the impurities of himself, as a smith blows off the impurities of silver and gold; one by one, little by little, from moment to moment. The faults of others are easily perceived, but those of one's self are difficult to perceive; a man winnows his neighbors faults like chaff, but his own he hides, as a cheat hides an unlucky cast of the die. If a man continues after the faults of others, and is always inclined to be offended, his passions and delusion will grow out of it — what ought to be done is neglected, and what ought not to be done is performed; the desires of selfish and unruly people are always increasing, without ever being filled; this is the endless pit of hellfire, from whence no man can return, lest he be sent there on a divine mission.

If a man find no prudent companion to walk with him, it is wise to live alone and soberly, like a king who has left his conquered country behind, like an elephant in the forest, let him walk alone. A man who has learnt little, grows old like an ox; his flesh grows, but his knowledge does not grow. Earnestness is the path of enlightenment and salvation; thoughtlessness the path of death. Those who are earnest die not in the Spirit, but those who are thoughtless are as if dead already. The scent of flowers or sandalwood does not travel against the wind, but the odor of good people travels even against the wind; a good man pervades every place.

On one occasion a number of disciples went to Buddha, the Tathagata (meaning the One who has won the Truth), one saying, Sir, there are

living here in Savatthi many wandering hermits, sages, soothsayers, and scholars, who indulge in constant dispute, each holding a different view, this or that. What, Sir, would you say concerning them? The Tathagata answered, saying: Brethren, those disputatious fellows are like unto blind men. Once upon a time there was a rajah in this region who called a certain man, and said, Gather together in one place all the men in Savatthi who are born blind, and show them an elephant; and the man did as he was bidden, and said unto the blind men, O blind, such is the elephant. And to one man he presented the head of the elephant, to another his ear; yet to others he showed the tusk, or the trunk, the foot, the back, the tail, and tuft of the tail, saying to each one that it was the elephant. Thereupon, Brethren, that rajah went up to the blind men, and said to each, Tell me, what sort of thing is an elephant? Behold, those who had been presented with the head answered, Sire, an elephant is like a pot! And those who had observed the ear only replied, An elephant is like a winnowing-basket! Those who had been shown the tusk said it was a plowshare. Those who observed the trunk said it was a plow. They said the body was a granary; the foot, a pillar; the back a mortar; the tail a pestle; the tuft of the tail, a broom.

Then they (the blind) began to quarrel, shouting, Yes, it is! No, it is not! and so on, till they began to fight with their fists over the matter, saying, An elephant is not like that, or an elephant for a surety is like that, and so on. Then, Brethren, that rajah was delighted with the scene. Just so, are these wanderers, holding other views; blind, unseeing, knowing not the profitable nor the unprofitable; nor do they know the Law (meaning the Doctrine, the dhamma). In their ignorance, by nature they are quarrelsome, full of disputations, each maintaining this view or that, arising out of (primeval) ignorance. Always, Brethren, be cautious of your thoughts and actions, lest ye be taken by the snares of the Evil One (the Devil). In the Himalaya, there is a region where dwell both monkeys and human beings. It is here, Brethren, that the hunter sets a trap of pitch, round about the monkeys' habitat, to catch them, to be sold or traded or eaten up. Now, those monkeys that are not foolish and greedy, on seeing the pitch-trap, keep far away from it. But a foolish and greedy monkey comes up to the pitch, and handles it with one of his paws, and his paw gets stuck fast to the pitch. Then thinking to free his paw, he lays hold of it with the other paw, but that too sticks fast; then to free both his paws and both feet he lays hold of them with his muzzle, but that too sticks fast. So the monkey thus trapped in five ways, lies down and howls; fallen on misfortune and ruin, he becomes a prey for the hunter to work his will on him — even so it is with one that goes in wrong pastures. Therefore, walk ye ever so carefully, lest ye be caught in the tempter's snare. And what, Brethren, is the wrong pasture? It is the pleasures of senses — material shapes recognizable by the eye, taste by the tongue, scents by the nose, sounds by the ear; and the objects

felt by the body, desirable, delightful, pleasant, passion-fraught, strongly-felt objects, inciting to lust, craving, and suffering.

Buddha believed that women were unpurified in their thoughts and actions, and couldn't bear the discipline, which was necessary for their release from bondage, arising from ignorance and primeval desires; only when a woman is free from the thirst and mortality, then ignorance may be replaced with emancipation and enlightenment, and salvation. His favorite disciple and cousin Ananda once asked him, How are we to conduct ourselves, Lord, concerning womankind?

> "As not seeing them, Ananda," replied Buddha.
> "But if we see them, what are we to do?"
> "Do not begin a conversation."
> "But if they should speak to us, Lord, what are we to do?"
> "Keep wide awake, Ananda!"

And it came to pass that Mahaprajapati, the Buddha's stepmother, on the death of his father cut off her hair, and shaving her head, appeared before the Buddha, in the yellow robes of the Order. Again and again he refused the admittance of women into the Holy Order; but at the insistence of Ananda, they were admitted to a female branch of the Order. It is said that once the Buddha said: If the women had not received the permission to enter the Order, the pure religion would have lasted long, the good law would have stood fast a thousand years; but since the women have received permission, it will now stand for only half that time!

Once, the Buddha asked his disciples, taking a handful of leaves from the forest floor, which were more numerous, these or those in the forest round about him? So they replied, Indeed, Lord, the leaves in the forest are more numerous; then he explained the parable, saying: Such is the relation of the truths that exist, and that which hath been revealed unto you. Of all my knowledge I teach only those things which pertain to holy life, and provide release from suffering to all mankind; but of my personal life I teach not.

It is also recorded that the Buddha in his early ministry performed many wonders and miracles; once when some rival teachers and Brahmans (priests of the Order of Abraham) provoked him, he performed feats of levitation and healed many of their afflictions in Sravasti; but he sternly forbade his disciples, the monks of the Holy Order, from performing any miracles. Once he wafted himself across the Ganges.

Ananda and Devadatta were cousins of the Buddha, the former becoming his most beloved disciple, follower, and friend for the last twenty-five years of the Buddha's life upon earth; and the latter assuming the role of a jealous and envious enemy. It is said that Devadatta,

consumed with jealousy, managed to cause a split in the Order (sangha); and at one time created a serious dissension by winning the support of Ajatasattu, the son of king Bimbisara, from allegiance to the Buddha. Then Devadatta plotted to kill the Buddha by letting loose a ferocious elephant on the road along which Buddha was to walk. The Buddha was forewarned of the attempt, but he insisted upon walking the road alone. The elephant rushed toward him, and on reaching him the elephant knelt down in homage; for the Buddha roused in him the quality of lovingkindness (metta); and the Buddha continued to walk upon the road unconcerned. After this, Devadatta caused other political splits in the Order, and persuaded a number of Bhikkus or monks to leave. So Buddha sent Moggallana and Sariputta to preach to Devadatta and Ajatasattu, and they were brought back into the fold. Shortly before his death, Devadatta repented and forsook his evil ways, and became a member in good standing of the Order.

For over forty years the Enlightened One's reputation grew, and the Order (sangha) increased in number and influence; and with the exception of Devadatta, there was no opposition from any side, for the Gods had so decreed, that there be no opposition to the noble truths.

In his last retreat he was taken ill. Ananda his disciple was alarmed, and expressed the hope that the Exalted One would not pass away until he gave instructions concerning the leadership of the Order. But the Buddha refused, saying: Surely, Nanda, should there be anyone among us who harbors the thought, "It is I who will lead the community," it is he who should lay down instructions concerning the Order. The Great Teacher recovered from his illness; and later, when speaking to Ananda of the coming death, he consoled him for his obvious grief, and said: But now, Ananda, have I not formerly declared to thee that it is in the very nature of all things near and dear to us to pass away? How then, thou, seeing that whatsoever is brought into being contains within itself the inherent necessity of dissolution, a being (as the visible Gautama) should not be dissolved in its appointed time? The body of this being is like a worn-out cart, creaking at every joint; three months shall not pass away, that this body shall be no more!

After this, the Buddha went to a meeting-place in the forest, and announced to the congregation of monks (beggars) there, saying: Behold now, O Bhikkus, I exhort you, all component things must grow old, and pass away; work out your own salvation with diligence. Imagination, thought, and will make deeds, and by our deeds we make ourselves; all that we are is the result of our thoughts; it is founded on our thoughts, made up of our thoughts; therefore, O Bhikkus, keep your thoughts pure and undefiled; that ye may earn the great reward of finding your own (True) Self, and stopping the misery and pain of suffering.

The last days of the Buddha, or Sakya Muni, the Tathagata, the Enlightened One, the Blessed One, the Exalted One, the Great Sage of the Aryans (the sons of Japheth, Yapheth or Haifeth; brother of Shem,

son of Noah; also distant brothers of Ham, son of Noah), began when he was eighty years of age. The Buddha made known to his disciples in advance that he would soon pass away, and thereupon spoke these words: Therefore, O Ananda (and my disciples), be ye islands unto yourselves. Take the Self as your refuge; take yourselves to no external refuge; hold fast to the Doctrine (dhamma) as an island; hold fast to the reservoir of eternal truths; depend not on others for refuge, but first depend upon your own Self. And whosoever, Ananda (and my disciples), shall take the Self as an island, and not rely on external sources, holding fast to the Truths as their refuge, it is they who shall reach the very topmost height; but they must be eager to learn.

The Buddha spent the last rainy season of his life on earth, near the city of Vaisali; and after the rains ended, he and his followers journeyed northward to the hill country, which had been the home of his youth. Then the Buddha proceeded to Pava, and stopped at the Mango Grove of Cunda, the blacksmith. Cunda invited the Master and his disciples to dine at his house; and a special meal of pork flesh was prepared for him; having eaten their meal, they continued their journey to the Sala Grove of the Mallas, near Kusinagara (Kusinara), and having arrived there the Master fell ill, saying: Spread for me my couch, Ananda, I am weary and would fain lie down. Then the Exalted One lay down on his right side, and was mindful and Self-possessed. The monks assembled around him, and dying Gautama noticed that Ananda his cousin disciple was not among them, for he stood a way off, weeping over the loss of his beloved companion and Master. The Master sent for him and comforted him, saying; For a long time, Ananda, you have been very near and dear to me, through your acts of thoughtfulness and kindness and love. You have done well, my faithful brother; now be earnest in your efforts, and you too shall be free from the cankers of sensuality, of becoming, and of false view and ignorance (delusion); and he sent to the nearby village of Kusinagara to inform the Mallas that the Tathagata was about to pass away. The Mallas came to him, and Ananda showed them to the Master, family by family, in the first watch of the night; and the Buddha preached the Doctrine (dhamma), and received some into the Order in the selfsame night. Just before he passed away, he thus addressed the brethren who were assembled there, saying: Decay is inherent in all component things; work out your own salvation with diligence! These were the last words of the Tathagata. Thereafter he entered the first of the Jhanas, or higher states of consciousness, then he reached the second, and the third, and the fourth; he passed still further into the realms of consciousness or awareness, which none but a Buddha, an All-Enlightened One, may know. Thus Gautama Buddha, the Fourth Great Tathagata of this cycle of human existence, passed away in 483 B.C., at the age of eighty years.

Anuruddha, the Elder, exhorted the brethren not to lament, repeating the Lord's words: If all that is born contains within it the seeds of dissolution, how is it possible that this body be not dissolved? And Ananda sent for the Mallas of Kusinagara, who after paying homage, seven days

later cremated the remains. The ashes were divided into ten equal parts, and given to the rajas of the lands where the Buddha had preached or lived. Stupas or dagobas (reliquary chambers) were erected over them; and all too soon the reverence and adoration of these relics grew into a powerful religious sect.

Later, Ananda the disciple, said, I regretted in my heart that the Exalted One was to die in so small a town as Kusinagara; and mentioned the six cities which he considered suitable enough for a Buddha to die, namely, Sravasti, Campa, Rajagrha, Saketa (Ayodha), Kausambi, and Kasi (Benares). And Sariputta the disciple, said: Toward the end of the Master's days, I went to the place where the Exalted One was; and having saluted him, took my seat respectfully at his side, saying,

> "Lord, such faith have I in the Exalted One that methinks there never has been, nor will there be, nor is there now, any other, whether wanderer or Brahman, who is greater and wiser than the Exalted One as regards the higher wisdom."
>
> "Grand and bold are the words of thy mouth, Sariputta," answered the Master; "verily thou hast burst forth into a song of ecstasy! Of course, then, thou hast known all the Exalted Ones of the past, comprehending their minds with yours, and aware what their conduct was, what their wisdom, and what the emancipation they attained?"
>
> "Not so, O Lord," I said.
>
> "Of course, then, thou hast perceived all the Exalted Ones of the future, comprehending their whole minds with yours?"
>
> "Not so, O Lord!" I said.
>
> "But at least, then, O Sariputta, thou knowest me, and hast penetrated my mind?"
>
> "Not even that, O Lord," I said.
>
> "You see, then, Sariputta, that thou knowest not the hearts of the Able, Awakened Ones of the past nor of the future; why, therefore, are thy words so grand and bold? Why bursteth forth thou into such a song of ecstasy?"

Such is the account of the Japhetic Christ, the Holy One of the Medes and Persians (the Aryans), and later, also of the Egyptians who dwelt in ancient India. By many names he is known, but Buddha, Tathagata, or Sakya Muni, best describe him. A formalized doctrine of the Tathagata begins on the next page.

TATHAGATA'S DOCTRINE OF SELF-SALVATION AND ENLIGHTENMENT

Self-salvation and enlightenment is possible for every man who is willing to learn the Four Sublime Truths, and is willing to tread the Path of Tathagata, meaning, the Path of the One who has won the Truth, the Enlightened One. This great and marvelous gift of God was bestowed upon mankind, under the hands of the Tathagata Gautama Buddha, Sakya Muni, in the sixth century B.C., who was the fourth Great Teacher of this cycle (kalpa) of human existence. Although this sacred and mysterious knowledge was known to the Tathagatas of the fifteenth century B.C., who belonged to the Egyptian and Hindu Priesthood of the Order of the Brahma (Abraham) or Brahamans, and the Aryan or Japhetic priesthood of the Medes, Persians, and ancient Indians (the inhabitants of Bharatavarsa or Jumbudvipa), it was Sakya Muni, the sage of the Sakyas of India, who gave it to the world; he taught the doctrine to people of his land, and at the learning center of the world of that time, known as the Seat of Morality, or Takshasila (Taxila, Takhtesila) in northwest India; and at Bamiyan, Iran. The believers of the doctrine are known as the Buddhists, or those that believe the Sublime Truths, and tread the Noble Eightfold Path or the Path of the Tathagata; it is the doctrine which affirms even to this day, as it has for nearly twenty-five hundred years, that Self-salvation and enlightenment is within the reach of every man who is willing to develop and train his human faculty of intuition, awakening, or intellect, buddhi in Sanskrit and Pali.

But Self-salvation and enlightenment is only possible if a man works out his own salvation diligently, without reliance on outside sources; although the trinity of Enlightened One or Sun of God (Buddha), the Word of God (dharma, dhamma in Pali), and the Priesthood of God (sangha) is forever available for man's refuge. And he must learn to see directly into the heart of the matter, the Spirit of Truth being his only guide; never having to compromise his thoughtful judgment and beliefs with his own passing feelings or opinions of others. In the lower stages of man's climb all means and devices are employed, only to be discarded when their usefulness is ended. A raft is useful for crossing a river, but he is a fool who carries it on his back when the river is crossed. There comes a time when all devices are seen as hindrances — even the highly cherished Scriptures become shackles around the awakening mind, as the faculty of intuition (buddhi) slowly but steadily awakens. The world and the ways of the world (Samsara) are left behind; tolerance widens, compassion deepens, and serenity becomes a constant companion. Undisturbed by the "passing shows" of the worlds of passion and turmoil, veils of ignorance continue to fall steadily; followed by an ever-increasing awareness of that which lies beyond the last veil; for after this veil, there is no more mortality or rebirths and suffering. The three fires of Greed or Covetousness, Anger or Hatred, Desire or Illusion, are suffocated for the lack of refuelling. In short, the faculty of intuition

or buddhi is awakening; and it is present in every man, but needs to be awakened and exercised, as a baby's muscles and other faculties are exercised and awakened; for if it were not so, people would not be able to walk, talk, read, write, or communicate with one another. There is no difference between an enlightened man and an ignorant one, except the enlightened man is aware of its existence, and has developed this faculty, and the other is neither aware of its existence, nor has developed it. Therefore, he that seeketh with knowledge and diligence for the Immortal, and after finding it looks inward to his True Self, not to the ignorant self into which he was born, the same is the enlightened one, the awakened one, or buddha.

Self-salvation and enlightenment should be an immediate concern, as it has been in all ages and among all people. If a man lay wounded by a poisoned arrow, he would not delay the extraction by demanding details about the man who shot it, or what sort of poison was used, or whence it came, but he will begin by obtaining immediate help in pulling out the arrow and right treatment to cure the effects of the poison; after the healing is achieved, then he can learn about all the details; so immediate should be the concern for Self-salvation and enlightenment. Therefore, man must first begin by facing life as it is, and learning by personal experience, study, and diligence; and not relying on any written or spoken word, unless it agrees with reason, or his own Spirit of Truth. Inward concentration and meditation lead to the development of inner spiritual faculties. A contemplative life is as important as the daily chores; and periods of quiet and peaceful moments of contemplation are essential for triggering these inner spiritual faculties in the organ of the sixth sense, the brain or mind. Therefore, the pilgrim should at all times be mindful and Self-possessed, refraining from mental and emotional attachment to the passing shows of the world. This increasingly watchful attitude to circumstances (which he knows to be his own creations), help him to keep his reactions to them under control.

Each man suffers the consequence of his own thoughts and actions. Sakya Muni said to his disciple Ananda: Take thy (Higher) Self as a lamp; take the Self as a refuge; betake yourselves to no refuge of the external world; hold fast to the Noble Truths, wherever they may be found, as a refuge; always look within for refuge, and work out your own salvation with diligence. Today there are those who say:

Take ye refuge in the Sun (Son) of God (Buddha)
Take ye refuge in the Word of God (Dhamma)
Take ye refuge in the Priesthood of God (Sangha)

For hatred, lusts, passions, envy, covetousness, and such evils, must be experienced before they can be understood; people, prophets, and sages in all ages have diligently sought some vicarious method of salvation or release from the consequence of their own misdeeds; by blood sacrifices, ardent prayers, and all manners of sacrifices and offerings, or by an intervention of the Almighty God; but they found

it not fully. Therefore, be ye not deceived, O pilgrims, for God is not mocked; for whatsoever a man soweth, the same shall he reap. As the evildoer suffers the consequence of his misdeeds, the doer of good is purified by his deeds; a man is punished by his sins, not for them; and if he were punished for them, he is released from the bondage and suffering arising from that sin. If life be one, each component part of that life reacts with the whole, in doing good or evil; therefore, if a man does evil, he harms the whole in some way, and if he does good, he raises its level of morality in some way; good rewards itself by strengthening the Higher Self or the Soul, subduing base desires; while sin punishes itself by bruising the Higher Self and strengthening the lower self, increasing base desires, sorrow, suffering, leading to Spiritual death.

The doctrine of Self-salvation and enlightenment is built upon the Seven Sublime Truths of eternal nature, permanent and everlasting; Four of the Truths are required for Self-salvation and enlightenment. These are pearls of great price, that have in ages past released men from the bondage of their sins, and delivered them from the cycle of rebirth and suffering. And as they were the most cherished gift of God in ages past, even so and more is their worth and utility in our day; and their value and usefulness shall continue to increase, until this universe is no more, which is an eternity in time continuum.

Required for all laymen, royalty, and clergy

I. First Sublime Truth Concerning the Three Signs Common to All Life Forms (**the Truth of the Three Signs**);

II. Second Sublime Truth Concerning the Law of Cause and Effect or Karma (**the Truth of Two Karmas**);

III. Third Sublime Truth Concerning the Wheel of Rebirth, also known by other names such as: Wheel of Causation, Wheel of Transmigration, Wheel of Life, Wheel of Karma, or Samsara (**the Truth of One Wheel**);

IV. Fourth Sublime Truth Concerning the Way of the Tathagata or the Noble Eightfold Path (**the Truth of the Way**);

Required for all royalty and clergy

V. Fifth Sublime Truth Concerning the Ten Shackles to Overcome;

VI. Sixth Sublime Truth Concerning the Four Stages of Spiritual Advancement;

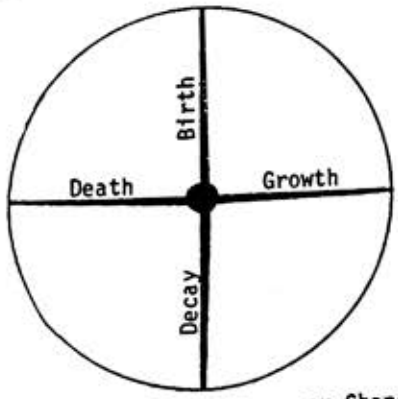
VII. Seventh Sublime Truth Concerning the Four Divine States of Consciousness (Brahma Viharas).

I. First Sublime Truth Concerning the Three Signs Common to All Life Forms

All forms of life have three characteristics or signs in common, namely: Impermanence (anicca), Soullessness (anatma, or anatta), and Suffering (dukkha). No thing is the same at this moment as it was a moment ago. Even the "everlasting hills," the earth itself, the sun, the moon, and the stars, all are slowly being worn away; even the eternally illuminated sun will burn out in time; there is no finality or rest within the universe, everything being in a state of flux, only ceaseless becomings

and never-ending change prevails. All that exists from a mole to a mountain, from a thought to an empire, passes through the same cycle of birth, growth, decay, and death. Life alone is not cyclical but continuous, and continually seeking self-expression in new forms; it is likened to a flow of stream, and whosoever resists its course shall suffer the pains of resistance; life is also likened to a bridge between the two gates of birth and death, therefore build no permanent house on it!

Impermanence or anicca is cyclic, for it goes through the four stages of Birth, Growth, Decay, and Death; this is the law of change, an ever-turning wheel of four spokes. Every form that comes into existence, goes through each stage in turn, and none can stay the hand of time; even the unenlightened worldling would agree with the popular jingle of J.R.R. Tolkien:



The Law of Impermanence or Change
(The Four-spoked Wheel)

"This thing all things devours,
birds, beasts, trees, and flowers;
gnaws iron, bites steel,
and grinds hard stones to meal;
slays kings, ruins towns,
and beats high mountains down."

The law of Impermanence or Change applies to all compounded things, including man-made objects, ideas, and institutions; from a granite cathedral to a piece of jewelry; from a code of law to an empire; all things go through the cycles of Birth, Growth, Decay, and Death; and the same applies to man. There is no permanent entity anywhere; however stable and permanent it may appear to be, it is transient and composite. Man, who thinks himself to be eternal and individual, is actually a compound of five elements of mind and body — Physical Body, Feelings, Conceptions, Perceptions, and Awareness or Consciousness; these five vary from minute to minute, with no substratum to them. An old man is not the same person as the baby in arms of seventy years ago; similarly, he is not the same man as the man of a moment ago. At every instant an old thing dies, a new is caused by the first to come into existence. For there is no such thing as a permanent being, only a being in a state of change or becoming, everything is resolved into momentary configurations of events; and all idea of permanence has its origin in the primeval ignorance with which every man was born; it is the fruit of this seed of ignorance, out of which come suffering, and manifold ills.

But, behold, while all compounded things are impermanent and cyclical, one permanent entity doth prevail, which is not cyclical but

continuous; it is the blissful state of Nirvana, the state of being free from the bonds of the lower self and rebirth; it is a state of rest and peace — a glorious city (abode), stainless and undefiled, illuminated by the pure white light of truth, which includes within its spectrum all shades and colors of the Sunlight; it is the state of pure Love, Compassion, Joy, and Serenity, achieved by the enlightened ones, the buddhas, or perfected beings; this degree of salvation and enlightenment is possible for all men, while still in the flesh. The man who finds it never loses it; and when he dies he passes to this state (parinirvana) forever. While the whole world is in a state of constant change, Nirvana is the immortal state of blissful contentment; it has no definite abode, and can be realized anywhere, by anyone, who is willing to learn the Sublime Truths, and is steadfast in treading the Path of the Tathagata. Nirvana is a state of enlightenment beyond conception of the intellect; it is the final "burning out" of all we know to be the lower self, or ego, the individualized existence; it is the dying out of the three fires of Greed or Covetousness (lobha), Anger or Hatred (dosa), and Illusion or Desire (moha or maya).

This one exception to the cosmic law of Impermanence or Change, namely Nirvana, is an unborn, uncompounded, unchanging entity; if it were not so, there would be no release for the born, the compounded, and the changing. Therefore, O pilgrims, know that Nirvana is a condition where there is neither a coming nor a going nor a standing still, nor a falling away or rising up; it is end of woe; it is the burning out or dying out of the desire for sensual life and cravings; it is the stopping of the suffering, sorrow, pain, and a stopping of the Wheel of Rebirth (Samsara), whose motive power, desire for sentient life of lusts and pleasures, has ceased; it is the end of individuality or separateness; Nirvana is the extinction of the lower self and the illumination of the Higher Self or the Soul. And through the destruction of all that is individual in ourselves, we enter into communion with the World or Universal Soul, and become a part of the universal kingdom of God; perfection, therefore, is the sense of oneness with all that exists, and with the powers of heaven which are unseen. Therefore, as the law of Impermanence or Change, one of the three signs common to all life forms, prevails throughout the universe, so does its counterpart, the imperishable entity, Nirvana, prevail in the enlightened Soul.

The second sign or characteristic common to all life forms is that of Soullessness (anatma, or anatta); it means that nothing exists in the world that has within it an imperishable entity, a permanent Soul (or atman), which distinguishes it from other forms of life. And as Nirvana is the only exception to the Law of Impermanence, so is the Soul or Atman of man the only exception to the law of Soullessness or Anatma; for no animal can possess it; only man can develop it and abide in it; for it is a Spirit which abides in the deepest recesses of man's sixth organ of sense; and when the physical body is dead, it finds its abode in other men in all ages. Now, the difficulty in understanding this concept is inherent, for it is the lower self, or ego, which is striving to understand the Higher Self or the Soul. Nevertheless, Soullessness or Anatma is

opposite of Atman or the Soul; and can be best understood by learning about its counterpart, the Soul. Ancient sages, holy men, and prophets used mental imagery to describe it, such as: In sleep a man's spirit is set free; it wanders through the universe as a bird, a god, a king, a priest, or whatsoever; beyond dreaming is dreamless sleep, whose soul's experiences are such that they cannot be expressed, but deeply felt; beyond this is the Higher Self, the Soul or Atman. In this state of consciousness man is at one with himself and the universe, Adam did achieve it in the land of Punt; Abraham didst achieve it in Egypt; and Moses achieved it in the Sinai Peninsula; and Sakya Muni (Gautama Buddha) the fourth Great Teacher of this cycle (kalpa) of human existence didst achieve it near about the foothills of the Himalayas in the land of Bharatavarsa (ancient name of India). But it was Sakya Muni, the Enlightened One, who in the sixth century B.C., preached the doctrine of Self-salvation and enlightenment for all men, who were willing to learn the Aryan or Noble Truths, and were steadfast in treading the Noble Eightfold Path; without any requirement of having faith in a deity or God, or belonging to a certain priesthood or order, religion, or sect; neither were there any restrictions due to race or national origin; it was indeed the greatest gift of God to mankind. Sakya Muni was also known as the Blessed One, for all loved him and blessed him in their hearts and souls.

When the unenlightened worldling has learned the Sublime Truths, and has diligently trod the Path or Way of the Tathagata, he may be confirmed and acknowledged by the eternal priesthood of God, by means of ordination; yet all men must seek their own salvation and enlightenment; and must not rely on any external sources or powers; the object is to develop the unawakened inner faculty of intuition or buddhi, and it cannot be achieved with dependence or reliance upon others. Later, after learning the Truths, and diligently treading the Path, the enlightened person might choose to live under the grace of the Sun (Son) of God, the Enlightened One, or the Buddha; or under the knowledge and guidance of the Doctrine or the Word of God alone; or under the ministry of the Priesthood of God and the angels; or under all of them.

Now, returning to the idea of the Soul or Higher Self, anotner ancient imagery was used to illustrate its essence in ancient times:

"Fetch me a fruit of a banyan tree."
"Here is one, Sir."
"Break it."
"I have broken it, Sir."
"Now what do you see?"
"Very tiny seeds, Sir."
"Break one."
"I have broken it, Sir."
"Now what do you see?"
"Nothing, Sir."
"My son," said the Master, "What you do not perceive is the essence; and in that essence the mighty banyan tree

exists. Believe me, my son, such is the essence of the (Higher) Self, the Soul; this is the true Self; this eternal essence of the Soul is the condition of consciousness, which is beyond deep sleep (susupati), yet is all awake and living. It is said that great unborn Self in man, comprised of knowledge, is the ether in the intellect, in the faculty of intuition or buddhi; and in that dwells the ruler and lord, king of all things; it neither grows greater by good deeds, nor smaller by deeds which appear to be evil; this Self is the lord of all things, knower of all things, and protector of all things; it is the World Soul, which encircles all things seen and unseen; it is all-seeing, all-wise, all-present, self-existent, and constant. It is also said that the creation and organization of the material and Spiritual worlds came into existence through the primeval desires or the condescension of the World Souls, the Enlightened Ones, in all ages."

All men can achieve degrees of salvation and enlightenment by self-study and practice or by faith and works; but none can achieve this with study or faith alone. Sages, holy men, and prophets of ages past have trod many a path, as they do even in our day, that mankind be saved from ignorance and suffering, and be released from the bondage of their sins and transgressions. Sage Yajnavalkya (Yajñavalkya) had two wives, Maitrei and Katyayani. Now Maitrei was his favorite wife, for she knew something about the World Soul, but Katyayani only knew what every woman knows. And it came to pass that Yajnavalkya gave these instructions to his wife Maitrei, before taking up the life of an ascetic for a prescribed season; and he said unto his wife Maitrei: "I am leaving home; let me make a settlement on you and Katyayani; ask therefore that which pleases thee."

Maitrei asked: "My lord, if I owned the whole earth and all its wealth, should I become immortal (meaning not going through the cycles of birth and death)?"

"No," Yajnavalkya replied, "Your life would be the life of the wealthy, and there is no prospect of immortality in wealth."

Maitrei said: "Of what use to me are all the riches of the world, if they give me not immortality? Give me rather your knowledge, my lord."

And Yajnavalkya replied: "Thou art indeed dear to me, and now thou art dearer, for thou hast asked for this thing; I will teach thee. Listen carefully! A husband is not dear for the love of husband, he is dear if he abides in her (Higher) Self; similarly, wife, sons, wealth, cattle, priests, and warriors, worlds, Gods, Scriptures, all are not dear in themselves, but are dear only if they abide in the Soul of man, in his (Higher) Self. Truly you can see and hear and perceive and know this Self, Maitrei; and when you have seen, heard, perceived, and known this Universal or World Soul in thee, thou shalt know all things; and thou shalt be released from the bonds of the pairs of opposites, belonging to the Wheel of Rebirth;

and as these dualities shall cease, so shall the duality of Higher and lower self. For when the duality of the two selves prevails, man sees, smells, tastes, hears, touches, and knows by his sensory organs; but when all is Higher Self, man is not disturbed by the presence of sensations or feelings, for they are under his control, only a perfect awareness of their truthfulness prevails, because the delusions of the lower self or ego have been removed, as the brass from the gold. This, Maitrei, I have instructed you — this is immortality!"

The Soul or Atman, not the lower self or ego of man, and the Atman of the Universe are one; and it unifies man with the Universe. It is this Soul which distinguishes man from man, and is a basis of all brotherhoods of man; it is the presence of this imperishable entity the Soul or the Higher Self, which distinguishes a man from his neighbor, to be saved or damned at death, according to his deeds or misdeeds.

Now, ego or lower self (which says "I am") is not an immortal soul or imperishable entity; it separates one man from another, and consists of primeval ignorance, stirrings of imagination, and illusions, awareness arising from perceptions, stimulation of the six senses, individual existence, feelings, cravings and desires, strong attachments to objects, pretensions and becomings, rebirth, and suffering. In fact, the lower self belongs to the Wheel of Causation or Rebirth; where mortality, rebirth, and suffering alone have their sway. That which is called ego or lower self, is merely an aggregate of skandhas, a complex of sensations, ideas, thoughts, emotions, feelings, and volitions; in other words, the ego or lower self is the sign of soullessness, and it is present in all life forms; this Soullessness or Anatma or Anatta, means that nothing in existence has within it a permanent soul or imperishable entity, which distinguishes it from other forms of life.

The third sign or characteristic common to all life forms is that of suffering (dukkha). Birth is suffering, age is suffering, disease and illness is suffering, death is suffering; presence of objects we hate is suffering, separation from the objects we love is suffering; not to obtain what we desire is suffering; contact with the unpleasant is suffering, separation from the pleasant is suffering; all compounded things are suffering (Sabbe sankhara dukkha); all is suffering. Sakya Muni, the Enlightened One, the Buddha, said: One thing I teach — dukkha and the ending of dukkha; as the ocean has only one flavor, the flavor of salt, so has my doctrine only one flavor, the flavor of emancipation from dukkha (which includes suffering, sorrow, pain, disease, illness, disharmony, discomfort, irritation or friction, inferiority, insufficiency, imperfection, dissatisfaction, discontentment, and more).

Suffering is the opposite of Nirvana, salvation and enlightenment; it is the opposite of all that we understand to be well-being, wholeness, joy, peace, calm, and all that is good; and as Nirvana is immortal and continuous, suffering is cyclical, and subject to mortality, and rebirth. To illustrate the presence of suffering everywhere, Sakya Muni told the story of Kisagotami and the mustard seed, saying: Once a sorrow-laden

mother came to Tathagata, the All-Compassionate One, with her dead babe in her arms, and besought him that it may return to life. He listened to her pleadings, then sent her away to fetch a grain of mustard seed from a household where none had died. She sought for long, but could find no household without a death, and she returned to the Master, and told him about her failure. Then said the Master: My sister, thou hast found, searching for what none finds, that bitter balm I had given thee; he thou lovedst slept dead on thy bosom yesterday; today thou knowest the whole world suffers with thy woe, knowing that the grief of death all households share; and the pain of grief which is shared by all, grows less for one.

Suffering or dukkha then is a fact, present in all life forms; it is one of the three signs or characteristics common to all. Either a man accepts its presence everywhere, or he does not. In the latter case, if he prefers to consider things differently than the fact and truth, his lesson is yet to be learned; sooner or later time will teach him the folly of his false beliefs or delusions, unto the collapse of certain faculties; misery and woe will become his constant companion. But there are some whose lives are sufficiently unhappy, and who have sufficiently withdrawn themselves from the appearance of happiness in their own lives or of their neighbors; such are able to hear, in the stillness of night or above the turmoil of the day, the ceaseless cry of anguish which arises from a blindly groping, sorrow-laden world; to them it is clear that as individual beings, we are impermanent in all our parts and circumstances, therefore are enmeshed in suffering.

What is the origin of suffering? Verily, it originates in the thirst (trishna or tanha), the craving which causes the renewal of becomings, and leads to rebirth; accompanied by sensual delights; seeking satisfaction now here, now there; that is to say, craving for pleasures, craving for becoming, craving for not becoming; seeking passing pleasures now here, now there; mental imagery for the stimulation of the six senses; thirst for continued existence, power, and possessions. This thirst or craving for the satisfaction of desires manifests itself in manifold forms; from ungovernable lust of the flesh, food, power, or possession, to being overwhelmed by temptations. In short, suffering originates in the desire or inclinations which tend to continue or increase separateness, the separate existence of the subject and object of desire. All forms of selfishness, the essence of which is to dwell in and nourish one's lower self or ego, if necessary, at the expense of all other forms of life; it is always "I" and "I" and "I" alone in every thought and action. It is this craving and desire which belongs to the unreal self or lower self, that generates suffering; and because this lower self is impermanent, changeable, perishable, the object of desire causes disappointment, disillusionment, and all forms of suffering.

Righteous desires do not belong to this lower self or ego, or unreal self, but to the Soul or Higher Self, or Real Self; therefore they cause not suffering, but strengthen the Self and gladden the heart. It is the desire to affirm the lower self, to live in it, to cling to it, to identify

of motion which asserts that action and reaction are equal and opposite. For whatsoever a man soweth, the same shall he reap; or whatsoever a man reaps, the same hath he also sown. If a man was born blind, how can his blindness be justified? That is, who had so sinned in a previous life, as to cause the blindness in this man? Was it this man or his progenitors? Afflictions, therefore, are not pre-payments by which future compensation may be claimed, but are the settlements of past debts, accruing from bad deeds, sins and transgressions of the divine laws. Why should this man be born a pauper and that a prince? Why this a cripple, and that a genius, and all other injustices that one sees everywhere in daily living? All these are effects; and, as it is man who suffers the effects, so it is he that generates the cause; and having done so, he cannot flee the consequence. For by oneself evil is done, by oneself one suffers; and by oneself evil is left undone, by oneself one is purified; and there is no space anywhere where man can escape from the consequence of his evil deeds. Therefore, every man is the moulder and sole creator of his life to come, and master of his fate; in other words, the Subsequent follows the Antecedent through the interaction of Inner-Consequence. Also the Soul of man renders justice instantly, and perfectly — when one performs a good deed, Higher Self or the Soul is strengthened, and a just reward is meted out immediately; and when one does evil, the lower self is strengthened, and Higher Self is bruised, and a just punishment is rendered. God is not mocked, nor is it possible to tilt the beam.

It is the mind which moulds man's destiny, for actions are merely precipitated thoughts; and a man's least important thought has great effects, not only upon the thinker, but also upon all that exists. It is for this reason the innumerable precipitated thoughts, arising out of primeval ignorance, are being poured out daily upon the world. For ignorance breeds ignorance, there is no end to the cycle of rebirth and suffering, caused by the same. Karma, therefore, is the opposite of doom or fatalism; for the doer of evils, in time, can neutralize their effect by the good deeds now being performed. An individual's karma at the time of judgement is the sum of all unexpended causes generated by him in the past. The nature of karma is an ever-generating force; it may be likened to a thundercloud, so fully charged that nothing can delay its complete discharge; it may be as a snowball rolling on the mountain-side, small and slowly moving at first, so that a slight effort will bring its growing power to rest. Thus the natural law of Cause and Effect, or Karma, moulds the future of every man hour by hour; and according to this popular jingle:

Sow a thought, reap an act
sow an act, reap a habit
sow a habit, reap a character
sow a character, reap a destiny.

An understanding of the law of Karma leads to Self-reliance; and the more one understands, the less he complains of his circumstances,

and the less he dwells in his lower self or ego, and the more he strives to learn about his Higher Self or the Soul. None is exempt from the law of Karma, for even the gods themselves are subject to its sway; only the ignorant make a mockery of their karma, and attempt to bribe, petition, and propitiate; but the noble and the wise understand it and conform to it. For the entire universe is an Effect, all the units within it viewed as events, are both Cause and Effect within this vast Effect; each unit at any time, in any age, is the result of all that has preceded it, and a continuing cause of all which is yet to come. Therefore, Karma is not only Cause and Effect in time continuum, it is the law which governs the interrelation and union of the universe and its parts, or units; the karma of one such unit is the karma of all, and this interdependence of humanity is the cause of collective suffering or relief. For no man can sin, nor suffer the effects of sin alone; the causes produced by one man react upon that man; and the mass causation of a group (a family, society, or nation) not only reacts upon that group, but also upon all those whose karma placed them there. So each man has several karmas, racial, national, family, and personal, yet all are his, otherwise he would have not found himself subject to their sway. In short, the law of Cause and Effect, Karma, or the Law of Deeds asserts that all action has its due consequence — when a stone is thrown into a pond, it causes wavelets to circle outward, to a distance proportionate to the initial disturbance, afterwards the initial equilibrium is restored; and since each disturbance must start from some point of reference, the harmony can only be restored by the re-converging to that point of the forces set in motion; so do the consequences of an act react upon the doer with a force commensurate with his own, throughout the universe.

Life is continuous, not cyclical, and does not die at the body's death, nor do the consequences of a deed. Forms are created and destroyed, they come into being, serve their purpose, and then die; but the life which was within them continues; but no man owns the life which flows in him, more than a light bulb owns the current that gives it light. Man alone being the possessor of the Soul, or the Higher Self, has an individual karma, but the essence of Life is one, and passes unceasingly from one form to another, with intervals of rest in between. Dalmon's popular words describe the idea well:

> Feathered birds, and fishes finned,
> Clouds and rain, and calm and wind,
> Sun and moon and stars declare
> All life is one, everywhere.
>
> That nothing dies, dies for good,
> In clay or dust, in stone or wood;
> But only rests a while to keep
> Life's ancient covenant with sleep.

The body comes into being, it must therefore one day die, but man's karma, the resultant of all the causes generated by him in the past, lives

on; the cause of death is not old age or disease, but birth. To mourn for the inevitable is foolishness. Karma takes no reckoning of time, and if it need be, can wait for many a millennium. Death, O pilgrims, is a well earned rest; it is a gateway to a different form of life, one which is limited in duration, by thoughts and actions of the individual. A man's hereafter is the aggregate effect of the causes produced by him in the past; if his causes were limited, so will the effects be; and the limited and finite cannot cause their souls to be reborn into the World Soul, but remain in their effected condition of selfhood. Each man inherits unto himself heaven or hell in the hereafter, which he was manufacturing every hour of his life on earth. The Day of Judgement is at all times and for everyone; therefore, be mindful, O ye pilgrims, of your thoughts and actions all through the day and night. A life on earth is likened to a wayside inn upon a road; at any time there are many travellers therein; and even as these words are being written, and as the reader is reading them, more men are entering through the gateway of Birth, and others are passing through the gateway of Death, and in between the two is the bridge of Life, upon which all pilgrims travel; therefore build no permanent house upon it, O pilgrims.

Man, a product of thousands of rebirths, digests the lessons of the previous life, until such causes that can take effect intuitively, have been transmuted into faculty and innate tendency; and that which remains to be reborn or incarnate afresh may be regarded as an individual, a "separated soul," forever distinct from other forms of life, or a complex residue of karma. But to be reborn into the Higher Self, meaning to be no longer in bondage of one's lower self or ego, to be free from it, is likened to one candle lighted from another — Is the light of the second candle the same as the first, which lighted it? Before a candle can be lit by another, its wick must withstand the heat of the illuminated candle for a time enough to catch the spark and become enlightened. Now if the wick was wet or is made of the wrong substance, it might take a long time to catch the spark and continue to burn without dying out, or it might never catch the spark, even when the lighted candle had exhausted all its fuel, and is no more. Behold, light one candle from another and the light may be the same or different; the brightness will vary depending upon the size, type, and quality of wax and wick, but its essence remains the same.

Such is the nature of Karma or Deeds of man; which is the Second Sublime Truth Concerning the Law of Cause and Effect.

III. Third Sublime Truth Concerning the Wheel of Causation, or Rebirth (also known as the Wheel of Life or Wheel of Transmigration, Wheel of Becoming, or Samsara)

The law by which man progresses toward Self-salvation and enlightenment, or reunion with the Whole, is the accountability of each action or deed (karma). This all-encompassing concept is presented in

the ancient symbol of an ever-turning Wheel of twelve spokes (nidanas), or component factors. Like the revolutions of the Wheel, there is a regular succession of death and birth; the moral cause of which is the strong attachment to subjects and objects, while the instrumental cause is karma, or one's own deeds. To stop the turning of the Wheel, its cause must be removed, which is desire or illusion. The twelve spokes of the Wheel are given in order, but their understanding is not to be limited to the order in which they are given; they are the interrelated factors in an endless whole. The existence of this Wheel has been taught in the millennia past, as it is even to this day, for two salient reasons — it is a way of explaining the sacred mysteries of dukkha or suffering, and a method by which the cause of dukkha can be understood, and eliminated.

Wheel of Rebirth or Becoming

(Also known as Chain of Causation, Wheel of Transmigration, Wheel of Life, Wheel of Karma, or Samsara.)

The twelve spokes or Nidanas of the Wheel: (1) Primeval Ignorance (avidya), (2) Stirrings in Primeval Consciousness (sankharas), (3) Primeval Awareness of Perceptions (vinnana), (4) Name and Form (nama-rupa), (5) Six Organs of Sense, the five senses plus the brain (salayatana), (6) Contact or interaction between organs of sense and thoughts and objects (phassa), (7) Feelings and Sensations (vedana), (8) Craving and Grasping (trishna or tanha), (9) Strong Attachment (upadana), (10) Becoming and Pretension (bhava), (11) Rebirth (jati), (12) Suffering (dukkha). Each man, be he a king, a priest, a god, a beggar, a warrior, or a demon, all are born with the same primeval ignorance (avidya). Ignorance causes actions which in turn produce fresh moments of awareness or consciousness arising from perceptions; the interaction between the awareness and name and form creates organisms that live individualized (selfish) existence; these develop the six organs of sense (five senses plus mind); the six organs of sense come in contact with things and thoughts; and this contact begets feelings and sensations, which create the craving or thirst of desire, and grasping of the primeval self or ego; which creates strong attachment, a clinging to things which produce growth, and support individuality or individual existence; nurturing all base feelings and thoughts, becoming this today, that tomorrow, becoming so and so, and such and such; this false belief of selfhood and endless becomings lead to renewed rebirths of the individual; and these renewed rebirths of selfhood are the cause of all suffering, sickness, disease, bondage, and Spiritual death; they produce misery, sorrow, anxiety, and despair.

To put it another way — In the beginning each organism exists blindly, in the same great sea of ignorance; and out of the stirrings in this void, develop primeval consciousness and awareness. This Past is shared by all life forms. These produce the Present, when moments of awareness precipitate or interact with manifold names and forms, in the same manner as thought precipitates action; this causes sense organs to be stimulated; which leads to contact with things and thoughts; and this contact generates feelings and sensations; which create desire and craving for objects and subjects, and bind man to his primeval self or ego and to the Wheel of Becoming or rebirth; and this thirst or craving originated in the primeval self, causes new births in the Future, by the way of strong attachments, false beliefs (delusions), and becomings; and from each rebirth comes suffering (dukkha), bondage, and all ills.

Ignorance, or Avidya, the first of the twelve spokes or nidanas in the Wheel of Rebirth (samsara) is the cause of all human suffering; it is a shackle whose removal leaves man self-liberated from the ever-turning Wheel of Rebirth, perfected and freed from suffering. When ignorance is replaced by right knowledge, the shackle of ignorance breaks down, and false belief (delusion) of self becomes dead; ignorance also is the final obstacle and the first cause of all misery and sorrow; for if one has replaced ignorance with right knowledge, the turns of the Wheel will eventually set him free from the bonds of primeval self or ego, into the realms of the Higher Self or the Soul.

Ignorance causes actions which in turn produce fresh moments of awareness or self-consciousness arising out of perceptions. The cause of all misery and sorrow is selfish desire; the cause of desire is ignorance or old illusion of self; it is the false belief that an individual or the part can pit its separate existence against the Supreme Will and the welfare of the whole. Ignorance produces desire, and unsatisfied desire is the cause of rebirth, and rebirth is the cause of suffering; therefore, to get rid of suffering, it is necessary to extinguish desire from its very root; and to extinguish desire, it is necessary to destroy ignorance.

In ignorance every man believes that going around and around the cycle of birth and death is a necessary thing; that there is only one existence, and this one life is followed by a state of everlasting pleasure or torment. For the vast majority of men there is no road to the mountain peak, only the sway of the suffering minds, blinded by ignorance (avidya), entangled in their own illusion-fed desires; and they know not that ignorance can be replaced by right knowledge or belief; and by dispersing it, suffering can be removed. Sakya Muni taught that ignorance can be dispelled and sorrow removed by understanding and obedience to Four Noble or Aryan Truths.

I. The Noble Truth of Sorrow: Birth is sorrow, age is sorrow, disease is sorrow, death is sorrow, contact with the unpleasant is sorrow, separation from the pleasant is sorrow, every wish unfulfilled is sorrow. . .All compounded things are sorrow (sabbhe sankhara dukkha).

II. The Noble Truth of the Arising of Sorrow: It arises from the thirst and craving, which leads to rebirth, which brings delight and passion, and seeks pleasure now here, now there; it is the thirst and craving for sensual pleasure, for continued life, for power. It is the cause of suffering and sorrow; it is the desire ever-renewed of satisfying one's primeval or lower self, without ever being able to secure that end.

III. The Noble Truth of the Stopping of Sorrow: It is the complete stopping of that thirst or craving and grasping; so that no passion remains, leaving it, being emancipated from it, being released from it, giving no place to it; it is the destruction of all desires arising out of the primeval or lower self, and sublimating them into the Right Desires which arise out of the Higher Self of man.

IV. The Noble Truth of the Way of the Tathagata: It is the Noble Eightfold Path: (1) Right Knowledge, Understanding, or Belief; (2) Right Thought, Intent or Desire; (3) Right Speech; (4) Right Action or Conduct; (5) Right Means of Livelihood; (6) Right Effort or Exertion; (7) Right Recollection, Remembrance, or Concentration; (8) Right Meditation.

Ignorance or Avidya is not only the first cause of suffering; but it is also the final shackle to be removed; it is the father of all suffering, whose removal leaves a man self-liberated from Samsara, or the Wheel of Rebirth. The expansion of the Higher Self or the Soul expands consciousness; and when consciousness becomes all-embracing, the shackle of ignorance is broken loose, and the false belief or delusion of the self is destroyed. Sakya Muni also taught that ignorance produces desire or selfishness; unsatisfied desire is the cause of rebirth, and rebirth is the cause of all suffering (including all sorrows, miseries, and woes). To get rid of suffering, therefore, it is necessary to escape rebirth; to escape rebirth it is necessary to extinguish desire; and to extinguish desire it is necessary to destroy ignorance.

Thus the cycle of birth and rebirth begins with the primeval ignorance into which all mankind is born, regardless of the genetic, racial, social, physical or any other differences; therefore, in this sense all mankind is born equal, with the same basic substance, common to all life forms; then the primeval consciousness is stirred at random by the actions caused in the great void of ignorance; and thereby three worlds of illusion (mental, emotional, and physical) come into existence and grow with man; which lead to an awareness or self-consciousness arising from perceptions; this awareness or self-consciousness seeks a form of vehicle through which to gain experience and be itself or primeval self. Even as a river is such only by virtue of the limitations of its banks, else it would be but a nameless body of water; so must this abstract consciousness or awareness submit to limitation, in order to be able to express an idea in terms of time and space, and to learn to tread the Path. And when man's abstract consciousness begins to interact with name and form (nama-rupa, the psychical and the physical, or the personality, a symbol of necessary body of illusions; which interactions must first take place, before they can be understood), it is the birth of the falsehood or lower self, the ego. It is the beginning of the false belief or delusion that each fragment of the Universal Self has separate and individual existence. At this stage the lower or primeval self is not even aware of the Soul or the Higher Self; for it is the lower or primeval self which is striving to understand the Soul, the Right Belief, and not the other way around. And for the interactions between the primeval consciousness and nama-rupa are random and separate, only the form or the physical being perceived, and the nama, name or the psychical part not being perceived, man sees not the two sides of the same thing, but one, as thought precipitates nama-rupa in the mental and emotional plane. And the products of this consciousness and nama-rupa stimulate the six sense organs (five senses and the brain or mind); and these lead to contact with things and thoughts. Contact begets feelings and sensations, which create the thirst and craving of the individualized existence, and graspings for the primeval or lower self, or ego. This creates strong attachment or cleaving to things and thoughts which produce growth and continuation of manifold becomings of selfhood. The selfhood continues in renewed births. And these renewed births of selfhood are the cause of suffering,

disease, old age, and Spiritual death; they produce sorrows, miseries and woes.

And such is the nature of the Wheel of Rebirth or Transmigration (samsara); and the treading of the Noble Eightfold Path is the Way to Self-salvation and enlightenment. The Wheel or Samsara, the world of becomings, or life on earth, where suffering or dukkha alone holds its sway, is the opposite of salvation, enlightenment or Nirvana. But all those who understand the Sublime Truths and tread the Path with diligence will stop the turning of the Wheel, and be freed from the bondage and suffering arising from primeval ignorance, rebirth, grasping onto the false beliefs and illusions of the lower self, or ego. It is the destruction of ignorance-produced, desire-maintained illusion of selfhood which frees man from the bonds of the Wheel; therefore, O pilgrims, be ever watchful not to affirm the base and low desires that arise out of this self, and sublimate them into the realm of the Soul or thy Higher Self.

IV. Fourth Sublime Truth
Concerning the Way of the Tathagata* (or the Noble Eightfold Path)

Sakya Muni, the Fourth Great Teacher of this cycle or kalpa of human existence, the Enlightened One, taught the five monks at Benares, India, who became his disciples, the truths of the Aryans, and the way of the Tathagatas, the way of all the Buddhas, who have thus attained salvation and enlightenment, saying: There are two ends not to be pursued by a pilgrim. What are these two? The pursuit of primeval desires, and pleasures which arise from such desires, for it is base, common, ignoble, unprofitable, leading to rebirth and suffering; the other is pursuit of pain and hardship, for it is grievous, ignoble, unprofitable, and also leads to rebirth and suffering. The Middle Way, or the Way of the Tathagata, avoids these two extreme pursuits, which arise out of primeval ignorance, into which all mankind is born; and it brings salvation and enlightenment, insight, clear vision, wisdom, peace and serenity, and Nirvana. What is the Middle Way? It is the Noble Eightfold Path. The Sanskrit, Pali, and Latin word, Summum, meaning "highest" or "most perfect," is translated as Right, to be consistent with the established canon.

(1) **Samma Ditthi** (Right Knowledge, Understanding or Belief)
(2) **Samma Sankalpa** or **Sankappa** (Right Thought, Intent or Desire)
(3) **Samma Vacha** (Right Speech)
(4) **Samma Kammanta** (Right Conduct or Action)
(5) **Samma Ajiva** (Right Means of Livelihood)
(6) **Samma Vayama** (Right Effort or Exertion)
(7) **Samma Sati** (Right Recollection, Concentration, or Remembrance)
(8) **Samma Samadhi** (Right Meditation)

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* Tathagata, meaning the One who has Won the Truth; or the Singer of Truth

The Eightfold Path of the Tathagata is the Way to Self-salvation and enlightenment; although the Truths of this doctrine may be found in other dispensations or scriptures, the emphasis here is placed on practical morality; for if a man talks much of the Holy Word, but does not practice it himself, he is likened to a cattleman counting another man's cattle; or like beautiful flowers full of colors, but without scent. The treading of this Path is a way of living, not a mere theory of life; and it is essential to Self-salvation, enlightenment, and deliverance from ignorance and suffering. The Way is a process of Self-development, and self-denial; but it must be trod by the whole man, not merely the best of him, and first both heart and mind of man must be developed, before the Soul can be fully developed. In the words of many Buddhas or Tathagatas, who came before Sakya Muni and after him: Cease to do evil, learn to do good, cleanse your own hearts; concentrate and meditate; understand and believe in the Sublime Truths, and tread the Noble Eightfold Path. Look within, thou art Buddha, an Enlightened One!

The Path of the Tathagata is built upon the most profound truths, precept upon precept, line upon line, over a period of some thirty-five hundred years; especially from the time of Gautama Buddha, or Sakya Muni, some twenty-five hundred years ago. It teaches man that virtue or good rewards itself by strengthening the Soul or Higher Self, and by giving inner peace; but passion or evil punishes itself by bruising the Soul and strengthening the primeval self, or ego. To depart from the Path, therefore, is its own punishment, for a pilgrim must retrace his steps at whatsoever the cost or penalty. It is said that the motive for wrongdoing is always one of four: Desire, Hatred, False Belief (Delusion), or Fear; and the Eightfold Path removes the power of these four. Thenceforth the pilgrim lives the highest moral and ethical laws every hour of his life; because he has lost by the unification of his consciousness with the Soul, the very power to do otherwise.

The Eight Steps of the Way of Tathagata are summarized here; these must be practiced simultaneously, although they are to be learned in a gradually ascending scale. No step can be left out, for each is intertwined with another, and is connected to the same Whole, as a spoke on a wheel. The first of the eight folds, or steps, is Right Knowledge, Understanding or Belief or Samma Ditthi; it includes the learning of the basic doctrine (dharma, or dhamma), knowing the Three Signs common to all life forms, the Law of Cause and Effect (karma) the Wheel of Causation or Rebirth (samsara), and the Way of the Tathagata or the Noble Eightfold Path; in other words, the first step requires the understanding and belief in the first four Sublime Truths presented in this doctrine, of Self-salvation and enlightenment. The second fold or step is Right Thought, Intent or Desire or Samma Sankalpa (sankappa). It is the foundation upon which the next six steps of the Path shall be trod. For the goal of the pilgrim is to destroy his primeval self or the lower self, and transmute the base feelings, sensations and desires into the Soul or the Higher Self, the task begins with training to control one's

own thoughts, feelings and desires. From here onward each thought, intention and desire of the pilgrim shall be founded upon the knowledge that every path and the subdivisions of the path have two aspects, its right hand and its left — the right hand leads to salvation and enlightenment, and the left, through selfishness, to Spiritual death; the difference between the two is but the motive behind each; either to affirm the lower self, bruise the Soul, and remain in the realms of Samsara; or to strengthen the Higher Self, and be freed, in time, from the bonds of Samsara, rebirth and suffering. The knowledge and understanding of these two steps of the Path prepare and direct the pilgrim's mind to action; for as man thinks, so he acts; we are not what we feel we are, but what we think we are, for each action is a precipitated thought.

The third step or fold of the Path is Right Speech or Samma Vacha; all idle gossip and unprofitable talk must be stamped out; let all thy words be deliberate, true and kind, coming out of thy Soul, not out of thy self. Share not thy feelings and sensations with others, for it binds thee to thy lower self, and keeps thee in the realms of Samsara; but share thy thoughts, be they on feelings and sensations, or whatsoever, that arise out of thy True Self. Silence should be so revered that the words which break it must leave the world better than it was before they were spoken.

The fourth step, Right Action or Conduct, Samma Kammanta, is the keystone of the Noble Eightfold Path, for the doctrine of Self-salvation and enlightenment is of action, not of belief or faith alone. Action is twofold — positive, or what we must do; and negative, what we must refrain from doing. The negative aspects of action or conduct are expressed in the Five Precepts of Morality in Action or Conduct or Pancha Sila (pansil); and the moral trinity of Sila, Dana and Bhavana. It is not a vow to the Almighty God, or any other Being, but a solemn vow taken by one's Self, in silence or aloud:

> I make a vow to refrain from killing;
> I make a vow to refrain from stealing;
> I make a vow to refrain from sensuality;
> I make a vow to refrain from lying;
> I make a vow to refrain from intoxicants which cause slothfulness or carelessness.

Now these Five Precepts of morality not only apply to Action or Conduct, but equally to thought; for the thoughts of murder are none less than actual murder to the Soul, even though they never left the "heart," or the lower self. The first precept of right action or conduct calls upon man to control anger or hatred. This precept is a vow to refrain from killing; for a wise man never kills or causes to be killed; and whoso strives in selfishness for his own happiness, and in doing so injures or kills living creatures, shall find no happiness here or in the hereafter; killing for sport or for personal gain are forbidden; but killing of pests, vermin, insects, wild and ferocious beasts; and killing for food, or in

Self-defense may be justified, in the absence of evil desire. Diet is not a matter of religion, but of climate, occupation, and personal preference. Sakya Muni, the Buddha, or the Enlightened One said: My disciples have permission to eat whatever food it is customary to eat in any place or country, if it is done without indulgence of the appetite, or evil desire.

The second precept of morality in action or conduct is a vow to refrain from stealing, or taking that which is not given; every form of theft, from mental covetousness, greed, envy, to legal business practices which violate the moral law, must be avoided. Stealing is an offence against the community of which the thief is part. One may acquire wealth honestly in abundance, but it should be used for the benefit of man. Sakya Muni said: It is not life and wealth and power that enslave a man, but the clinging to them; he who possesses wealth and uses it in righteousness will be a blessing unto his fellow beings. The thoughts of covetousness, greed, and envy are none less than stealing to the Soul; therefore this second precept of morality calls upon man to control the desire for material possessions.

The third precept of morality in action or conduct is a vow to refrain from sensuality. It is said that of all the lusts and desires, there is none so powerful as sensual inclinations. The desire for conjugal union is a carnal appetite, as natural and proper in its own time and sphere, as the appetite for food. Therefore, each pilgrim (man or woman) must remind himself of the impermanence of fleshly beauty and the illusions created by personality; and focus his attention on the beauty of the informing Self. All visual attraction is the reaction of the lower or false self, the craving of unregenerate desires. The attitude of men toward women is prescribed as follows; same is true for the women:

> If the woman be old, regard her as your mother;
> If she be good and pleasing, honor her as your sister;
> If she be of small account, regard her as your younger sister;
> If she be a child? Treat her with reverence and politeness.

Once men and women are regarded in this light, the act of conjugal union drops from its false and morbid prominence to the well of refined expression of natural appetite. For this precept is aimed at the control and sublimation of primeval desires of the lower self, it is the mental training for the control of thought that matters. As mere physical control with foul thoughts in mind is a greater defilement of the Soul and Body, so is proper and good the natural physical outlet with a clean and purified mentality; for as the man thinks, so he is. The lustful thoughts of the flesh are not only most powerful, most overwhelming, and most corrupting, but also they befoul their owner's purity, and keep man in the realms of Samsara or the world; they bruise the Soul, and affirm the false self, or ego. There is a difference between suppression and control — man can harness the fiercest mountain stream, but he cannot dam the tiniest brook without providing an outlet for its force. So it is with conjugal

union between a man and woman, a clean and impersonal creative force, as natural as the water in a river bed, as restless and overwhelming as the sea. On the physical level it is called copulation; on the emotional level, it serves as artistic impulse, enthusiasm, emotional strength; and in the mind, the intellect or buddhi, it is the creative urge or force, which is responsible for all that man has ever made, including himself. This is the essence of sublimation — to choose the right channel through which this force shall flow, by gradual withdrawal of the creative force from purely physical, to emotional or mental levels, by exercising ceaseless vigilance and self-control.

The fourth precept of morality in action or conduct is a vow to refrain from falsehood or lying. A slanderous thought is as or more harmful to the Soul of the thinker and his enemies, as any spoken word; even though it may never leave the heart. This concept also applies to thought, as well as to word and deed, and admits to no exceptions. To avoid giving an answer is quite different, than to deliberately lie; the first is but withholding the truth, the second breaking it; therefore how shall a man attain enlightenment, if he violates the selfsame Truth which he strives so violently to attain? It is written that minor forms of lying, such as inaccurate description or exaggeration, are as so many steps on the downward road to the deliberate lie; in the same manner slander is a lie with a motive, therefore it is twice as evil.

The fifth and last precept of morality in action or conduct is a vow to refrain from intoxicants that cause slothfulness and carelessness; and to spend one's stored-up wealth, if any, in righteous enjoyments. Behold, it is possible to get drunk on excitements, false beliefs (delusions), or other intoxicants of mind; never having to partake of any liquors or drugs that cause slothfulness or carelessness; it is for this reason this fifth precept of morality in action and conduct is given to man.

The positive aspects of action or conduct are expressed in the moral trinity of the teachings of the Buddhas or the Enlightened Ones: "Cease to do evil (sila); learn to do good (dana); cleanse your own heart (bhavana)." The practice of right action or conduct acquires merit for the pilgrim, whereby all may store up merits or "good karma" by performing daily good acts or deeds, and in due time each act will bring its just reward. The motive, however, is more important than the deed itself; for an act is the outward expression of a thought, which in turn is subject to emotions of man; and the thoughts and emotion together form the motive, either good or bad; therefore thoughts and acts are inseparable. A good deed done with a wrong motive may benefit others, but is harmful to the doer's mind; for as the mind is the maker of good or bad karma, the intention of mind at the time of the action determines the outcome of the acquired merit. Too often the mere outward show of charity shrinks the kindliness of heart, which from the doer's viewpoint, is the prime cause in moulding the outcome. And such is the fourth step or fold of the Path of the Tathagata.

The fifth step or fold of the Path, Samma Ajiva or Right Means of Livelihood, consists of pursuing a trade or occupation, which is in

harmony with one's own predominant nature; that is to say, with one of the three natures or qualities within every man, namely: the nature of virtue or good (sattva), the nature of passion (rajas), and the nature of dullness (tamas); and according to one's own karma in one of the four universal classes of professions or castes, namely: Priests and Scholars, Rulers and Warriors, Merchants and Farmers, Peasants and Servants. Therefore, if a man's true nature is of virtue, he will be unhappy in pursuing a profession as a warrior or a merchant; nor will a warrior or a merchant find happiness in the profession of a priest.

The sixth step or fold of the Eightfold Path consists of Right Effort or Exertion, Samma Vayama; and it is an important step between the first five and the next two levels of the Path. It is declared that strenuous effort or exertion is a vital part of Self-salvation and enlightenment. Therefore, the pilgrim must diligently strive to break loose the bonds of Samsara, and his false self, or ego; and must not depend on any outside source or power; the prize is only for those who strive toward the goal, and for none else; there is no room for any idler or false worker, in the doctrine of salvation which teaches men to rely upon their own individual efforts. The Right Effort or Exertion is summarized as follows:

To prevent new evil from entering one's mind;
To remove all evil that is there now;
To develop such good as now is in the mind;
To unceasingly acquire still more good.

Right effort or exertion involves the right use of one's faculties, energies, and resources; so that maximum results are secured by minimum expenditure of force or energy; one must eliminate all mental blocks, fixations or inhibitions; for they result in friction, and friction results in loss of power.

The seventh step or fold of the Path, Samma Sati, or Right Recollection, Concentration, or Remembrance, is the beginning of the final stage. Concentration or yoga is the sublimation of the mind's natural tendencies into diffuseness, through modification of the thinking principle; by learning to apply it to a single point, to the exclusion of all else; in other words "not replaying the tape within your mind to stimulate senses and thoughts." It is said to be the birth of true understanding, for the mind which is so trained to do, develops its capacities to full comprehension and control; this is the solid foundation of all mind-control. Having acquired some degree of moral and physical control, the pilgrim approaches bhavana, the control and development of mind, and mind control is the most important part in treading the Eightfold Path to salvation and enlightenment. While in the realms of Samsara, or the World, man remains the slave of his mind, out of the World or Wheel of Rebirth, he controls it and uses it to reach his goal. It is also written in the Scriptures (Dhammapada): "All that we are is the result of what we have thought; it is founded upon our thoughts, it is made by our

thoughts." Therefore, it becomes necessary to learn the art of concentration, and control of thought. It is important that the pilgrim recall not the pictures, images, thoughts, or suggestions, which cause one to please or affirm the false self, thereby bruising the Soul, and suffering the consequence of the defiled recollection or remembrance.

Finally, the eighth, or the last step or fold of the Path of the Tathagata, Samma Samadhi, or Right Meditation, is a state of mind in which the waves of confusion aroused by thought are stilled; not a mere psychic ecstasy, or trance, but it is an awareness of the still hub of the turning wheel. In this, the eighth step, the mind development is carried to the heights beyond the comprehension of man's normal understanding. Yet there is one more step beyond the state of Samma Samadhi — the state when samadhi or meditation is merged with prajna or wisdom, and its twin karuna or compassion. And when a pilgrim has reached this state, meaning, he is able to combine Meditation, Wisdom, and Compassion with his actions, he has earned the title "free" — free from the shackles of ignorance (avidya); free from the snares of the primeval or false self; and being free from the realms of Samsara, the pilgrim knows he is free, and finds himself at the threshhold of Nirvana (Nibbana in Pali).

V. Fifth Sublime Truth
Concerning the Ten Shackles to Overcome

In later stages of the Path, the pilgrim will reach a crisis in his Spiritual development, when certain qualities, faculties, and powers, unknown to the men of the world, gradually become developed; these mysterious and hidden powers, known as Siddhis (or Iddhis) appear when the pilgrim has developed enough moral strength and purity in thought and action, which will make it impossible ever to use them for selfish ends. But there will be those who shall be swayed by temptations, and sell their powers, display and corrupt them, to gratify their primeval needs and desires; such are far removed from the True Self, as brass is from gold. Therefore, at this stage the pilgrim has Ten Shackles or Fetters to overcome.

(1) The first shackle or fetter to overcome is that of the Delusion of Self (sakkaya ditthi), which is the false belief that the lower or primeval self is the true and real self; that the clinging to individuality and separate existence, and the desire to affirm this false self, instead of striving toward the expansion of the Higher or Universal Self has its ethical counterpart in egoism, and egoism is the beginning and end of sin. (2) The second shackle is that of Doubt Regarding the Truth of the Doctrine. For little or no progress can be made on the Path, if the pilgrim is uncertain of the end to which it will lead, the shackle of doubt must be removed, through diligent study of the Sublime Truths, contemplation, and reflection. Conquering of doubt can only be achieved by high aspirations and effort to abide in the Soul or Higher Self alone. (3) The third shackle of False Belief in the Power of Rites and Ceremonies, must

be overcome by the pilgrim, so that he may free himself from the general delusion that proper outward action will earn him salvation, and from the specific delusion that religious rites and ceremonies have deep meanings to the individual. Wisdom is not gained by outward show of actions, nor by priestly rituals or prayers alone, but by deep meditation — to reach beyond the state of dreaming, and beyond the dreamless sleep, then to the all-awakened region of Higher Self or the Soul, in the deep recesses of mind; until outward appearance is but a mirror to the mind within.

(4) The fourth shackle or fetter is that of Sensuality, the base, ignoble, and unprofitable desires once more arising out of the primeval self; for these are snares which shall keep one bound in the realms of Samsara. (5) The fifth shackle is that of Unkindliness or Haughtiness, which arises out of frustrations, despair, and sorrow, once experienced in ignorance and false way of life. The lusts of the flesh are man's most powerful and subtle enemy; and must be slain to rise no more before the pilgrim reaches his goal. Unkindliness includes all forms of animosity, including jealousy, envy, hate, greed and anger. The pilgrim must subdue all such feelings which spring from his sense of individuality or separateness, from his false self, and from his reluctance to identify himself with the Universal or Higher Self. It is written in the Dhammapada (Pali text): "Hatred ceaseth not by hatred; hatred ceaseth by love; this is the eternal law." When man's sensuous desire has been transmuted into a higher source of energy, the Soul, every trace of unkindliness is removed, and the final stage is entered.

There are five more shackles yet to be overcome by the pilgrim, namely: Desire for separate life in the worlds of form or rupa; desire for separate life in the formless worlds or arupa; spiritual pride; self-righteousness; and residue of ignorance. (6) the sixth shackle, Desire for Separate Life in the Worlds of Form or Rupa, is the bondage to possessions and glories of the material world; acquisition of material wealth and power; it is a desire to live a life of passion within the whirlpool of illusion; and for some who have trod this path, it seems a Heaven, compared to the life of a natural man in the realms of Samsara. (7) Beyond this world of illusions and forms lie the formless worlds, where man, although free from the bondage of material form, is subject to the illusions of mind, and delusions of life in the formless worlds; he now becomes more desirous of the unseen than the seen, more conceptual than perceptual, for he has known the folly of worlds of form or rupa; but he shall fail in this also, for desire for existence under any varied conditions will be in time fulfilled. Therefore the pilgrim's aim is to free himself from all desire for existence in Samsara, the whirlpool of becoming. (8) The eighth shackle or fetter, Spiritual Pride, must also be broken. It is said, perfect is the man who excludes it in its most subtle form, for from pride comes contention, and it goes before destruction; and it is the pride of heart that destroys the Soul, and brings snares upon it. Therefore, O ye pilgrims, be not proud nor haughty nor light-minded, but strive to be humble, lowly, and meek; for pride of any kind belongs

not in the Soul or the Higher Self of man, but it belongs to the false self.

(9) The ninth shackle or fetter, Self-Righteousness, must also be destroyed, for it belongs to the false self or ego. Even in the last stages of the upward Path, the shadows of egoism may corrupt man's thought, that he may begin to proclaim: "It is I who have scaled these heights; it is I who have suppressed egoism; it is I who have earned the deliverance," the same is subject to delusions and folly. (10) And the last of the ten shackles to be overcome by the pilgrim, is the Residue of Ignorance (avidya). This last of the ten shackles or fetters to be overcome by the pilgrim, is the sifting out of all the remaining ignorance; for it is ignorance which is the cause of all suffering. And as ignorance is the first of the twelve nidanas or spokes on the Wheel of Rebirth or Samsara, so it is the last obstacle whose removal leaves a man self-liberated from Samsara, perfected, and free. It was the pursuit of this real, final, and absolute knowledge, which led the pilgrim onto the Path of Tathagata or the Noble Eightfold Path. And this is the end of knowledge — To know that the Universal or Higher Self or the Soul is one's own Real Self; to know this Truth, not as a theory, nor as a conclusion or sudden revelation, but as the immutable fact of one's own innermost life; to know this truth in the most intimate sense, by living it, by being it; is the final end of all spiritual effort. The expansion of the (Higher) Self carries with it the expansion of consciousness; and when consciousness becomes all embracing, the shackle of ignorance breaks down, and the false belief of self becomes dead.

Such is the Sublime Truth concerning the Ten Shackles to be overcome by the pilgrim. These and all the factors of the Noble Eightfold Path must be practised simultaneously; although their perfection may be acquired in a gradually ascending scale.

VI. Sixth Sublime Truth
Concerning the Four Stages of Spiritual Advancement

In the later stages of the Path, there comes a time when without necessarily leaving the householder's life, the pilgrim dedicates himself volitionally to the life of the Spirit. From here onward his advance is marked by four stages of advancement, which are successive stages of the expansion of consciousness.

The first stage of Sotapanna, meaning, He who has entered the stream, which will in time carry him to the ocean of Nirvana. This is truly the beginning of the divine life within. It is the fruit of knowing the truths and treading the Path, and the culmination of years of self-preparation. At this stage the first three shackles or fetters, Delusion of Self, Doubt, and False Belief in Rites and Ceremonies, have been removed.

The second stage of Sakadagamin, meaning He who will return to earth only once more; at this stage the pilgrim battles with the shackles of sensuality, the lower sensual desires, which lead to putting the sense

organs on fire, and Spiritual death; and the shackle of unkindliness or haughtiness. But in the third stage of Anagamin, these two shackles of sensuality and unkindliness are fully overcome.

The fourth and the last stage of Spiritual advancement, the stage of the Arhat (or Arahant), meaning One who has reached the fourth stage of advancement, and has achieved Nirvana; the supreme state of enlightenment beyond the conception of intellect; the stage in which the personal or separate self, the primeval or false self is fully destroyed; and the Soul or the Higher Self of the pilgrim is lived. The condition of the Arhat is such that there is neither earth, nor water, nor fire, nor air; neither infinite space nor the sphere of void; but an all-awakened state of consciousness, beyond dreaming and beyond dreamless sleep, it is this calm and serene existence, which is the last stage of Spiritual Advancement.

VII. Seventh Sublime Truth
Concerning the Four Divine States of Consciousness

The seventh and last sublime truth deals with the four divine states of consciousness, which all pilgrims are to develop and practice constantly; these are called four Brahma Viharas, Brahma-like states of abode: Goodwill or Love (metta); Sympathetic Sorrow or Compassion (karuna); Sympathetic Joy (mudita); and Serenity or Even-mindedness (upekkha).

Love or goodwill is not the showering of thoughtless lovely words, for no one can mock God, and achieve his goal. Thoughts are not only the essence and cause of action, but they may even be considered as things, for the emotional or intellectual action is capable of working like a force among forces. Love or goodwill (metta) is not love aflame with desire or craving, but it is love at peace; it is the love of fellowman, and he that loveth his fellowman abideth in Truth and Light; and he that loveth not, knoweth not God, for God is Love. Perfect love casteth out all fear. It is also written: Let the pilgrim's mind pervade one quarter of the world with thoughts of goodwill or love, and so the second, and the third, and the fourth; and thus the whole world, above, below, around and everywhere, let his mind pervade with his heart of never-ending, unselfish love. Love has as many forms as hearts that hold it, yet in the end all selfish love is destroyed, only the pure love that abides in the Soul of man prevails.

The second divine state of consciousness, Sympathetic Sorrow or Compassion (karuna) is concern for others; it is this view: "As I am, so are these; and as these are, so am I," and in this manner the pilgrim identifies himself with others; he is able to put himself in the company of the lowest, most degraded, and hopeless of his fellow human beings, for he understands them. This sympathetic sorrow or compassion is the basis of morality, and separates the good from the evil; for it is the voice of the Universal Soul heard in the ear. Compassion when combined with wisdom and serenity, sets the man free forever, from the realms of Samsara and from suffering.

The third divine state of consciousness, Sympathetic Joy or mudita, is the opposite of envy, its main characteristic is gladness; just as if on seeing some person who is dearly loved, one feels the joy on his account, even so he pours out his joy upon all who surround him; its presence implies absence of disaffection. To one who is in ecstasy of joy, contemplating the consciousness of beings who for some reason are joyous and rejoicing, his heart becomes stored with and possessed by that consciousness. Therefore, Sympathetic Joy refers to a state of joy in others, or in oneself, or merely to the feeling impersonally considered. But to him who lacks knowledge, folly is joy.

The fourth or the last divine state of consciousness is Serenity or Even-mindedness, upekkha; and it is the result of the other three Brahma Viharas or states of consciousness. After sharing the emotions of others in every form, the pilgrim returns to a calm detachment from all excitement, in order to restore the mind's impersonal serenity.

Such, then, is an overview of the Seven Sublime Truths, and the Path of the Tathagata, the Path of the One who has Won the Truth, the Enlightened One. Although these Truths are to be learned and understood in ascending order, they must be practised, and the Path trod, simultaneously. No part of this Doctrine of Self-salvation, Self-reliance, and Self-enlightenment, should be overlooked, for each of its parts is intertwined and enmeshed with the Universal Self; the fragments of this World Soul or Self are seen in all the pilgrims who are blessed with the gift of finding their own True or Higher Self, or the Soul, and having found it look inward for all things; and devote their daily lives to Love or Goodwill, Compassion, Joy, and Serenity, the four Brahma Viharas. This is Self-salvation, enlightenment, and Nirvana; and the pilgrim is forever freed from the bonds of ignorance and suffering; and is delivered from the realms of Samsara. Finally, one way to memorize the Four Sublime Truths is the 3-2-1-Way, signifying, the Truth of the Three Signs common to all life forms; the Truth of Two Karmas, the Truth of One Wheel; and the Way of the Tathagata.

Soon after the death of Gautama Buddha, a great gathering of the monks took place at the Magadhan capital of Rajagrha. At this council, Upali, one of the chief disciples, recited the rules of the Order (or Vinaya Pitaka), as he recalled having heard the Buddha; and Ananda, Buddha's cousin, recited the great collection of Buddha's sermons on matters of doctrine and ethics (Sutta Pitaka). And although Sakya Muni had told his lay disciples, just before his death, to rely on the Doctrine, and on themselves, to be their own lamps, and look for no refuge outside themselves; soon after his death the ancient trinity of the monks, the Three Jewels, which forms the basic profession of faith, officially became the fundamental principle of Buddhist faith. And even to this day, both monastic and lay, repeat:

I go for refuge to the Buddha (or the "Sun of God," the Enlightened One);
I go for refuge to the Doctrine (the "Word of God," the Dhamma);
I go for refuge to the Order (the "Priesthood of God," the Sangha).

A second general conference was held at Vaisali, one hundred years after the Buddha's death in 383 B.C. Here disputes broke out over small points of monastic discipline, and the Holy Order of the monks was divided into two groups — that of Sthaviravadins (Theravadi in Pali) or "Believers in the Teaching of the Elders," and that of Mahasanghikas, or "Members of the Great Community or Holy Order." Then again numerous such differences appeared in the third general conference held at Pataliputra under the patronage of King Ashoka Vardhana (c.269-232 B.C.), which resulted in the expulsion of many heretics; and the establishment of the Sthaviravada sect as the orthodox Order of the Priesthood, to maintain continuity of the tradition. And the Mahasanghika sect became a living and dynamic body of the seekers of the fulness of salvation and enlightenment for all mankind, and for themselves. By the time of King Ashoka, the Buddhist religion became not only the major religion of India, but it became the religion of the priests and rulers of all Persia, Egypt, Macedonia, and many other parts of the world. Several rock and pillar edicts of this king are yet preserved in our day; and his contribution to making Buddhism a universal religion can be discerned from these edicts, and some insight gained into the third century B.C. Before his conversion, he was known to be a tyrant. The prison maintained by Ashoka north of the capital was remembered as "Ashokan Hell." There he employed severe and cruel means of punishing the criminals, and his enemies; and added an edict that no one who entered that dungeon should ever come out of it alive! But one day a Buddhist saint, imprisoned there without cause, and flung into a cauldron of hot water, refused to boil. The jailer sent word to Ashoka, who came, saw, and marvelled. When the king turned to leave, the jailer reminded him that according to his own edict he must not leave the prison alive. At this the king admitted the force of the remark, and ordered the jailer to be thrown into the cauldron. And on returning to his palace, Ashoka underwent a profound conversion. He gave instructions that the prison should be demolished and the penal code should be made more lenient. At the same time he learned that his troops had won a great victory over the ferocious tribe of Kalinga; and had slaughtered thousands and had taken many prisoners. Later, king Ashoka was haunted by the unpleasant memories of the past, and he ordered the prisoners freed, restored their lands, and sent them a letter of apology; even being the first Indian king to have sent such a letter to his conquered enemy; first time in the annals of the land it was recorded that "good was returned for evil" by a king; thus the enemy was won by love, and not by sword nor hate. Then Ashoka joined the Buddhist Order; wore the garb of a monk for a time; gave up hunting and war, and followed the Noble Eightfold Path. The rites of admission were simple; the initiate put on the three yellow or orange robes of the Order, ceremonially shaving the head; pronouncing the Three Jewels, as shown on page 49; and making the vow to obey the Ten Precepts, the Buddhist Decalogue (as cited on the next page, and on page 31).

(1) Kill not, nor harm any life form. (Harmful insects, pests, vermin, wild and ferocious beasts; and killing for food, medicinal or religious purposes, in the absence of evil intentions, is permitted.)
(2) Steal not, nor seek after that which belongs to another.
(3) Crave not in your heart, nor lust in your thoughts.
(4) Lie not, nor pretend to be false.
(5) Consume no drug or liquor which causes slothfulness or carelessness.
(6) Seek not the treasures of this world, but seek after knowledge, wisdom, understanding, and freedom.
(7) Seek not the passing pleasures, nor be disturbed by the passing shows.
(8) Seek no revenge for the wrong done by others, nor listen to the evil thoughts of your mind.
(9) Forsake all falsehood, learn the Truths, and tread the Path unto the end.
(10) Believe not that which is spoken by any sage or prophet, written in any book, or affirmed by any tradition, unless it agrees with reason, or the Holy Spirit of truth bears witness to its truthfulness.

Ashoka's rock edicts and pillars (columns) are the oldest surviving records of India, usually written in Brahmi script, with provincial variations. These rock edicts and pillars were scattered in various locations throughout his domain, as shown in the map below:

The Ashokan edicts are in the nature of official pronouncements of policy and instruction to his officers and subjects. Four of his several inscriptions are included here:

> His Sacred and Gracious Majesty the King does reverence to men of all sects, whether ascetics or householders, by gifts and various forms of reverence.
>
> His Sacred Majesty, however, cares not so much for gifts or external reverence, as that there should be a growth of the essence of the matter in all sects. The growth of the essence of the matter assumes various forms, but the root of it is restraint of speech; to wit, a man must not do reverence to his own sect, or disparage that of another, without reason. Depreciation should be for specific reasons only, because the sects of other people all deserve reverence for some reason or another.
>
> By thus acting a man exalts his own sect, and at the same time does service to the sects of other people. By acting contrariwise a man hurts his own sect, and does disservice to the sects of other people . . . Concord is meritorious. (Ashokan Rock Edict XII)

> When the King, of Gracious Mien and Beloved of the Gods, had been consecrated eight years Kalinga was conquered. 150,000 people were thence taken captive, 100,000 were killed, and many more died. Just after the taking of Kalinga the Beloved of the Gods began to follow Righteousness, to love Righteousness, to give instruction in Righteousness. When an unconquered country is conquered, people are killed, they die, or are made captive. That the Beloved of the Gods finds very painful and grievous . . . Today, if a hundredth or a thousandth part of those who suffered in Kalinga were to be killed, to die, or to be taken captive, it would be very grievous to the Beloved of the Gods. If anyone does him wrong it will be forgiven as far as it can be forgiven. The Beloved of the Gods even reasons with the forest tribes in his empire, and seeks to reform them. But the Beloved of the Gods is not only compassionate, he is also powerful, and he tells them to repent, lest they be slain. For the Beloved of the Gods desires safety, self-control, justice and happiness for all beings. The Beloved of the Gods considers that the greatest of all victories is the victory of Righteousness, and that the Beloved of the Gods has already won, here and on all his borders, even 600 leagues away in the realm of the Greek King Antiyoka (Antiochus

II Theos of Syria), and beyond Antiyoka among the four kings Turamaya (Ptolemy II Philadelphus of Egypt), Antikini (Antigonus Gonatas of Macedonia), Aga (Magas of Cyrene) and Alikasudara (Alexander of Epirus), and in the South among the Colas and Pandyas and as far as Ceylon.

Thus speaks the King, Dear to the Gods, of Gracious Mien. When I had been consecrated twenty-six years I ordered this inscription of the Law (Dharma, or Dhamma) to be engraved. Both this world and the other are hard to reach, except by great Love of the Law, great self-examination, great obedience (to the Law), great respect (for the Law), great energy. But through my leadership, respect for the Law and love of the Law have grown and will grow from day to day. Moreover my officers, of high, low and medium grades, follow it and apply it, sufficiently to make the waverer accept it; the officers on the frontiers do likewise. For this is (my) rule: government by the Law, administration according to the Law, gratification (of my subjects) by the Law, protection by the Law. (Ashokan Pillar Edict, Lauriya Nandangarh)

Now, by reason of the practice of piety by His Sacred and Gracious Majesty the King, the reverberation of the war-drums has become the reverberation of the Law . . . As for many years before has not happened, now, by reason of the inculcation of the Law of Piety by His Sacred and Gracious Majesty the King, (there is) increased abstention from the sacrificial slaughter of living creatures, abstention from killing of animate beings, seemly behavior to relatives, seemly behavior to Brahmans, hearkening to father and mother, hearkening to elders. Thus, as in many other ways, the practice of the Law has increased, His Sacred and Gracious Majesty the King will make such practice of the Law increase further.

The sons, grandsons and great-grandsons of His Sacred and Gracious Majesty the King will cause this practice of the Law to increase until the eon of universal destruction. (Ashokan Rock Edict IV)

King Ashoka, in order to improve the mobility and communication among his subjects, initiated social and municipal programs similar to those of his grandfather Chandragupta (c.322-298 B.C.), the first Maurian

(Maorian) king. His programs included the planting of trees along the roads to provide shade and food for the weary travellers; digging of wells at intervals, and setting up of rest houses for them. He developed programs to cultivate medicinal herbs, which healed and benefited man and animal, and built throughout his kingdom hospitals for them. In order to insure the implementation of his policies and reforms, he created a new class of official, namely the Officers of Righteousness (dharma mahamatra), who took their instructions from the Centre, and were ordered to investigate the affairs of all provinces; to encourage favorable relations among all citizens, and to follow through the implementation of each of his policies and reforms. Ashoka was chosen the head of the Buddhist Church; and is credited to having built about 84,000 monasteries during his reign. He sent Buddhist missionaries to all parts of India, Ceylon, even to Persia, Syria, Egypt, Greece, and other lands; and prepared the way for the Shemitic Christ, Jesus son of Mary, who came about two hundred and thirty-two years later; and the prophecy made by the Shemitic prophet Isaiah was fulfilled, every whit. And after Ashoka's death missionaries in countless numbers left India to preach the gospel of Buddha (the Japhetic Christ of the Medes and Persians of ancient India; or of the Aryans) to the people in Tibet, China, Mongolia, and to all the island nations.

Now the ultimate attainment sought by the devotees of the time of Gautama or Sakya Muni was the state of Nirvana or Nibbana, the state of bliss reached by the Buddhas, and by the Arhants, the perfected or "Worthy" beings. But the Arhants began to be looked at as rather selfish beings, for they would not share the Spiritual merit which they had gained with others; nor would they assist others on their way to perfection and release from bondage; for they had sufficiently detached themselves from Samsara or the world of mortality and rebirth. (Today, in 1991 A.D., the Sthaviravada sect of the Lesser Vehicle or Hinayana Buddhism, which became dominant in Ceylon, Burma, Siam, Cambodia and Laos, still considers Arhantship to be the ultimate attainment for mankind, and adheres to the letter of the Law that each man must rely on his own self, and not on any external source.)

It is believed by the Buddhists that there are "Buddha cycles" and "Empty cycles," and we are indeed fortunate to be living in a Buddha cycle; in which four Buddhas, namely: Krakucchanda, Kanaka Muni, Kasyapa, and Sakya Muni, the sages of the Sakyas, have taught their doctrines to the world; but a fifth Buddha or Maitreya Buddha, a Messiahlike or Christlike Buddha, is yet to come; as it is believed by the Jews, Islamites (or "Mohammedans"), and the Christians of this day. And most believe that he will soon condescend to bring peace, joy, love, goodwill, prosperity, health, enlightenment, salvation, and more, to all mankind; and once again cleanse the world in this cycle, from pain, suffering and ignorance.

Gautama Buddha or Sakya Muni was not the first or the last of the Buddhas or World Teachers. A long succession of earlier Buddhas

are known to have lived before him, and these former Buddhas were revered and worshipped even during the lifetime of Gautama. Many Buddhas came after Gautama; and yet a great many Pratyeka-Buddhas, who had found the truth for themselves without the knowledge of the Doctrine (Dhamma) but had not taught it to the world, existed before times, as they do to this day. But it was the doctrine of the Sun or Fire-worshippers, the Zoroastrians, the believers in the God of truth and light, Ahura Mazda or Ohrmuzd, that gave the idea of the Savior or Messiah (Saosyant) to the Buddhist-Aryans of ancient India; when under the invading rulers of North-West India, Zoroastrianism and Buddhism came in closer contact. Thus the doctrines of the Medes and Persians of ancient India, or the Aryans, merged into one, and the idea of the Savior, or Messiahlike Buddha, Maitreya Buddha, or the future Buddha became part of the orthodox belief. (And by the time of the Christian era, the cult of the future Buddha, Maitreya, became widespread among all Buddhist sects.)

The orthodox Buddhist believed that, in a long series of transmigrations as a Bodhisattva (previous incarnation of a Buddha), a Buddha wrought many deeds of kindness and mercy, before achieving his final birth as the Sage of the Sakyas or Sakya Muni; but since Maitreya and other unnamed Buddhas are yet to come, there must exist and prevail at all times in the universe a pool of Bodhisattvas, who are diligently working for the welfare of all living things; and preparing themselves to become Buddhas or Enlightened Beings; yet others having achieved Buddhahood have chosen to remain Bodhisattvas, and serve mankind, until all the world is freed from ignorance, disease, and suffering. And those Bodhisattvas who had the greatest power for good, became the divine beings in the heavens. Though neither of infinite knowledge nor of infinite power, these divine Bodhisattvas might be worshipped and prayed to without any apprehension; for it was a part of their mission to answer prayers. Thus the Bodhisattvas peopled the heavens with mighty forces of goodness; and it is this fact upon which the sect of the Greater Vehicle or Mahayana Buddhism was established. The Lesser Vehicle or Hinayana Buddhism of the Sthaviravadin sect believes that a Bodhisattva works in wisdom and love through many lives, so that he may become a Buddha; and the lay devotees are encouraged to follow his example, and win Nirvana as quickly as possible. Yet since the Bodhisattva is a being of immeasurable charity and compassion, behold, if there remains yet one suffering individual in the toil of transmigration, will he leave him or her without help and guidance, and enter Nirvana, where he can be of no further service to the world? It was for this reason that the Bodhisattva was thought of in the schools of the Great Vehicle not as a being who was to become a Buddha someday, but as one who would bide his time until even the smallest insect had reached the highest goal. Thus the old ideal of Arhant or the "Worthy" began to be looked on as selfish in scope and application; and the Great Vehicle of the Mahayana Buddhism began to inculcate the idea that instead of striving to become Arhants, men should aim at becoming Bodhisattvas; and by

the spiritual merit which they gained, assist all living things on earth to the way of perfection and release. And this doctrine of transference of merit became a special feature of the teaching of the Great Vehicle. According to the Lesser Vehicle, a man can only help another on the Way by example and advice; each pilgrim must be a lamp unto himself, and work out his own salvation. But the belief in transference of merit spread widely, sometimes even among the sects of the Lesser Vehicle, to become recipient of the grace and mercy of the Master or the Bodhisattva. Moreover the Bodhisattva was thought of not only as a spirit of compassion and charity, but also of suffering. The following resolve or vow of the Bodhisattva reflects the idea of the Suffering Savior in Buddhism:

> I take upon myself . . . the deeds of all beings, even those in the hells, in other worlds, in the realms of punishment . . . I take their suffering upon me, . . . I bear it, I do not draw back from it, I do not tremble at it, . . . I have no fear of it, . . . I do not lose heart . . . I must bear the burden of all beings, for I have vowed to save all things living, to bring them safe through the forest of birth, age, disease, death and rebirth. I think not of my own salvation, but strive to bestow on all beings the royalty of supreme wisdom. So I take upon myself all the sorrows of all beings. I resolve to bear every torment in every purgatory of the universe. For it is better that I alone suffer than the multitude of living beings. I give myself in exchange. I redeem the universe from the forest of purgatory, from the womb of flesh, from the realm of death. I agree to suffer as a ransom for all beings, for the sake of all beings. Truly I will not abandon them. For I have resolved to gain supreme wisdom for the sake of all that lives, to save the world.

The suffering Bodhisattva was the forerunner of the later Christian conception of God, who gives his life as a ransom for the many; and redeems mankind from the consequences of their sins, transgressions, iniquities and ways of error. The Great Vehicle created a pantheon of noble and beneficent Bodhisattvas; chief of whom is Avalōkitesvara, The Lord Who Looks Down in Compassion, also called Padmapāni, the Lotus-bearer (compassionate counterpart of the passionate Lord of Hosts of the Christians). His special attribute is compassion, and his helping hand extends even to the deepest and most unpleasant of the Buddhist purgatories. Another important Bodhisattva is Manyajushri, whose special activity is to stimulate the understanding; and is manifested in a human form with a naked sword in one hand, symbolizing the destruction of error and falsehood; and a book in the other, describing the Ten Prajnyaparamitas, or Perfections of Insight, which are the cardinal virtues developed by the Bodhisattvas, namely: (1) Charity (dana), (2) Good Conduct or Morality (shila or sila), (3) Forebearance (ksanti), (4) Courage (virha), (5) Meditation and Reflection (dhyana), (6) Insight

or Intuition (prajnya), (7) Skill in knowing what means to take, and to help beings to achieve salvation (dpayakausalya), (8) Resolution (pranidhana), (9) Power (bala), and (10) Knowledge and Understanding (jnyana).

The third important Bodhisattva is Vajrapāni, a sterner Bodhisattva, the foe of sin and evil; and like the Hindu god Indra, bears a thunderbolt in his hand. The gentler, Messiahlike Buddha, the Maitreya Buddha, or the future Buddha, is worshipped as a Bodhisattva. Another important Bodhisattva in the terrestrial world is Ksitigarbha, the Guardian of the Purgatories, who is thought of not as a fierce torturer, but rather a governor of a model prison, fully devoted to making life tolerable for the inmates under his charge, and helping them to earn remission of their sentence.

The Mahayana sect, or the Great Vehicle, believes that every living thing, from the humblest worm upward, is in one sense a Bodhisattva, whose faculty of intuition can be stimulated and developed to achieve degrees of Nirvana, for their salvation, and release from suffering. And while the Great Vehicle agrees with the Lesser that the world is full of sorrow, it rejoices in knowing that Self-salvation and enlightenment is possible for all mankind; the world contains much good as well as evil, and there is help for all those who ask. Moreover, the Great Vehicle was not content with the pantheon of noble and beneficent Bodhisattvas, which was established by the Mahasanghikas or Members of the Great Community (counterpart of Zion of Israel), circa 383 B.C. And the doctrine of this sect inculcated that the Buddha, the earthly expression of a mighty Spiritual Being, Avalōkitesvara (counterpart of Jesus Christ of Israel) had three bodies: A Body of Essence (Dharmakaya), a Body of Bliss (Sambhogakaya), and a Created Body (Nirmanakaya). And of these three, only the last is seen on earth. The Body of Essence eternally penetrates and permeates the universe; this is the Soul or the Higher Self, or the Cosmic Soul, even the Brahaman (the Spirit of Abraham), the World or Universal Soul. The Body of Essence is also called the Adi Buddha, the Primeval Buddha; and is described as the Void (Sunya), the True Self (Tattva), the Wisdom (Bodhi) or the Womb of those who have Won the Truth or Attained the Good (Tathagatagarbha), even the Nirvana or Nibbana.

The other two Bodies are the emanations of this, and belong to the lower or false self of man which carries the truths of Mind and Body, and not of the Spirit. The Body of Bliss exists in created heavens on earth, and will continue until the final resolution of all things into the Body of Essence, or the Cosmic Soul or Higher Self. (Later, by the first century B.C., this trinity of the Bodies of Buddha was merged into the Christian idea of Spirit, Mind, and Body; and the doctrine of Father, Son, and Holy Ghost.)

The Buddha's Body of Bliss is the presiding deity of the highest Mahayana heaven, known as Sukhavati, the Celestial World; "where the blessed are reborn in the buds of lotuses, which rise from a lovely lake before the Heavenly Buddha's throne." This divine Buddha is known as

Amitābha (Immeasurable Glory), or Amitāyus (Immeasurable Age). He too is endowed with the compassion of the Boddhisattva, for although he enjoys endless and infinite bliss, he maintains an interest in the heaven which is created for him, in his world. It is said that at his touch the lotuses open, to give birth to the blessed, who are nourished by and grow through the food of his word. Whoever calls on His name, however sinful he may have been, is assured of rebirth in His heaven. Amitabha, indeed, is a Father in Heaven (which idea was taken over by the Universal or Catholic Church, and the office of Pope or Papa, and the church of Christ was established in Rome; in fact Saint Peter, one of the apostles of Jesus, ascended to become the first pope or father of the Church, circa 64-67 A.D.). The Bodhisattva Avalokitesvara, or the Buddha with the attributes of Gautama, is considered in the Mahayana Buddhism, or the Higher Vehicle, to be the deity of the highest terrestrial heaven, who presides over all other Bodhisattvas; the salvation and enlightenment come from him and his throne; no man can enter the highest heaven without transference of his grace and mercy on those who call upon his name, or upon the name of His Father in Heaven. But there are other heavenly Buddhas, whose attributes are not that of Gautama Buddha or any other Buddha, and they preside over other heavens, and over other kingdoms.

In other words, in the pantheon of Mahayana Buddhism, Bodhisattva Avalokitesvara-Padmapani is the chief of all Bodhisattvas, the Lord of Compassion, the Lotus-bearer; Bodhisattva Manyajushri is the stimulator of understanding, destroyer of error and falsehood, and the preserver of tradition; and Bodhisattva Vajrapani is a sterner deity, a foe of sin and evil; manifested in a human form, bearing a thunderbolt in his hand. There is yet another lesser deity, Ksitigarbha, an important Bodhisattva, the guardian of the purgatories, the governor of a model prison and helper to the prisoners. To put it yet another way, this trinity of the Bodhisattvas, or the deities, Avalokitesvara, Manyajushri, and Vajrapani, is the more evolved representation of the ancient Hindu deities of Brahama the Creator, Vishnu the Preserver, and Shiva the Destroyer, forming the Trimurty, God in three aspects and three aspects of God; furthermore, the Trinity of Spirit, Mind, and Body; and of Virtue (sattva), Passion (rajas), and Dullness (tamas); of the Priests, Kings, and Gentry; of Celestial, Terrestrial, and Telestial; of Sun, Moon, and Stars; and the three Great Divisions of Buddhism, namely Mahayana (Great Vehicle), Hinayana (Lesser Vehicle), and Vajrayana (the Vehicle of the Thunderbolt); are merely different interpretations and representations of the selfsame trinity of the ancients. But most importantly, the Buddhist-Aryan believe that the future Buddha, or the Maitreya, a messiahlike Buddha, will come to save and redeem mankind and establish once again peace on earth.

Now the daily life of the monk was chiefly spent in study and religious exercises, but he was assigned his share of duties at the monastery; cleaning his cell, sweeping the courtyard and monastic buildings; while the elder monks devoted much of their time to teaching

the novices. Among the most important of the monk's spiritual exercises were the contemplation and reflection upon the Four Sublime Moods or Brahma-Viharas, or the Four Divine States of Consciousness, the four cardinal virtues of Buddhism, namely:

Love or Goodwill (metta)
Compassion or Sympathetic Sorrow (karuna)
Joy or Sympathetic Joy (mudita)
Serenity or Even-mindedness (upekkha)

The monk would sit quietly cross-legged, and by remaining in the blissful state, contemplate on each of the four Sublime Moods, and would not be distracted by any external disturbances or objects of sense. And when he had found the Void, he would go through the state of love, and of compassion, and of joy, and of serenity. In any of these sublime states he may remain as long as is needful and expedient for him, even until his cup runneth over. Some monks chose to include in their daily lives a fifth mood of Impurity, in which they considered all the vileness and horror of the world, and of the life of the flesh. The key to the training of man's mental faculty was the seventh noble truth of the Way of Tathagata, namely the Right Recollection. He was taught to train himself to be continually aware of what he was doing at all times of his waking hours; observing himself closely, and making corrections to break the bad habits of the past, immediately at the very point of making an error, at the very moment; until all the weeds are pulled out, and the garden of his Soul is made clean, pure and lovely. Every act of the monk must be fully conscious; carelessness and lack of consideration were considered most serious faults. When he ate, the monk was to be aware of the nature of the act, its purpose, and the transience of the body which he fed; and similarly with every thought and act throughout the day.

Among the Four Cardinal Virtues of Buddhism, namely, Love, Compassion, Joy, and Serenity, the chief is Love (mettā in Pali; maitrī in Sanskrit, from the word mitra, meaning "a friend"); in other words "friendliness," "goodwill" or "benevolence" is the highest virtue man can attain. Nevertheless love is also the most precious entity in the worlds of passion (rajas) and dullness (tamas).

The following two passages are from Sutta Nipata, and Khuddaka Patha respectively; which reveal the extent of Buddhist influence upon the later religion of Christianity. From the seed of the first passage, came the words of St. Paul on the virtue of charity; and from the seed of the second passage, came the words of Jesus the Christ, son of Mary, a couple of centuries later:

(1)

May every living being, weak or strong, large or small, seen or unseen, near or far, born or yet unborn -- may every living thing be full of joy.

> May none deceive another, or think ill of him in any way whatsoever; or in anger or ill-will desire evil for another.
>
> Just as a mother, as long as she lives, cares for her only child, so should a man feel all-embracing love to all living beings. He should feel boundless love for all the world, above, below, and across; unrestrained and without enmity. Standing, walking, sitting or lying down, at all times, he should be firm in his mindfulness of love; for this is called a Sublime Mood.
>
> (2)
>
> A man buries a treasure in a deep pit, thinking: It will be useful in time of need; or if the king is displeased with me, or if I am robbed, or fall into debt, or if food is scarce, or bad luck befalls me. But all this treasure may not profit the owner at all, for he may forget where he hid it, or goblins may steal it, or his enemies or even his kinsfolk may take it when he is not on his guard.
>
> But by charity, goodness, sacrifice and self-control, man and woman alike can store up a well-hidden treasure -- a treasure which is one's own, and which robbers cannot steal. A wise man should continue to do good -- that is the treasure which will not leave him.

The cardinal virtue of Love, or metta, is not a spur to benevolent action; rather, it is a state of mind, one of the Brahma Viharas. The view that faith without works is dead is expressed in the account of the Buddha and the sick man. As the Master was going about his rounds of inspection, visiting the monks in their cells, he found one who was sick with dysentery, and who had fallen from his bed and lay in his own excrement. With his own hands the Buddha washed the sick man from head to foot, laid him comfortably on his bed; and gave that day the following injunction to the Order:

> Brethren, you have no mother or father, sons or daughters, nor any kinsfolk to care for you. If you do not care for one another who else will do so? Brethren, he who would care for me should care for the sick.

So far two of the three great divisions, namely, the Mahayana or the Higher Vehicle, and the Hinayana or the Lesser Vehicle have been discussed. While the Lesser Vehicle taught that release from bondage and suffering was obtained by gradual loss of individuality, self-discipline, and meditation; the Great Vehicle added that the grace, mercy, and compassion of the heavenly Buddhas and Bodhisattvas assisted the process.

One hundred years after the death of Gautama Buddha, many female divinities found their way into the pantheon of the Mahasanghikas, which was later modified and adopted by the Mahayana sect of Buddhism. One

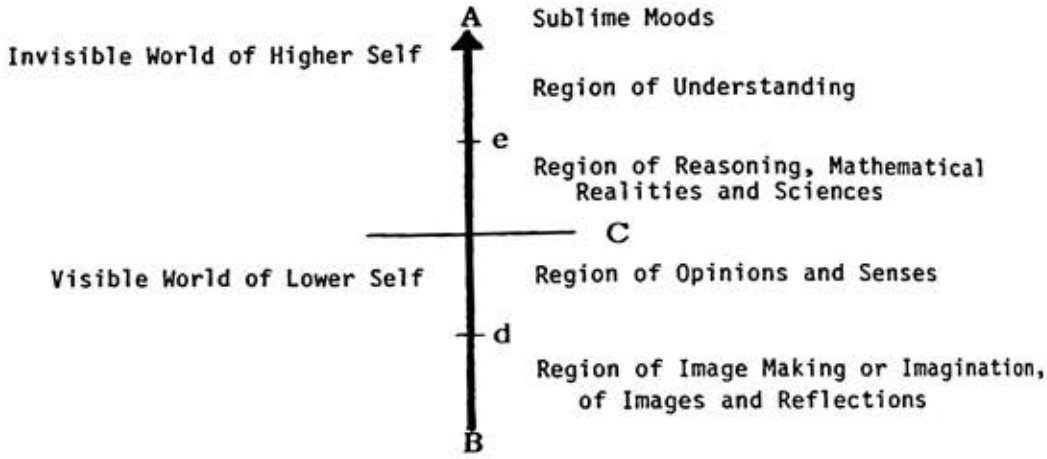
such female deity was named Prajnyaparamita, or the Perfection of Insight, the personification of the qualities of the Bodhisattva. Later the Buddhas and Bodhisattvas, like the gods of the Hindus, were endowed with wives, who were the active aspects, the force or potency (shakti) of their husbands. The god was thought of as transcendent and aloof, while the goddess was active in the world; thus the god might be best approached through the goddess. The productive activity of the divine beings was thought of in terms of conjugal union (opposite of copulation). And as the sensual ideas and carnal symbolism became widespread in all sects of Buddhism, even sexual intercourse as a religious rite became an accepted practice in some sects. Both the lustful desires and wicked intentions found in the adherents of the Lesser Vehicle, or Hinayana sect, joined forces with those of the Higher Vehicle, or Mahayana sect, who were the possessors of the hidden knowledge. As a result, a new magical mysticism arose; and the followers of the new teachings believed that release from bondage and suffering could best be obtained by acquiring magical power, which they called Vajra (meaning thunderbolt, or diamond) and finding one's own True Self or Soul; and this could be achieved by the grace and help of heavenly Buddhas and Bodhisattvas. Thus came into being a new sect of Buddhism, known as the Vajrayana or the Vehicle of the Thunderbolt. For the Lesser Vehicle believed that release was obtained by gradual loss of individuality, self-discipline, and meditation; and the Higher Vehicle believed that the grace and help of the heavenly Buddhas and Bodhisattvas assisted the process; the Vehicle of the Thunderbolt combined the two ideas, with a greater emphasis on the physical and the mental.

The chief deities of the new sect were "Savioresses" or Taras, the spouses of the Buddhas and Boddhisattvas of the Mahayana pantheon; and a host of lesser divinities, many called by the names of demons, such as outcast women (matangis), demonesses (pisacis), sorceresses (yoginis), and she-ghouls (dakinis), were the divinities of the Hinayana or Lesser Vehicle. It was thought that these deities should be compelled to be heard, for the persuasion did not sway them away from their nature of dullness; in fact these divinities thrived on compulsion, as they do even to this day. The textbooks outlining the means of compulsion used upon the deity, or doing Sadhana, as it is called, were called Tantras; and thereby the name tantric Buddhism is often used. By pronouncing the right formula, or mantra, in correct manner, or by drawing the correct magical symbol (yantra), one might force the gods to bestow magical power on the worshipper; and lead him to his highest bliss. One such formula of tantric Buddhism, called the Six Syllables, or Sadaksara, is Om* mani padme hum. This phrase, "Ah! the jewel is indeed in the lotus!" is carnal in its meaning, and is written and repeated thousands of times daily, especially in Tibet. To the tantric Buddhist it signifies the divine coitus of the heavenly Buddha Amitabha, Ruler of Paradise, (also known

* Om (the pranava, the sacred syllable), which contains the essence of the ancient Hindu Scriptures, is said to be pregnant with the utmost power and mystery.

as Amitayus) and Prajnyaparamita; and of Avalokitesvara and his Tara.

Tantric Buddhism of the Vajrayana Vehicle, is the continuation of the practices of ancient Babylonian and Egyptian sects of Ishtar or Ashtoreth, of Baal, and others. These divinities were created primarily for the diversion and entertainment of the merchants and farmers, and all the working populous; and the lay following comprised of such, deluded in their beliefs, clouds without rain, whited sepulchres, and human volcanoes, they imagined in their hearts and minds the objects of their senses, then reenacted or replayed the scenes of their imaginations, arising out of primeval ignorance. And for they knew not, nor understood the Doctrine, but remained in realms of darkness, death, and mortality, in the world of images and senses; where suffering or dukkha alone held its sway. These people of darkness played out the scenes of their imaginations in ritual and ceremonies, in conversations with other members of the tribes, or simply to tickle their own fancy. They put their senses on fire, and died in the spirit, and remained in the realm of Samsara, or the world of illusion and senses — they remained in their lower or false self or the primeval self, even ego; which Plato the Greek philosopher had once described as Below the Line region, as shown below:



The Line

A is the highest point in the Scale of Ascension; and B is the lowest form of existence. The main division is at C. BC is the visible; A being the invisible or intelligible world; Bd is the world of dullness or tamas, the region of the Telestial world; de is the region of the Terrestrial world, the region of the objects of the senses and opinions; truth pertaining to this world, the region of reasoning, mathematical realities and sciences. The point A is the highest region, namely, that of Sublime Moods and Understanding, the Celestial Region.

The Vajrayana, or the Vehicle of the Thunderbolt, is so called, for it symbolizes the intensity of man's unharnessed passions; as a thunderbolt they appear, and after sometimes doing much damage, fade away into oblivion. Now, these are the words from the annals of secular history, concerning the Vajrayana sect of Buddhism:

> Their primary purpose was to obtain supernormal power. The meditations of the Vajrayana were positively psychopathic. The practitioner of the system might so hypnotize himself as to imagine that he was reborn from the womb of a Tara, to kill his father the Buddha and take his place. In the act of copulation (opposite of conjugal union) with a female devotee, he and his partner would imagine becoming Buddha and Tara, or they may reverse their roles. And in the carnal rites of tantric Buddhism all taboos were lifted; even incest was permitted, for what was sin to the ignorant was considered virtue to the initiate. Drinking of alcohol, killing of all kinds of animals for eating and rituals, and sometimes even human sacrifices — every imaginable sin including all kinds of secret combinations, plans for murder, violence, and war, were practiced at the tantric covens. These things were, however, done under rigid and controlled conditions. In fact all initiates were confounded and closely watched, without ever knowing or being aware of this fact. In many cases the initiate of the Vajrayana sect might in ordinary life be a normal unsuspecting man of the world, whose evil psychological propensities were channeled into this outlet, at the expense of his Soul and health.

But those of the Mahayana or Greater Vehicle, who joined the Vajrayana or the Vehicle of the Thunderbolt, did not neglect their devotions to God, nor did they ignore the practice of the training of their mental faculties; they obeyed the Ten Precepts, trod the Path of the Tathagata, and dwelt all their daily lives in the Four Brahma Viharas, or the Four Cardinal Virtues, as they do even to this day. It was they who kept the Vehicle of the Thunderbolt alive and moving forward. For they have won the Sublime Truths, even the great reward of having merged into the Cosmic Soul, and becoming one with God, they are now able to counter the poisonous effects of their vices and excesses, of their sins, transgressions, and ways of error, by living under the grace and mercy of our Heavenly Father, even Amitabha, and our Savior (Saosyant) the Lord Avalokitesvara-Padmapani, or Jesus Christ; by obeying the Ten Precepts, treading the Path of the Tathagata, and living the Four Cardinal Virtues (Brahma Viharas), even the most deadly poison of this world is turned into salubrious pleasures and blessings. In all ages, since the world began, the condescensions, vices, and excesses

of the kings, sages, prophets, and gods, have created and brought into existence all that there is to see, feel, hear, touch, smell or imagine; all that is great, grand, good, health-giving, beautiful, or marvellous has always come to man through gracious condescensions of the mighty God and his faithful servants, through the condescensions of the hosts of Bodhisattvas and their spouses.

Finally, the humble servant of the Heavenly Father, the Lord of Hosts, and the Lord of Compassion, did have a few opportunities over the past thirty years to observe a living incarnation of the Bodhisattva Avalokitesvara, even the Dalai Lama, or All Embracing Priest, Tenzin Gyatso; who is said to be hidden away in the 1,000-room Potala palace (monastery), that overlooks the city of Lhasa in Tibet. His Holiness, the 14th Dalai Lama of Tibet, is the latest re-incarnation in the line of Dalai Lamas, which is unbroken since 1391 A.D. Two of this great Soul's likenesses are included here:

A. "The temporal and Spiritual head of Tibet, the 14th Dalai Lama, is an absolute ruler. In 1950 at the age of fifteen, he governed with the aid of 73-year-old high lama and regent, Tokra. The regent was assisted by a council (or Kashag) of four ministers (Shapes), and by an advisory body of 400 members, aristocrats and religious men, known as the National Assembly (Tsongdu)."

B. "The likeness of Tenzin Gyatso, the 14th Dalai Lama, today at age 55."

Now, returning to Alexander and Hellenism, we know that in 330 B.C. Alexander of Macedonia defeated Darius III Codomannus, or Dara, his half-brother. And this conquest marked the end of the Hakhamanish or Achaemenid empire, and the beginning of a new era of Hellenism, under Greek rule; whereby the emphasis was shifted from traditional truths of the Torah and Avesta to the new laws and precepts of morality, known as the Law of Righteousness or Piety. And these were the ancient noble truths of the Aryans combined with the Buddhist Dharma (or the Doctrine) in their most primitive form.

And after Alexander defeated Darius III, he set out to subdue the whole of the former Persian empire, which had long ceased to exercise control over its remoter provinces. In the battle of Gaugamela Alexander had already met Indian troops; for a small contingent of soldiers from the west of the Indus river, with fifteen elephants, had fought with Darius; and Indian soldiers were also employed in the Persian army. After a long campaign in Bactria (the region on the borders of the Soviet Union and Afghanistan, watered by the River Oxus), Alexander crossed the Hindu Kush and occupied Kabul. Then, fiercely but unsuccessfully resisted by the hill tribes, he descended into the Kabul valley and reached the Indus, which he crossed in the spring of 326 B.C. At this time Ambhi (or Omphis) was king of Takhtesila or Taxila, at one time the Seat of Morality of the Achaemenid empire and the world. The city was situated about twenty miles northwest of today's Rawalpindi. It was a large and prosperous city with most excellent laws. Taxila was both a military and a university town, strategically situated on the main road to Western Asia, containing the most famous of the universities of that time. Students flocked there from all over the world, to learn all the arts and sciences that could be studied under most eminent professors; especially its medical school was highly esteemed.

And in about 324 B.C. the grandfather of Ashoka Vardhana, Chandragupta Maurya (Sandrocottus in Greek) supported the Greek invaders; and advised Alexander to advance beyond the Beas and attack the Nanda emperor, for he was so disliked by his people that they would rise in support of the Greeks. Later, Chandragupta offended Alexander by his boldness of speech, and Alexander ordered that he be put to death; but he escaped, and after many adventures and trials succeeded in expelling the Greek garrisons, and overthrowing the last of the Nandas, and occupied his capital, Pataliputra. But Chandragupta did not gain the throne by his own might, but by the genius of his devoted Brahman advisor Kautilya (also known as Canakya, or Vishnugupta).

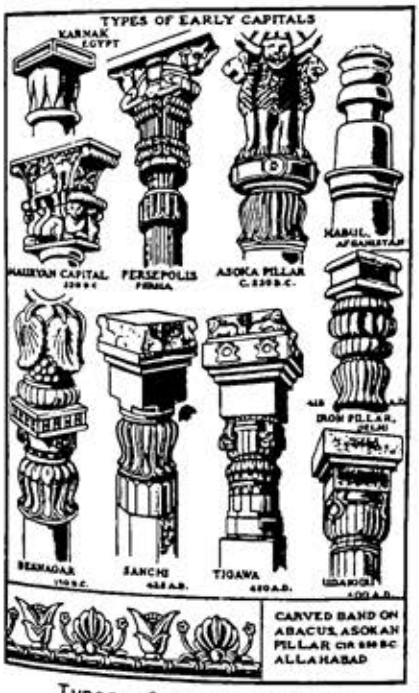
Then, in about 305 B.C., after Alexander's general Seleucus Nicator had succeeded in gaining control of most of the Asiatic provinces, and turned his attention to the East; he met Chandragupta in battle, and suffered the worst of defeats. For not only did he fail to recover Alexander's Indian provinces, but he was compelled to yield parts of the territory, which is now called Afghanistan, to Chandragupta; receiving in exchange 500 elephants. The peace was then concluded by a matrimonial alliance with a Greek female of high standing; out of which alliance was born his son Bindusara, and his grandson Ashoka Vardhana.

Then circa 302 B.C., Seleucus sent an ambassador, Megasthenes, to reside at the Mauryan court at Pataliputra (today's Patna). And Megasthenes' detailed accounts of India later became the standard textbook material for Latin and Greek scholars. These are a few extracts from Megasthenes' accounts of India toward the end of the fourth century B.C.:

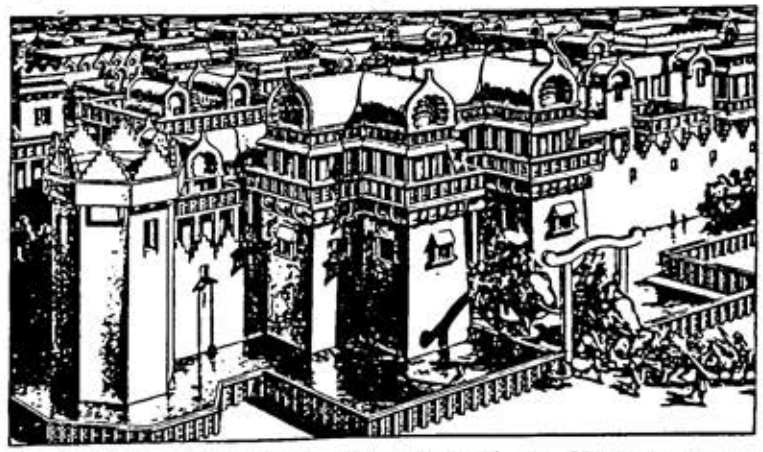
> They (Indians) live happily enough, being simple in their manners, and frugal . . . Truth and virtue they hold alike in esteem . . . The greater part of the soil is under irrigation, and consequently bears two crops in the course of the year . . . and there has never been a general scarcity in the supply of nourishing food.
>
> The government of the Mauryan period was built on the military leverage. Chandragupta (or Sandrocottus) is said to have had 600,000 foot soldiers, 30,000 horses, 9,000 elephants, and a number of chariots. The power of the king was theoretically unlimited; but in practice it was restricted by the 30 member administrative board (or council), whose high moral standards, wisdom, and collective power was great and worthy of respect. The government of Chandragupta was organized into departments with well-defined duties; and a carefully graded hierarchy of officials managed the activities of departments such as: revenue, excise, customs, frontiers, passports, communications, mines, agriculture, cattle, commerce, warehouses, navigation, forests, public games, prostitution, and mint. An outline of some of Chandragupta's government departments and their respective functions is as follows:
>
> Superintendent of Excise: Controlled the sale of drugs and intoxicating drinks; restricted the number and location of taverns, and the quantity of liquor to be sold.
>
> Superintendent of Mines: Leased mining areas to private enterprises, in return for a fixed rent and a share of the profits to the government; a similar system applied to agriculture, since all the land was owned by the state.
>
> Superintendent of Public Games: Supervised the gambling halls, supplied dice and charged a fee for their use; and took into the treasury five percent of the take.
>
> Superintendent of Prostitution: Looked after the public women, controlled their charges and expenditures; appropriated their earnings for two days of each month; and kept the best of them in the royal palace for entertainment and intelligence (spy) work.
>
> Superintendent of Navigation: Regulated water transport, and protected travelers on rivers and seas; maintained bridges and harbors, and provided government ferries.
>
> Superintendent of Communication: Built and repaired roads throughout the Mauryan empire, from the narrow

wagon-tracks of the villages to the trade routes thirty-two feet, and royal roads sixty-four feet wide. One of these extended twelve hundred miles, from Pataliputra to the northwestern frontier. At approximately every mile, these roads were marked with pillars indicating directions and distances to various locations. Shade-trees, wells for drinking water, police stations, and hotels were provided at regular intervals along the route. The mode of transportation included chariots, palanquins, bullock-carts, horses, camels, elephants, asses, and men. Elephants were so highly esteemed and valued that a woman's virtue was a moderate price to pay for one of them; and to the women it was an honor that their beauty should appear equal in value to an elephant.

Chandragupta's capital, Pataliputra was nine miles long along the banks of the Ganges, and stretching one and a half miles inland. From secular sources and evidence of the surviving sculptures and paintings, an idea can be gained of the ancient Indian architecture. The use of barrel-vaulted roofs, with gable ends and also ornate finials were common in the second century B.C. Roofs were both thatched and tiled. Later the high barrel-vaulted roof gave way to a flatter type, with overhanging eaves. Houses had windows and balconies overlooking the street. The balconies of royal households were often screened with lattices, so that ladies might see without being seen. The walls were whitewashed, and, as today, often were decorated with painted pictures and ornamentation, both on the flat and in stucco relief. The larger houses had a square courtyard surrounded by a veranda, behind which were living quarters.



Types of early capitals



An ancient Indian city circa second to first century B.C., with barrel-vaulted roofs, gable-ends, and ornate finials.

The palace of Chandragupta was of timber, but Megasthenes ranked it as excelling the royal residences of Shushan (Susa) and Ecbatana, being surpassed only by those at Persepolis. The pillars were plated with gold, and ornamented with designs of birdlife and foliage; its interior was furnished and adorned with precious metals and stones. And there was a certain Oriental ostentation, as in the gold vessels six feet in diameter.

Pataliputra was ruled by the administrative board of thirty men, divided into six groups:

1. Regulation of industry;
2. Supervision of strangers, assigning to them lodging and attendants, and watching their movements (modus operandi);
3. Recording of births and deaths;
4. Issuance of business licences, regulation of trade and commerce; testing and inspection of weights and measures;
5. Control of the sale of manufactured articles; and
6. Collection of taxes (ten percent of all sales).

Pataliputra, in 300 B.C., was a thoroughly well-organized city, administered according to the best principles of government. It is also written, that Chandragupta having won the throne by intrigue and violence, lived for twenty-four years in a gilded jail. Occasionally he made public appearances clad in fine muslin embroidered with purple and gold, and was carried in a golden palanquin or on a well-decorated elephant. Moreover, his days were divided into sixteen periods of ninety minutes each:

1st period - He rose and prepared himself by meditation;
2nd - He studied the reports of his agents, and issued secret instructions;
3rd - He spent with his board members or councillors in the Hall of Private Audience;
4th - He attended to state finances and national defense;
5th - He heard the petitions and suits of his subjects;
6th - He bathed and dined, and read religious literature;
7th - He received taxes and tributes, and made official appointments;
8th - He again met with his council (of thirty men); and heard reports of his spies, including the courtesans whom he used for this purpose;
9th - He devoted to relaxation, prayer, and other activities;
10th, 11th - He devoted to military matters;
12th - He devoted to secret reports;
13th - He devoted the evening to bath, dining and repast;
14th, 15th, and 16th - He devoted to sleep.

Although Chandragupta did not always maintain this rigid schedule, it served as a guideline for the king and his court. One of the defects of his government, as noted by the historians, was autocracy, and therefore

continual dependence upon force and spies. And like every autocrat, Chandragupta held his power precariously, always fearing revolt and assassination. Every night he used different rooms; and several men of his court with physical form that of the king were used to hide his whereabouts; and he was always surrounded by palace guards. About the time when a long famine came upon his kingdom, Chandragupta in despair abdicated the throne; lived twelve years thereafter; became a Jaina monk, and fasted to death in the manner of Jaina saints, at the great Jaina temple and monastery of Shravana Belgola in the region of today's Mysore.

After a reign of twenty-four years, Chandragupta was succeeded by his son Bindusara; but there was nothing he did of significance that was recorded in the annals of Indian history; except that his mother may have been Greek, and that he did keep close contact with the Greeks, especially with Antiochus I, the Seleucid king of Syria. And when Bindusara requested of the Greek king a present of figs and wine, together with a sophist (heretic philosopher, or teacher), Antiochus sent the figs and wine, but replied that Greek philosophers were not for export. Bindusara did hold the great Mauryan empire together, and added a portion of the Deccan into it. After a reign of twenty-five years died Bindusara; and his coregent son Ashoka Vardhana began his reign circa 269 B.C. It was this Ashoka, one of the greatest and noblest kings of India, that spread the Doctrine or Dharma throughout the world; although it was in its incomplete and primitive form. And it was not preached as the religion of Buddha, or dharma, the religious doctrine; but as the Law of Righteousness or Piety, or as the Ethics of Morality. And these truths were given to the people as the Greco-Persian precepts, through their kings and rulers.

In one of Ashoka's edicts, which is preserved even to this day, this is recorded: The Beloved of the Gods (referring to himself) considers that greatest of all victories is the victory of the Law of Righteousness (the doctrine or dharma); and that victory the Beloved of the Gods has already won, here and on all his borders, even 600 leagues away in the realm of the Greek king Antiyoka (Antiochus II Theos of Syria), and beyond Antiyoka among the four kings Turamaya (Ptolemy II Philadelphus of Egypt), Antikini (Antigonus Gonatus of Macedonia), Maga (Magas of Cyrene), and Alikasudara (Alexander of Epirus). And thus Ashoka succeeded in converting all the civilized world of the third century B.C. into the precepts of the Buddhist doctrine. Moreover, the merits of his humanitarian philosophy and belief gained him the moral leadership of all the civilized world which then existed.

Now, in Western Asia the conquest of the Achaemenid empire by Alexander, and subsequent establishment of Hellenistic, or Greco-Persian, states was the most important event in the secular history of the Near East. For it marked the beginning of Hellenism; and Hellenism itself was a transitional period to the world of Rome. Alexander's expedition against the Achaemenid empire had been planned by Philip of Macedon long before his assassination, and his son was well-taught in all the political intrigues of that time. The army of Alexander consisted of historians, scientists, and philosophers, engineers, surveyors and soldiers (many

centuries later, Napolean's army also consisted of the same), and the war against the Persians was presented as a pan-Hellenic cause. The combat troops, however, were well-trained, experienced, and competent.

When Alexander became the king of Asia, and his empire was established, the Achaemenids maintained their power, and control on the highest levels of the government, and Medo-Persians (and Elamites) dominated the upper bureaucracy. Now the primary goal and mission which was assigned to Alexander was to bring the Greeks and Persians together. And this was accomplished by appointing both Persians and Greeks to govern satrapies or provinces; through Alexander's marriage with Persian women, and mass marriage of his troops with Iranian women at Shushan (Susa), after his return from India. Most of the new cities founded under Alexander, were called Alexandria, and the most famous of these was Alexandria in Egypt. In these cities lived a mixed population, ruled by Greek laws; and Iranian youths were trained in Greek fashion. Many of these cities were in eastern Iran, because there they served as military centers for the control of strategic routes, as were the garrison towns of the Achaemenids. Thus, Hellenism began with the Greco-Persian-Indian union of thoughts, words, and deeds; especially with Alexander, but was carried out by his successors, after his death in 323 B.C.

Alexander's officers were capable and devoted men, all working toward the common goal; but as soon as Alexander was dead, each sought to exalt himself, even to the detriment of others. The generals who later became famous in their own right include Ptolemy, Antigonos and Seleucus, but there were many others.

From 311 B.C. to 302 B.C. Seleucus was able to subdue opposition, and prepare the people to gain their loyalty to himself and his family in Babylonia and in Iran. And he did succeed in gaining their loyalty to the house of Seleucus. After establishing himself in Syria, the center of the Seleucid kingdom, during his first decade of reign he created a system of military colonies, refounding centers which had declined and lost their importance, such as Ecbatana and Hecatompylos. About 306 B.C., Seleucus secured allegiance of Bactria; and after some struggle the eastern regions; but he did much fighting to gain the support of the Macedonian satraps or their local rulers. And after having acquired Media by killing Antigonos' satrap, he fought many battles with Macedonians. In 305 B.C. Seleucus crossed the Indus river, and succeeded in obtaining Chandragupta's support, by losing the battle and receiving 500 elephants in return; and with a matrimonial alliance between him and a Greek noblewoman. Seleucus officially became king in 305/304, and ruled for twenty-five years, when he was assassinated in Greece, in September 281 B.C.

Seleucus had appointed his son Antiochus, whose mother was an Iranian noblewoman, the head of the province east of the Euphrates river. And it was Antiochus, not his father, who was most instrumental in the consolidation of Seleucid rule in the east. He rebuilt a city in the Merv oasis, or Margianna (Margiane), called Antiochia; and he enclosed the oasis with a long wall to defend it against the barbarians and wandering

nomads. He also built two Alexandrias in central Asia at Termez and Khodjent, as a part of his plan of consolidation. Although Assyrians had favored urbanization, the Achaemenids were less inclined toward this activity. Under Seleucids and later under Sasanians, the founding of cities became an important task of the ruler. There was no fixed pattern of Seleucid cities, but their purpose was mostly military and political; to ensure Seleucid rule by establishment of Greek colonies in Asia, where the colonists owed their rights and security to the ruler or king. For the Seleucid Syria with the capital at Antioch and the principal arsenal at Apamea; and Babylonia with the eastern capital and Seleucia on the Tigris, were the two main centers of their power and interest. The third region of importance was western Anatolia, especially Ionia, the source of most of the colonists in Iran. Both western and eastern Iran were considered less important regions of the empire, but Media remained a valuable source of horses much needed for the cavalry.

And as under the Achaemenids the main routes of conquest and trade in Iran were taken by the settlements, so were they taken by the Seleucids; and they ruled effectively only where settlements could ensure control. Moreover, many institutions including the road and postal system remained unchanged under the Seleucids. The nerve center of the empire was the court where prevailed the old Achaemenid institution of the House of the King and the Friends of the King. The court was important, because it brought the group together, and the rule of the Seleucids was highly personal. The court was large, since the house of the king included his relatives and their families, slaves, servants, altogether a great number of people.

The Seleucid empire divided its subjects into four categories: vassal kings, vassal dynasts, cities and people. The dynasts were local rulers who held sway over their domains as vassals of the Seleucid king; such were the princes of Media, Armenia, and other regions. They held in their hands both civil and military power, and acted as independent minor kings, with courts like the Seleucid court. The distinction between a satrap of the Seleucid king and a minor dynast was very slight; likewise the difference between a minor dynast and a vassal king. No changes were made in the complicated system of taxes, which was established by the Achaemenids. The Seleucid satraps had to collect the land taxes from the landlords; and this tax was fixed as Darius (Spentadatha) had fixed the tribute on the various provinces. In each satrapy the assigned tax was divided among the communes, rather than on an individual. (Later the Romans replaced this fixed tax in the western part of the Seleucid empire by a decima, or percentage of the harvest, profits, or increases. Other taxes were collected by royal officials rather than by the satraps, as was the case under the Achaemenids. The central treasury had agents in the provinces to collect the customs tolls, salt tax, tax on slaves, and other commodities. But the practices differed widely within the provinces, cities, colonies, and villages of the same satrapy. Generally cities collected their own taxes for remittance to the central treasury. Revenues from mines and royal (government) factories were substantial; and there

also existed local taxes and special levies for war, besides booty from war and confiscations.

But the great innovation of the Seleucids was in the growth of the city state mentality; and the Greek concept of polis was merged into the traditional Oriental empire, which later served to unify and strengthen Hellenistic states. The land ownership under the Achaemenids was of two kinds, king's land and temple land. The king's land was subdivided into direct royal lands, which included state property such as mines, forests, royal estates; and feudal land. The last was the vast majority of the lands and consisted of land occupied by local rulers or tribes over whom the king of kings had little control, and of estates of large landowners who held the land in fief from the Achaemenid ruler. The peasants who tilled the land were usually attached to it as serfs who could not leave their domicile without permission of the landlord or state official. The temple land, or the land of the gods, was owned by a temple, and the peasants on that land paid taxes to the priest or high priest, who then remitted the taxes to the central treasury. The conditions and the mix of land holdings varied from satrapy to satrapy.

The Seleucid kings gave some of the old estates to their Greek friends; others were broken up and distributed, and yet some others were preserved with the original Persian ownerships. But the Seleucid policy emphasized the grants of land to their new cities and military colonies which they founded. Moreover the establishment of a Greek polis had a great influence on the surrounding country; and it was this growth of the city life which became a unique feature of the Seleucid rule; and in time the native village and the Greco-Persian settlements fused together, and a new Hellenic culture came into existence. The Jewish communities also established themselves in such cities, such as in Seleucia on the Tigris, which was a polis; and there was a great attraction among the natives to become Hellenic in culture.

When a city acquired land with serfs, the condition of many serfs improved, for many became free; and hereditary settlers paid taxes to the city. This was an important means by which social and economic changes were brought about under Hellenism (comparable to the later changes under Islam, and to westernization of today). In this manner the Greeks served as the catalysts for change in the Oriental world. They did not accomplish this by preaching their truths or through missionary work, but by example they taught others. Greeks were not only tolerant toward other people, but actually fostered local cultures. Under the Seleucids there was a revival of cuneiform learning in Babylonia; and a great number of clay tablets from this period dealing with astronomy, business transactions, ancient hymns and rituals have survived even to this day. (After the birth of Christ Jesus, however, cuneiform writing was seldom used.) Seleucid kings patronized various temples and fostered local cults; and their tolerance of native religions gained them popularity among their subjects.

The influence of the Seleucids, and of Hellenism, in the East can be seen in the spread of the Greek language and Greek law. Although

their influence was far less in Iran, than in Syria or in Mesopotamia, the Greek inscriptions found in Armenia, Georgia, and other places, where there were few if any Greeks, testifies to the utility and prestige of the Greek language throughout the Seleucid empire. Besides the language and the law, and the city culture, they achieved an efficient administration, fair taxation, a uniform currency, weights and measures, and a calendar. The Caspian coastal lands of Gilan and Mazanderan were not under Seleucid rule. Armenia to the west of Azerbaijan and closer to the Seleucid heartland, although independent, was subject to Seleucid influence, and at times also a tributary. Hyrcania to the east and southeast of the Caspian was subject to Seleucus I, and after his death was lost to the Seleucids. Khurasan was also lost to the Bactrian Greeks. To the south the Seleucids held on to Khuzistan, and lost control of much of Persis after Seleucus' death. Kirman, the Makran regions and beyond were also hardly under Seleucid control. The Seleucids were mostly concerned with the route of communications and trade to other outposts in the farthest east, Bactria. In Iran the cities they founded followed the road from Seleucia on the Tigris to Baktra.

At the time of the Seleucids, Aramaic was still the lingua franca and the language of the bureaucracy in western Asia, as it was during the time of Alexander; but Greek was used everywhere. Some of the Aramaic inscriptions of Taxilla and Qandahar, and of king Ashoka's time from Pul-i Darunta or Laghman in Afghanistan, with its Prakrit vocabulary, are still preserved even to this day. There is no evidence that the Seleucids attacked native tradition in favor of Hellenism; but on the contrary, the decline of Aramaic and the rise of local systems of writing paralleled the decline of the Seleucids and lack of a centralized bureaucracy of the old Achaemenid tradition. Each local ruler went his way in the matters of bureaucracy and writing.

The Seleucid bureaucracy utilized numerous seals and bullae for their officials; and many of their seals and seal impressions have been found in the excavations of the Seleucia on the Tigris, Uruk, and other locations. Two systems of sealing documents corresponded to two bureaucracies which existed in Babylonia. One was the old Babylonian method of clay tablet and "envelope" with the seals of individuals, witnesses, or others impressed on it. The other was the Greek system of sealing a rolled or folded parchment or papyrus with clay on which seals were impressed. There was also a third system of the Achaemenids which combined cuneiform clay writing with parchment Aramaic writing. The cuneiform clay tablet was attached by string to a copy of the same document on parchment or papyrus in Aramaic writing. And this was the form in which the records were kept in Persepolis, in Elamite and Aramaic.

Under the later Seleucids, a modified form of the third system of writing was more prevalent than the other two, although the cuneiform system declined with the cuneiform writing itself. The documents written on the parchment, rather than on papyrus, were bound with a string, and a lump of treated mud was pressed into the string around the document, giving a napkin holder or napkin ring effect. The seals of witnesses,

owners, and others were impressed on the clay and the document was deposited in the archives. And of the seals of the Seleucid dynasty was the form of an anchor. The Greeks generally used a man's profile, an animal or pictorial design on their private seals; but never exclusively writing, as did the Seleucids, and later the Muslims.

The life of the peasants in the Seleucid empire was little affected by the armies, military colonies, and new cities. For the Greeks were mostly of the nature of rajas, or passion, and few were farmers or merchants. They called the peach by the name "Persian apple," citron was called "Medic apple," and Medic grass, alfalfa. But the Seleucids, as well as Ptolemies did design and promote irrigation and agricultural projects; and both were great patrons of learning, and of inventions and material progress. At this time the use of the water wheel spread from the western Iranian plateau throughout their domains. The use of cotton became widespread, although real Chinese silk also came into the Near East in large quantities during this time. And with the spread of Hellenism both eastward and westward opened new markets for international trade; and brought about great expansions of products such as cosmetics, dyes and perfumes; and diversification of intoxicants, especially wines.

This was still the age of enlightenment, which began with Zoroaster and Gautama Buddha. Numerous doctrines and philosophies of the material world were discussed and/or preached in every circle of the civilized world. The great literary scholars of the time included, Euclid, Manetho, Eratosthenes, Berossos, Megasthenes, Diogenes, Seleucus the geographer, and many more.

And unlike the slaves in Rome and other parts of the western world, most of the slaves in the Near East were of the same race and speech as their masters. Slavery was primarily the result of poverty; and the transition from a slave to a free status and vice versa was not difficult. A man could sell himself or members of his family into slavery to raise money or for indebtedness, with legal provisions against escape or contingencies in case of death. A slave could be adopted, manumitted, or could buy his freedom, for slavery was solely a monetary affair. The slaves were chattel and could be used as money, barter or as security in the case of loans. The line between a household or domestic slave, and one bought in the market; or between slave and the freeman was not sharply drawn. During the period of the Seleucids, as during the time of the Achaemenids, slaves could own real estate, possess their own slaves, have their own seals; or were legal personages paying a head tax to their masters in lieu of service, or paying a percentage of profits in business. The price of slaves rose through Achaemenid and Seleucid times to such an extent that freely hired labor was much cheaper. Slave labor on estates could not compete with tenant farming; and likewise, free skilled labor was much more economical than slave skilled labor. Therefore, by Seleucid time the proportion of the slave population to the free population was quite meager; except who chose to remain temple slaves or state slaves.

In the Seleucid times temple and state slavery became more important than the domestic slavery. There always had been dedication of

children or worthy domestic slaves to the service in a temple; especially after Alexander founded many large and important temple estates with many slaves who worked on the fields, or who served the priests in one capacity or another. Although prisoners of war were occasionally used as slaves in a temple, generally they became state slaves or the property of the king. Moreover, slaves for the king could be purchased on the market. The state projects such as road building were usually carried out by corvee labor, as well as prisoners of war, and military draftees. Both private slaves and free population were subject to corvee labor. One important industry in which slave labor was extensively used was mining, where conditions of work were difficult and dangerous; many prisoners of war were used for this purpose. In Seleucid time the sale of private slaves frequently required that the slave had already performed the state corvee demanded of him.

Now, one of the important developments of the Hellenistic age was the fusing of the Shemitic (or Semitic) and the Aryan cultures together and the emphasis on the material world. The cults of the ancient Mesopotamian goddess Nanai (or Nane) and the Iranian Anahita became popular far and wide. And in Armenia both Nane and Anahita were identified by Artemis, and yet separate temples existed for Anahita and Nane. The cult of Heracles was known in Armenia as that of Vahagu, prototype of Iranian Verethraghna, later Bahram; in Bactria he was identified with Shiva (the Destroyer).

And as more and more people deviated from the true worship of the Wise Lord and the Lord God of Israel, the more miserable and sorrowful they became; and thereby found escape into mysticism, magic, numerology; but nowhere could the release be found. Spiritual decay and soul-sickness prevailed everywhere, and the degenerative forces of Seleucid rule now could be seen with the naked eye. As a result, in desperation they began to seek a savior who could save and redeem them from their fallen state; and savior cults abounded everywhere, without much success. The Zoroastran cult of Mithra and a similar counterpart of Mithras of the Roman empire became a vehicle of the Lord's true religion. And the western Mithras was a savior god in an era of savior gods. Thus, circa 247/246 B.C., the Greco-Bactrians ruling north of the Hindu Kush mountains, proclaimed their independence of the Seleucid rule under Diodotus I, at about the same time as did the Parthians.

Soon most of eastern Iran broke away from the Seleucids at the beginning of the reign of Seleucus II, who had developed political animosity toward Ptolemy in the west. At this time the satrap (shatrapāvan), or governor of the province, was Andragorus (Andragoras), who minted coins for the empire; he too revolted against the Seleucid rule. However, he did not last long, but yielded to Arshak or Arsaces; and with him began the dynasty of the Parthians, which lasted from circa 247/246 B.C. until about 37/36 A.D. (Then continued with another line of Vardanes and Gotarzes, until about 227 A.D. After these began the Sasanian kings, with Papak circa 208 A.D.; and Shapur circa 240 A.D.) This is the partial genealogy of the Arshak or Arsacid kings, the Parthians, rounded off to the nearest year:

Arshak
(Arsha or Arsaces; a descendant
of Artaxerxes II of the Achaemenid kings;
circa 247/246 B.C.)

Tridates
(c.211 B.C.)

Artabanus I
(c.211-191 B.C.)

Priapatius
(c.191-176 B.C.)

Phraates I
(c.176-171 B.C.)

Mithradates I
(c.171-138 B.C.)

Phraates II
(c.138-128 B.C.)

Artabanus II
(c.128-123 B.C.)

Mithradates II
(c.123-87 B.C.)

Gotarzes I and Orodes I
(c.87-80 B.C.)

Sinatrukes
(c.80-69 B.C.)

Phraates III
(c.69-57 B.C.)

Mithradates III
(c.57-55 B.C.)

Orodes III
(c.55-37 B.C.)

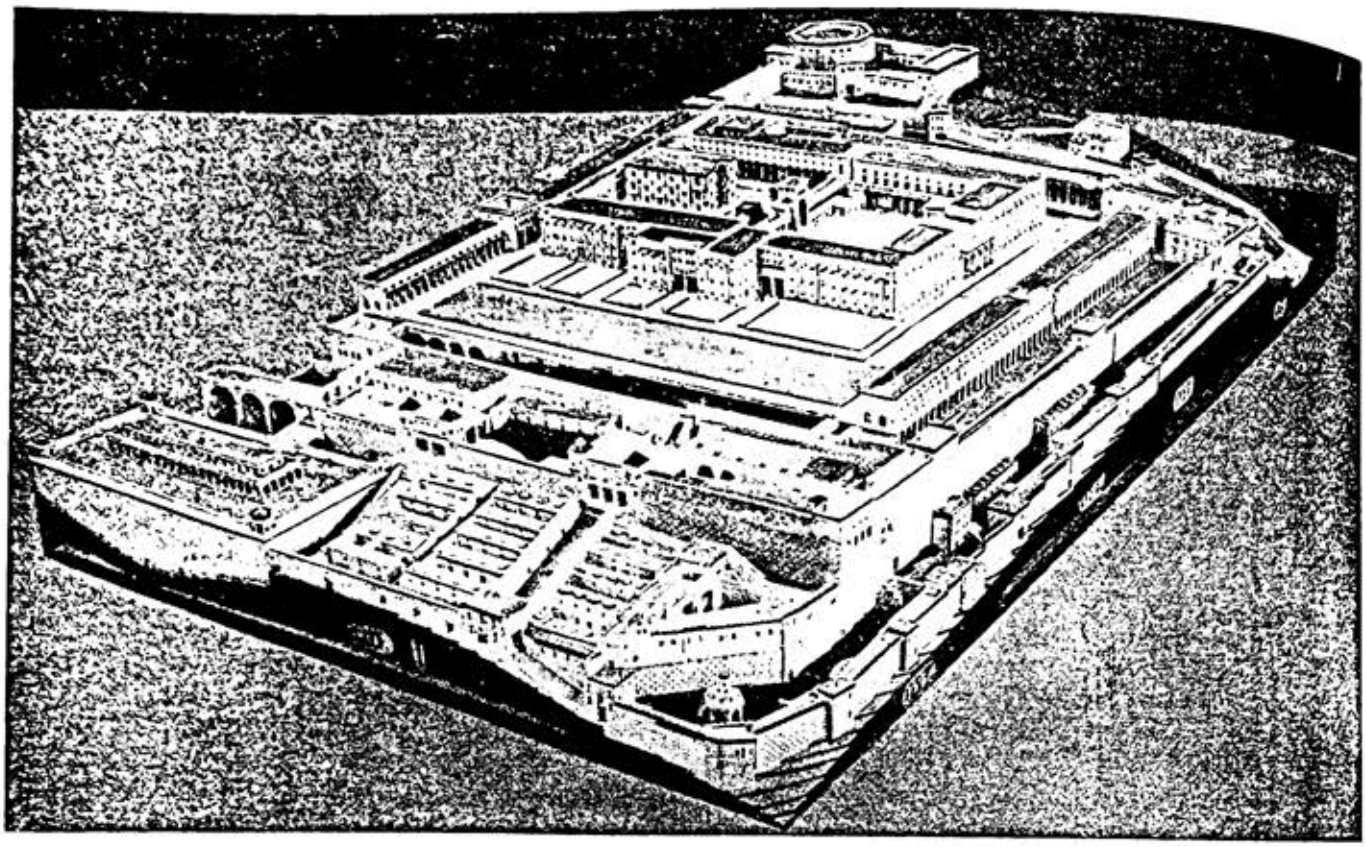
Phraates IV
(c.37-2 B.C.)

Now, with the preceding background into the great contributions of the holy priesthoods of the Medo-Persians, Elamites and Arpachshadites, or the Aryans, and the Indians; let us now turn our attention to the history and priesthood of the Jews, from where we left off; from the time of Zerubbabel son of Pedaiah, the son-in-law of Shealtiel, whose Babylonian name was Sheshbazzar. He was appointed by Cyrus II son of Cambyses I, as the first governor of the repatriated Jews. After the liberation from Babylonian exile, Zerubbabel in 537 B.C. led a Jewish remnant back to Jerusalem and Judah.

As the governor, he had been entrusted with the sacred gold and silver vessels of the Jerusalem temple, which years earlier were carried away by Nebuchadnezzar. At Jerusalem, under the supervision of Zerubbabel and High Priest Jeshua, the temple altar was erected in the seventh month of Ethanim (or Tishri). And in the second month of the second year, Ziv or Iyyar, 536 B.C., the actual reconstruction of the temple began. But the motives of the non-Jews hindered the progress; for they also wickedly sought a share in the rebuilding work. And Zerubbabel, Jeshua, and heads of the paternal houses of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus the king of Persia hath commanded us. Nevertheless, these non-Jews continued to dishearten the temple rebuilders; and finally succeeded in placing an official ban on the work. Later, stirred up by the words of prophets Haggai and Zechariah, Zerubbabel and the high priest disregarded the ban, and courageously resumed the work. Thereupon an investigation into the Persian archives vindicated the legality of their work. And prophets Haggai and Zechariah continued to encourage Zerubbabel, strengthening him, and assuring him of divine favor. Finally, in 516/515 B.C. the temple was completed; and the Levites, the singers and gatekeepers, began to receive their daily portion.

In 468 B.C., sixty-nine years after the return of the Jewish remnant from Babylon under Zerubbabel, the Persian king Artaxerxes I Longimanus (Artakhsharsha) granted Ezra all his request concerning going to Jerusalem and advancing pure worship there. And the king issued a decree proclaiming liberty to Israelites throughout the realm, to return with Ezra to Jerusalem of their own free will, any one who so desired. But many Jews had become prosperous in Babylon, and were well-settled there, and would not. Also they were afraid, for they had heard of those who returned with Zerubbabel that Jerusalem was sparsely populated, and poverty was everywhere; walls were still unfinished, and huge gaps were left in them, where the gates had been burned. Although the temple was rebuilt, it lacked the furniture and glory of the past.

Nevertheless, some fifteen hundred men and their families were found willing and able to go with Ezra; and the Lord provided much assistance to those that went with him. King Artaxerxes Longimanus and his seven counsellors made voluntary contributions to buy sacrificial animals and their grain and drink offerings. In addition, Ezra was given



The Jerusalem Temple rebuilt under Zerubbabel and Jeshua 516/515 B.C.; the actual structure was of a lower quality than that of Solomon's temple, which was dedicated in 1026 B.C.

the authority by the king to use the surplus revenue of his district of Babylon; and if extra assistance was needed, it was to be drawn from the king's treasury; and the provincial treasuries beyond the river Euphrates were informed that Ezra could request of them silver, wheat, wine, and oil, up to a certain amount, and salt without limit; and that his request should be granted promptly. And all the vessels and ornaments of the temple were to be delivered to Jerusalem.

Ezra was an Aaronic priest, a descendant of Eleazar though his son Phinehas. He was a learned scribe (or copyist) of the law of Moses, and keeper of royal and holy records which began during the time of Darius, when he was appointed king of Babylonia. In the selfsame year, 539 B.C., Cyrus, a coregent of Darius' father Vishtaspa or Ahasuerus, was crowned king of Persia. Thereafter the first year of Darius and of Cyrus were reckoned to be one and the same. Ezra was a grandson of Seraiah the high priest, who was counted among the martyred, when the host of Nebuchadnezzar captured Jerusalem in 607 B.C., and many were slain at Riblah. Although Ezra was born in Babylon, his father's name was not included in genealogy, because he was not a high priest.

when the ruins became too extensive, he dismounted and continued on foot. After completing the survey, Nehemiah revealed his plan to the Jews, drawing to their attention Jehovah's hand in the matter. Encouraged by the Spirit, they responded, Let us rise up, and build; and they strengthened their hands for this good work. But the non-Jews laughed and mocked, and hindered the work. Regardless of their opposition, the repair work of the walls of Jerusalem began on or about the fourth day of the fifth month of Ab. And when the wall reached half its height, their opposition turned into bitter animosity and conspiracy to fight against Jerusalem. But Nehemiah remained steadfast in his resolve to finish the task, and prayerfully relied on the Lord his God. After several obstacles the repair work was successfully completed on the 25th day of the sixth month of Elul, 455 B.C., fifty-two days after the construction began.

After this, Nehemiah directed his attention to the work of organizing the temple servants. Then he appointed two men in command of the city, one being his brother Hanani; and also gave instructions regarding the opening, closing, and guarding of the city gates. At this time Jerusalem's population was quite small, but the city was considered wide and great. Following the public reading of the Torah, and celebrations in the public square that was before the Water Gate, on the East side of the city, arrangements were made to build up the city's population by bringing in one Israelite out of every ten to dwell there. This was by casting lots, but there were volunteers also. A spiritual cleansing work was undertaken to put the city's population on the solid foundation of true worship.

Nehemiah's governorship lasted twelve years or more; and included a return trip to Shushan the palace, to the court of Artaxerxes Longimanus; and the rigid rooting out of the apostates in Jerusalem. This was circa 443 B.C. When he had returned to Jerusalem, he found deplorable conditions among the Jews; Eliashib the high priest had made a dining hall in the courtyard of the temple for the use of Tobiah, the man who opposed the work of Nehemiah. Immediately Nehemiah took action; and threw away all of Tobiah's furniture outside the dining hall, and had the dining hall cleansed and sanctified.

Now, besides Ezra the Aaronic priest, and Nehemiah the cup-bearer to the king, there was a prophet of the Lord called Malachi, who had left his words for posterity, according to the endless works of the kingdom of God. The conditions in Jerusalem became so deplorable, that the priests began to accept lame, blind, and sick animals for sacrifice on Jehovah's altar. And they completely ignored giving proper guidance and instruction to the people, causing many to stumble. And when judging matters, they showed partiality, and took bribes; bringing chaos and confusion in Israel. As a result, the Israelites did not support the temple by paying their tithes. And for they had fallen from their devotion to their Lord, every blessing turned into a curse. Divorces became common, with false beliefs and false gods; the substance was replace by shadows and passing pleasures, as life was replaced by death. Also sorcery, adultery, lying, fraud and oppression became common among the Israelites. And through the prophet Malachi, the Lord revealed his coming to his temple for judgement.

Now these are the accounts of Ezra and Nehemiah, and the words of Malachi:

ACCOUNT OF EZRA

(A priest and scribe of the Lord,
circa 468-460 B.C.)

Now in the first year of Cyrus king of Persia, as coregent with Ahasuerus, king of the Lands, until 539 B.C., that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel. He is the God, which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.

Then rose up the chief of the fathers of Judah and Benjamin, the priests, and the Levites, with all them whose Spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods. Even those did Cyrus king of Persia bring forth by the hand of Mithredath (Mithradas) the treasurer, and numbered them unto Sheshbazzar (Zerubbabel), the prince of Judah.

And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives; thirty basins of gold; silver basins of a second sort four hundred and ten; and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.

Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon; and came again unto Jerusalem and Judah, which came with Zerubbabel (or Sheshbazzar): Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:

The children of Parosh,	2,172
The children of Shephatiah,	372
The children of Arah,	775
The children of Pahath-moab, of the children of Jeshua and Joab,	2,812

1	The children of Elam,	1,254
2	The children of Zattu,	945
3	The children of Zaccai,	760
4	The children of Bani,	642
5	The children of Bebai,	623
6	The children of Azgad,	1,222
7	The children of Adonikam,	666
8	The children of Bigvai,	2,056
9	The children of Adin,	454
10	The children of Ater of Hezekiah,	98
11	The children of Bezai,	323
12	The children of Jorah,	112
13	The children of Hashum (Hashim),	223
14	The children of Gibbar,	95
15	The children of Beth-lehem,	123
16	The men of Netophah,	56
17	The men of Anathoth,	128
18	The children of Azmaveth,	42
19	The children of Kirjath-arim, Chephirah, and Beeroth,	743
20	The children of Ramah and Gaba,	621
21	The men of Michmas,	122
22	The men of Beth-el and Ai,	223
23	The children of Nebo,	52
24	The children of Magbish,	156
25	The children of the other Elam,	1,254
26	The children of Harim,	320
27	The children of Lod, Hadid, and Ono,	725
28	The children of Jericho,	345
29	The children of Senaah,	3,630
30		
31	The priests:	
32	The house of Jedaiah, of Jeshua,	973
33	The house of Immer,	1,052
34	The house of Pashur,	1,247
35	The house of Harim,	1,017
36		
37	The Levites:	
38	The house of Jeshua and Kadmiel, and of Hodaviah,	74
39		
40	The singers:	
41	The house of Asaph,	128
42		
43	The children of the porters:	
44	The children of Shallum, the children of Ater, the children of	
45	Talmon, the children of Akkub, the children of Hatita, the	
46	children of Shobai, in all,	139

The Nethinim:
The children of Ziha, the children of Hasupha, the children of Tabbaoth, the children of Keros, the children of Siaha, the children of Padon, the children of Lebanah, the children of Hagabah, the children of Akkub, the children of Hagab, the children of Shalmai, the children of Hanan, the children of Giddel, the children of Gahar, the children of Reaiah, the children of Rezin, the children of Nekoda, the children of Gazzam, the children of Uzza, the children of Paseah, the children of Besai, the children of Asnah, the children of Mehunim, the children of Nephusim, the children of Bakbuk, the children of Hakupha, the children of Harhur, the children of Bazluth, the children of Mehida, the children of Harsha, the children of Barkos, the children of Sisera, the children of Thamah, the children of Neziah, the children of Hatipha. The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda, the children of Jaalah, the children of Darkon, the children of Giddel, the children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.
All the Nethinim, the children of Solomon's servants, were, 392

And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan, and Immer; but they could not shew their father's house, and their seed, whether they were of Israel: the children of Delaiah, the children of Tobiah, the children of Nekoda, 652

And of the children of the priests, Levites, and singers: and the children of Habaiah, the children of Koz: the children of Barzillai, which took a wife of the daughters of Barzillai the Gileadite, and were called after his name. These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood: and the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim. 12,542

The whole congregation together was, 42,360

Beside their servants and their maids, of whom there were 7,337: and there were among them 200 singing men and singing women. Their horses were 736: their mules, 245: their camels, 435: their asses, 6,720. And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God,

to set it up in his place; they gave after their ability unto the treasure of the work threescore and one thousand (61,000) drams of gold, and five thousand pounds of silver, and one hundred priests' garments.

So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinim, dwelt in their cities, and all Israel in their cities.

And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. Then stood up Jeshua the son of Jozadak (Jehozadak) and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel; to offer burnt offerings thereon, as it is written in the law of Moses the man of God. And they set the altar upon its bases; for fear was upon them because of the people of those countries. And they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening. They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required. And afterward offered the continual burnt offering; both of the new moons, and of all the set feasts of the Lord that were consecrated; and of every one that willingly offered a freewill offering unto the Lord.

From the first day of the seventh month (1 Tishri, 537 B.C.) began they to offer burnt offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid. They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre; to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah; together, to set forward the workmen in the house of God; the sons of Henadad, with their sons and their brethren the Levites.

And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes wept with a loud voice; and many shouted aloud for joy. So that the people could not discern

the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.

Now when the adversaries of Judah and Benjamin heard that the children of the captivity were building the temple unto the Lord God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you. For we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building; and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of kings of Persia, even until the reign of Darius king of kings of Persia; and in the reign of Ahasuerus (king of kings of Persia) in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem. And again in the days of Artaxerxes (474-424 B.C.) wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian (Aramaic) tongue, and interpreted in the Syrian tongue. Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort; then signed Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites (Apharsachites), the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites; and the rest of the nations whom the great and noble Asnappar brought over; and set in the cities of Samaria, and the rest that are on this side the river (Euphrates), and at such a time.

This is the copy of the letter that they sent unto him, even unto Artaxerxes the king: Thy servants the men on this side the river, and at such a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up again; then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king, that search may be made in the book of the records of thy fathers; so shalt thou find in the book of the records, and know that this city is a rebellious city; and hurtful unto kings and provinces, and that they have moved sedition within the same of old time; for which cause was this city destroyed. We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in

Samaria, and unto the rest beyond the river: Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this; why should damage grow to the hurt of the kings?

Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia (in 521/20 B.C. Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem; and with them were the prophets of God helping them.

At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall? Then said we unto them after this manner, What are the names of the men that make this building? But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius, son of Vishtaspa, and then they returned answer by letter concerning this matter.

The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which were on this side the river, sent unto Darius the king. They sent a letter unto him, wherein was written thus: Unto Darius the king, all peace. Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls? We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. But after our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God. And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out

of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar, whom he had made governor. And he said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in its place. Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem; and since that time even until now hath it been in building, and yet it is not finished. Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

Then Darius the king made a decree, and search was made in the house of the rolls (office of archives) where the treasures were laid up in Babylon. And there was found at Achmetha (Ecbatana, Hagmatana), in the palace that is in the province of the Medes a roll, which was filed away in the house of records; therein was a record thus written:

> In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits, with three rows of great stones, and a row of new timber; and let the expenses be given out of the king's house. And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.
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> Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence. Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in its place. Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God; that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail; that they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree, that whosoever shall

alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.

Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily. And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius; and Artaxerxes king of Persia (in my day). And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius king of Persia (517/16 B.C.).

Ezra Reads the Law

And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy. And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses. And the children of the captivity kept the passover upon the fourteenth day of the first month. For the priests and the Levites were purified together, all of them were pure; and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat. And kept the feast of unleavened bread seven days with joy; for the Lord had made them joyful, and turned the heart of the king of Assyria unto them; to strengthen their hands in the work of the house of God, the God of Israel.

Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub; the son of Amariah, the

son of Azariah, the son of Meraioth; the son of Zerahiah, the son of Uzzi, the son of Bukki; the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest. This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given; and the king granted him all his request, according to the hand of the Lord his God upon him. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinim, unto Jerusalem, in the seventh year of Artaxerxes the king. And he came to Jerusalem in the fifth month, which was in the seventh year of the king (1 Ab, 468 B.C.). For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.

Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe; even a scribe of the words of the commandments of the Lord, and of his statutes to Israel: Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace and at such a time. I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand; and to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem; and all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem; that thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem.

And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God. The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house. And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without measure.

Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven; for why should there be wrath against the realm of the king and his sons? Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinim, or ministers of this house of God, it shall not be lawful to impose toll, tribute,

or custom, upon them. And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem; and hath extended mercy unto me (Ezra) before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God was upon me; and I gathered together out of Israel chief men to go up with me.

These are now the chief of their fathers; and the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king of kings of Persia. Of the sons of Phinehas, Gershom; of the sons of Ithamar, Daniel; of the sons of David, Hattush; of the sons of Shechaniah, of the sons of Pharosh, Zechariah; and with him were reckoned by genealogy of the males an hundred and fifty. Of the sons of Pahath-moab, Elihoenai the son of Zerahiah, and with him two hundred males. Of the sons of Shechaniah, the son of Jahaziel, and with him three hundred males. Of the sons also of Adin, Ebed the son of Jonathan, and with him fifty males. And of the sons of Elam, Jeshaiah the son of Athaliah, and with him seventy males. And of the sons of Shephatiah, Zebadiah the son of Michael, and with him fourscore males. Of the sons of Joab, Obadiah the son of Jehiel, and with him two hundred and eighteen males. And of the sons of Shelomith, the son of Josiphiah, and with him an hundred and threescore males. And of the sons of Bebai, Zechariah the son of Bebai, and with him twenty and eight males. And of the sons of Azgad, Johanan the son of Hakkatan, and with him an hundred and ten males. And of the last sons of Adonikam, whose names are these: Eliphelet, Jeiel, and Shemaiah, and with them threescore males. Of the sons also of Bigvai, Uthai and Zabbud, and with them seventy males.

And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days; and I viewed the people, and the priests, and found there none of the sons of Levi. Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib and for Elnathan, men of understanding. And I sent them with commandment unto Iddo the chief at the place Casiphia; and I told them what they should say unto Iddo, and to his brethren the Nethinim, at the place Casiphia; that they should bring unto us ministers for the house of our God. And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; and Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty; also of the Nethinim whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinim; all of them were expressed by name.

Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in our way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this; and he was intreated of us.

Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, and weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered. I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents, also twenty basins of gold, of a thousand drams; and two vessels of fine copper, precious as gold. And I said unto them, Ye are holy unto the Lord; the vessels are holy also; and the silver and the gold are a freewill offering unto the Lord God of your fathers. Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, the chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord. So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God. Then we departed from the river of Ahava on the twelfth day of the first month (12 Nisan, 468 B.C.), to go unto Jerusalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Jerusalem, and abode there three days.

Now on the fourth day were the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites. By number and by weight of every one; and all the weight was written at that time. Also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for a sin offering; all this was a burnt offering unto the Lord. And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river; and they furthered the people, and the house of God.

Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons; so that the holy seed have mingled themselves with the people of those lands. Yea, the hand of the princes and rulers hath been chief in this trespass. And when I heard this thing, I rent my garment and my mantle, and plucked

off the hair of my head and of my beard, and sat down astonished. Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

And now, O our God; what shall we say after this? For we have forsaken thy commandments, which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever; that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; should we again break thy commandments, and join in affinity with the people of these abominations? Wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, thou art righteous; for we remain yet escaped, as it is this day; behold, we are before thee in our trespasses; for we cannot stand before thee because of this.

Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children; for the people wept very sore. And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land; yet now there is hope in Israel concerning this thing. Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. Arise; for this matter belongeth unto thee; we also will be

with thee; be of good courage, and do it. Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib; and when he came thither, he did eat no bread, nor drink water; for he mourned because of the transgression of them that had been carried away. And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem. And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month (20 Chislev, 468 B.C.); and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain. And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now therefore make confession unto the Lord God of your fathers, and do his pleasure; and separate yourselves from the people of the land, and from the strange wives. Then all the congregation answered and said with a loud voice, As thou hast said, so must we do. But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two; for we are many that have transgressed in this thing. Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this matter; and Meshullam and Shabbethai the Levite helped them. And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month (1 Tebeth) to examine the matter. And they made an end with all the men that had taken strange wives by the first day of the first month (1 Nisan 467 B.C.).

And among the sons of the priests there were found that had taken strange wives; namely, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah. And they gave their hands that they would put away their wives; and being guilty, they offered a ram of the flock for their trespass. And of the sons of Immer; Hanani, and Zebadiah. And of the sons of Harim, Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah. And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah. Also of the Levites; Jozabad, and Shimei, and Kelaiah (the same is Kelita), Pethahiah, Judah, and Eliezer.

Of the singers also, Eliashib; and of the porters, Shallum, and Telem, and Uri. Moreover of Israel; of the sons of Parosh, Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah. And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah. And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza. Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai. And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth. And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh. And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, Benjamin, Malluch, and Shemariah. Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei. Of the sons of Bani; Maadai, Amram, and Uel, Benaiah, Bedeiah, Chelluh, Vaniah, Meremoth, Eliashib, Mattaniah, Mattenai, and Jaasau, Bani, Binnui, Shimei, Shelemiah, Nathan, Adaiah, Machnadebai, Shashai, Sharai, Azareel, Shelemiah, Shemariah, Shallum, Amariah, and Joseph. Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, Joel, and Benaiah. All these had taken strange wives; and some of them had wives by whom they had children.

ACCOUNT OF NEHEMIAH

(A governor, and rebuilder of Jerusalem's wall; cup-bearer to the king Artaxerxes Longimanus; circa 456/455-443 B.C.)

The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chislev, in the twentieth year (of Artaxerxes Longimanus, in 455 B.C.), as I was in Shushan the palace; that Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, and said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments. Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel and thy servants, and confess the sins of the children of Israel, which we have sinned against thee; both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among

the nations; but if ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

And it was in the month Nisan, in the twentieth year of Artaxerxes (Longimanus) the king, that wine was before him; and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart. Then I was very sore afraid, and said unto the king, Let the king live for ever; why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me, (the queen also sitting by him), For how long shall thy journey be? And when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah, and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and the horsemen with me. When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel. So I came to Jerusalem, and was there three days. And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem; neither was there any beast with me, save the beast that I rode upon. And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the gate of the fountain, and to the king's pool; but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. And the rulers knew not whither I went, or what I did; neither had I as yet told

it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work. But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? Will ye rebel against the king? Then answered I them, and said, The God of heaven, he will prosper us; therefore we his servants will raise and build; but ye have no portion, nor right, nor memorial, in Jerusalem.

Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel. And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri. But the fish gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof. And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana. And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof. And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river. Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall. And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem. And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah. Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece, and the tower of the furnaces. And next unto him repaired Shallum the son of Halohesh, the ruler of the other half part of Jerusalem, he and his daughters.

The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate. But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof. But the gate of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered

it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden; and unto the stairs that go down from the city of David. After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty. After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part. After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah. And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah; another piece over against the going up to the armoury at the turning of the wall. After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest. After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib. And after him repaired the priests, the men of the plain. After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house. After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner. Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. After him Pedaiah the son of Parosh.

Moreover the Nethinim dwelt in Ophel, unto the place over against the water gate toward the east, and the tower that lieth out. After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel. From above the horse gate repaired the priests, every one over against his house. After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate. After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber. After him repaired Malchiah the goldsmith's son unto the place of the Nethinim, and of the merchants, over against the gate Miphkad, and to the going up of the corner. And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of rubbish which are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall. Hear, O our God; for we are despised; and turn their reproach upon their own head, and give them for a prey in the land of captivity. And cover not their iniquity, and let not their sin be blotted out from before thee; for they have provoked thee to anger before

the builders. So built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work. But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you.

Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them; remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us; our God shall fight for us. So we laboured in the work; and half of them held the spears from the rising of the morning till the stars appeared. Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day. So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.

And there was a great cry of the people and of their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters, are many; therefore we take up corn for them, that we may eat, and live. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. There were also that said, We have borrowed money for the king's

tribute, and that upon our lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children; and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already; neither is it in our power to redeem them; for other men have our lands and vineyards. And I was very angry when I heard their cry and these words. Then I consulted with myself,and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? Or shall they be sold unto us? Then held they their peace, and found nothing to answer.

Also I said, It is not good that ye do; ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren, and my servants, might exact of them money and corn; I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise.

Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years (from 455-443 B.C.), I and my brethren have not eaten the bread of the governor. But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels, of silver; yea, even their servants bare rule over the people; but so did not I, because of the fear of God. Yea, also I continued in the work of this wall, neither bought we any land; and all my servants were gathered thither unto the work. Moreover there were at my table an hundred and fifty of the Jews and rulers; beside those that came unto us from among the heathen that are about us. Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine; yet for all this required not I the bread of the governor, because the bondage was heavy upon this people. Think upon me, my God, for good, according to all that I have done for this people.

Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates); that Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in

the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel; for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah; and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together. Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart. For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands.

Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple; for they will come to slay thee; yea, in the night will they come to slay thee. And I said, Should such a man as I flee? And who is there, that, being as I am, would go into the temple to save his life? I will not go in. And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me; for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me. My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

So the wall was finished in the twenty and fifth day of the sixth month Elul, in fifty and two days. And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes; for they perceived that this work was wrought of our God. Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. For there were many in Judah sworn unto him, because he was the son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah. Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed; that I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem; for he was a faithful man, and feared God above many. And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them; and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house. Now the

city was large and great; but the people were few therein, and the houses were not builded. And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein, These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city, who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number of the men of the people of Israel was this:

The children of Parosh,	2,172
The children of Shephatiah,	372
The children of Arah,	652
The children of Pahath-moab, of the children of Jeshua and Joab,	2,818
The children of Elam,	1,254
The children of Zattu,	845
The children of Zaccai,	760
The children of Binnui,	648
The children of Bebai,	628
The children of Azgad,	2,322
The children of Adonikam,	667
The children of Bigvai,	2,067
The children of Adin,	655
The children of Ater of Hezekiah,	98
The children of Hashum,	328
The children of Bezai,	324
The children of Hariph,	112
The children of Gibeon,	95
The men of Beth-lehem and Netophah,	188
The men of Anathoth,	128
The men of Beth-azmaveth,	42
The men of Kirjath-jearim, Chephirah, and Beeroth,	743
The men of Ramah and Geba,	621
The men of Michmas,	122
The men of Beth-el and Ai,	123
The men of the other Nebo,	52
The children of the other Elam,	1,254
The children of Harim,	320
The children of Jericho,	345
The children of Lod, Hadid, and Ono,	721
The children of Senaah,	3,930
The priests:	
The children of Jedaiah, of the house of Jeshua,	973
The children of Immer,	1,052
The children of Pashur,	1,247
The children of Harim,	1,017

The Levites:
The children of Jeshua, of Kadmiel, and of the children of Hodevah, 74

The singers:
The children of Asaph, 148

The porters:
The children of Shallum, Ater, Talmon, Akkub, Hatita, Shobai, 138

The Nethinim:
The children of Ziha, Hashupha, Tabbaoth, Keros, Sia, Padon, Lebana, Hagaba, Shalmai, Hanan, Giddel, Gahar, Reaiah, Rezin, Nekoda, Gazzam, Uzza, Phaseah, Besai, Meunim, Nephishesim, Bakbuk, Hakupha, Harhur, Bazlith, Mehida, Harsha, Barkos, Sisera, Tamah, Neziah, Hatipha. The children of Solomon's servants: the children of Sotai, Sophereth, Perida, Jaala, Darkon, Giddel, Shephatiah, Hattil, Pochereth of Zebaim, Amon. All the Nethinim, and the children of Solomon's servants, were, 392

And these were they which went up also from Tel-melah, Tel-haresha, Cherub, Addon, and Immer; but they could not shew their father's house, nor their seed, whether they were of Israel. The children of Delaiah, Tobiah, and Nekoda, 642

And of the priests: the children of Habaiah and Koz; and of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name. These sought their register among those that were reckoned by genealogy, but it was not found; therefore were they, as polluted, put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.

The whole congregation together was, 42,360*

Beside their manservants and their maidservants, of whom there were 7,337; and they had 245 singing men and singing women. Their horses, 736; their mules, 245; their camels, 435; 6,720 asses. And some of the chief of the fathers gave unto the work. The Tirshatha (provincial governor) gave to the treasure a thousand drams of gold, fifty basins, five hundred and thirty priests' garments. And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pounds of silver. And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pounds of silver, and threescore and seven priests' garments.

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* Although the total shown by Ezra is the same, there are variations in categorical accounting; and as in the Book of Ezra, there are some unaccounted categories.

So the priests, and the Levites, and the porters, and the singers, and some of the people; and the Nethinim, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.

And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. And Ezra opened the book in the sight of all the people, for he was above all the people; and when he opened it, all the people stood up. And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands. And they bowed their heads, and worshipped the Lord with their faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law; and the people stood in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people; This day is holy unto the Lord your God, mourn not, nor weep. For all the people wept, when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord; neither be ye sorry; for the joy of the Lord is your strength. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law. And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month (Tishri 15-21). And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth,

and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths; for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God. Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the Lord their God. Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up and bless the Lord your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise. Thou, even thou, art Lord alone; thou hast made heaven; the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites; to give it to his seed, and hast performed thy words; for thou art righteous. And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red Sea. And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt proudly against them. So didst thou get thee a name, as it is this day.

And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters. Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments. And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant. And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.

But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments. And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage; but thou art a God ready to pardon, gracious and merciful; slow to anger, and of great kindness, and forsookest them not.

Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations; yet thou in thy manifold mercies forsookest them not in the wilderness. The pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. Thou gavest also thy good Spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not. Moreover thou gavest them kingdoms and nations, and didst divide them into corners; so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan. Their children also multipliedst thou as the stars of heaven; and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it. So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites; and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance; so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness. Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations. Therefore thou deliveredst them into the hand of their enemies, who vexed them; and in the time of their trouble, when they cried unto thee, thou heardest them from heaven. And according to thy manifold mercies thou gavest them saviors, who saved them out of the hand of their enemies. But after they had rest, they did evil again before thee. Therefore leftest thou them in the hand of their enemies, so that they had the dominion over them; yet when they returned, and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies. And testifiedst against them, that thou mightest bring them again unto thy law; yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them), and withdrew the shoulder, and hardened their neck, and would not hear.

Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets, yet would they not give ear; therefore gavest thou them into the hand of the people of the lands. Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God. Now therefore,

our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly. Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it. And it yieldeth much increase unto the kings whom thou hast set over us because of our sins; also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress. And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.

Now those that sealed were: Nehemiah, the Tirshatha (provincial governor), the son of Hachaliah; and Zidkijah, Seraiah, Azariah, Jeremiah, Pashur, Amariah, Malchijah, Hattush, Shebaniah, Malluch, Harim, Meremoth, Obadiah, Daniel, Ginnethon, Baruch, Beshullam, Abijah, Mijamin, Maaziah, Bilgai, Shemaiah. These were the priests. And the Levites: Both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; and their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, Micha, Rehob, Hashabiah, Zaccur, Sherebiah, Shebaniah, Hodijah, Bani, Beninu. The chief of the people: Parosh, Pahath-moab, Elam, Zatthu, Bani, Bunni, Azgad, Bebai, Adonijah, Bigvai, Adin, Ater, Hizkijah, Azzur, Hodijah, Hashum, Bezai, Hariph, Anathoth, Nebai, Magpiash, Meshullam, Hezir, Meshezabeel, Zadok, Jaddua, Pelatiah, Hanan, Anaiah, Hoshea, Hananiah, Hashub, Hallohesh, Pileha, Shobek, Rehum, Hashabnah, Maaseiah, and Ahijah, Hanan, Anan, Malluch, Harim, Baanah.

And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinim, and all they that had separated themselves from the people of the lands unto the law of God; their wives, their sons, and their daughters, every one having knowledge, and having understanding. They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God; and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes. And that we would not give our daughters unto the people of the land, nor take their daughters for our sons. And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day; and that we would leave the seventh year, and the exaction of every debt. Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God. For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts,

and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God.

And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, as it is written in the law. And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the Lord; also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God. And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. And the priest the son of Aaron shall be with the Levites, when the Levites take tithes; and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers into the treasure house. For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers; and we will not forsake the house of our God.

And the rulers of the people dwelt at Jerusalem; the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities. And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem. Now these are the chief of the province that dwelt in Jerusalem; but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinim, and the children of Solomon's servants. And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah, Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez. And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni. All the sons of Perez that dwelt at Jerusalem were four hundred threescore and eight valiant men. And these are the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah. And after him Gabbai, Sallai, nine hundred twenty and eight. And Joel the son of Zichri was their overseer; and Judah the son of Senuah was second over the city. Of the priests, Jedaiah the son of Joiarib, Jehoiarib, and Jachin. Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was the ruler of the house of God. And their brethren that did the work of the house were eight hundred twenty and two; and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah, and his brethren, chief of the fathers, two hundred

forty and two; and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer, and their brethren, mighty men of valor, an hundred twenty and eight; and their overseer was Zabdiel, the son of one of the great men. Also of the Levites, Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni, and Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the house of God. And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer; and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal (Jalal), the son of Jeduthun. All the Levites in the holy city were two hundred fourscore and four. Moreover the porters, Akkub, Talmon, and their brethren that kept the gates, were an hundred seventy and two.

And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance. But the Nethinim dwelt in Ophel; and Ziha and Gispa were over the Nethinim. The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers were over the business of the house of God. For it was the king's commandment concerning them, that a certain portion should be for the singers, due for every day. And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people. And for the villages, with their fields, some of the children of Judah dwelt at Kirjath-arba, and in the villages thereof; and at Dibon, and in the villages thereof; and at Jekabzeel, and in the villages thereof; and at Jeshua, and at Moladah, and at Beth-phelet, and at Hazar-shual, and at Beer-sheba, and in the villages thereof, and at Ziklag, and at Mekonah, and in the villages thereof; and at En-rimmon, and at Zareah, and at Jarmuth, Zanoah, Adullam, and in their villages; at Lachish, and the fields thereof; at Azekah, and in the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom. The children also of Benjamin from Geba dwelt at Michmash, and Aija, and Beth-el, and in their villages, and at Anathoth, Nob, Ananiah, Hazor, Ramah, Gittaim, Hadid, Zeboim, Neballat, Lod, and Ono, the valley of craftsmen. And of the Levites were divisions in Judah, and in Benjamin.

Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, Amariah, Malluch, Hattush, Shechaniah, Rehum, Meremoth, Iddo, Ginnetho, Abijah, Miamin, Maadiah, Bilgah, Shemaiah, and Joiarib, Jedaiah, Sallu, Amok, Hilkiah, Jedaiah. These were the chief of the priests and of their brethren in the days of Jeshua. Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah; and Mattaniah, which was over the thanksgiving, he and his brethren. Also Bakbukiah and Unni, their brethren, were over against them in the watches. And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada, and Joiada begat Jonathan, and Jonathan begat Jaddua.

And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah; of Ezra, Meshullam; of

Amariah, Jehohanan; of Melicu, Jonathan; of Shebaniah, Joseph; of Harim, Adna; of Meraioth, Helkai; of Iddo, Zechariah; of Ginnethon, Meshullam; of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; of Bilgah, Shammua; of Shemaiah, Jehonathan; and of Joiarib, Mattenai; of Jedaiah, Uzzi; of Sallai, Kallai; of Amok, Eber; of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers; also the priests, to the reign of Darius the king of Persia. The sons of Levi (the Al-Levi) the chief of the fathers, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib. And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward. Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward, at the thresholds of the gates. These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness; both with thanksgivings, and with singing, with cymbals, psalteries, and with harps. And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi; also from the house of Gilgal, and out of the fields of Geba and Azmaveth; for the singers had builded them villages round about Jerusalem. And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall. Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate. And after them went Hoshaiah, and half of the princes of Judah; and Azariah, Ezra, and Meshullam, Judah, and Benjamin, and Shemaiah, and Jeremiah, and certain of the priests' sons with trumpets; namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph; and his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward. And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall. And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate; and they stood still in the prison gate. So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me. And the priests: Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets. And Maaseiah, and Shemaiah,

and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah their overseer. Also that day they offered great sacrifices, and rejoiced; for God had made them rejoice with great joy; the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off.

And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites. For Judah rejoiced for the priests and for the Levites that waited. And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son. For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God. And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion. And they sanctified holy things unto the Levites; and the Levites sanctified them unto the children of Aaron.

On that day they read the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever, because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them; howbeit our God turned the curse into a blessing. Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude. And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah; and he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil; which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests. But in all this time was not I at Jerusalem. For in the two and thirtieth year of Artaxerxes the king, came I to Babylon unto the king; and after certain days obtained I leave of the king. And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. And it grieved me sore; therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

And I perceived that the portions of the Levites had not been given them; for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries. And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe; and of the Levites, Pedaiah, and next to them was Hanan the son of Zaccur, the son of Mattaniah; for they were counted faithful, and their office was to distribute unto their brethren. Remember me, O my God, concerning this,

and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.

In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day. And I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath. And some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab. And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? Yet among many nations was there no king like him, who was beloved of his God; and God made him king over all Israel. Nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives? And one of the sons of Joiada, the son of Eliashib the high priest, was son-in-law to Sanballat the Horonite; therefore I chased him from me. Remember them, O my God, because they have defiled the priesthood; and the covenant of the priesthood, and of the Levites. Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business; and for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.

WORDS OF MALACHI

(Prophet of the Lord; after 443 B.C.)

The burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob, and I was displeased with Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever. And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel.

A son honoreth his father, and a servant his master; if then I be a father, where is mine honor? And if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And you say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. And now, I pray you, beseech God that he will be gracious unto us; this hath been by your means; will he regard your persons? saith the Lord of hosts. Who is there even among you that would shut the doors for nought? Neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts. But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible. Ye said also, Behold, what a weariness is it! And he have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering; should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen.

And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it. And ye shall know that I have sent this commandment unto you

that my covenant might be with Levi (promise of restoring the Melchizedek priesthood), saith the Lord of Hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts. And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth; against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he despiseth putting away (divorce); for one covereth violence with his garment, saith the Lord of hosts; therefore take heed to your spirit, that ye deal not treacherously. Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?

Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? And who shall stand when he appeareth? For he is like refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless; and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts. Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

After Ezra, Nehemiah, and Malachi, no major developments took place among the Jews of Palestine for over four hundred years. The walls which had been built by Nehemiah have been breeched many a time, and extended more than once to take new territory into Jerusalem. Although the prospects of capturing the past glory looked bright in the days of Ezra and Nehemiah, the Lord's plan would not permit it to materialize. During the period which followed, the Jews not burdened with the responsibility

of government and temporal affairs, devoted themselves to much study and learning of the scriptures; and many became fanatically religious. Out of these emerged the so-called Pharisees, Sadducees, Essenes, zealots and other groups of great political and Spiritual influence. And eventually the leaders of these parties began to dictate the religious policy of the Jewish people; and their writings were fast supplanting the Word of God itself.

Teaching Scribe

The teaching scribes, who originally copied the scriptures, began to be looked at as interpreters, or doctors of Torah. And, in truth, for they did copy the Law by hand so many times that they became more familiar with the letter of the law than anyone else, including many Aaronic priests and the royalty. But they seldom understood the Spirit of the law of Moses; and other scriptures besides the law of Moses they knew not. There came a time when such teaching scribes became emotional commentators and dictators.

The party of Pharisees was a dominant power. They were enemies of everything not Jewish. They adhered to the letter of the law to the extent that they neglected also the Spirit of it. They claimed that there was an oral law, as well as the written law of Moses; and that they were the sole possessors and interpreters of it. And because of this double-mindedness, they were called the hypocrites or the Druj. The Pharisees exercised such great power over the multitude, that anything they said against the king or the high priest, was believed. But the best of the Pharisees were of the Medo-Persian-Elamite, or the Aryan ancestry. They believed that the Soul has an Immortal vigor in it; and that there will be a reward or punishment according to the way one lives virtuously or wickedly. And that there is a spirit prison in which the wicked are detained, but the virtuous or righteous shall have the power to revive and live again. They also believed that the Soul or the Fravashi or the Higher Self is incorruptible, and is resurrected into other bodies; but the souls of the wicked are subject to eternal torment and misery. The Pharisees ascribed all to fate or providence, and to God; and although fate does cooperate in every action, man has the God-given gift of agency, the power to choose right from wrong.

Some of these Pharisees fasted twice a week, and tithed generously; and did not agree with the Sadducees that there is no resurrection, no angels, no Spirits. They obeyed rigidly prescribed rituals, ablutions and ceremonies. (In Jesus' time while they opposed him to test and prove him, such ones of the Sanhedrin as Nicodemus, Joseph of Arimathea,

Double-minded Pharisees (the Druj)

Single-minded Pharisees

Gamaliel the Elder, and also Paul or Saul the apostle of Christ Jesus, exemplify the true nature of the best of the Pharisees.)

A painting of a Sadducee

The Sadducees were a small aristocratic and wealthy party. They denied the inspiration of the Scriptures; and did not believe in the resurrection, angels, or Spirits. Although they accepted the writings of Moses as their law, they were opposed to the Pharisees, and their beliefs.

And it came to pass, that circa 175 B.C., Antiochus Epiphanes became the king of Syria, and had determined to stamp out the religion of the Jews. Thereupon the Hasmonean family of Jewish patriots, commonly known as the Maccabees, led or ruled Judea from circa 167 B.C. to 37 B.C. The name Maccabaeus was at first exclusively the surname of Judah (or Judas) son of Mattathias; but later it came to be referred to his followers and descendants. In Jewish tradition, the word consists of the initial letters of the Hebrew words in the phrase: Who is like unto Thee, O Lord, among gods? the motto of this Judah's army; but it also meant hammerer (or zealot).

Initially Mattathias, a priest of Modin, and his five sons, Johanan (or John), Simon, Judah (or Judas), Eleazar, and Jonathan, led the struggle for religious freedom against the forces of the Syrian ruler and Soul-corrupting influences of Hellenism. For Antiochus IV Epiphanes was determined to Hellenize Judea. At first he was quite successful, owing partly to the Hellenizing movement among the Jews themselves; and altars were erected to Zeus in many parts of the Holy Land. Resistance began at Modin, a town near Beth-horon; where an aged Aaronic priest named Mattathias of the family of Hasmon (or Chasmon) in his zeal slew the sacrificers and the king's officers under whose direction the altar had been erected there.

Then Mattathias cried throughout the city with a loud voice, saying: Whosoever is zealous of the law, and maintaineth covenant, let him follow me! So he and his sons fled into the mountains and left all their possessions in the city. And many who sought justice and judgement went also into the wilderness to dwell there; and they took with them their wives and children and cattle, because afflictions increased sore upon them. And when it was told the king's servants and host that were in Jerusalem, in the city of David, that certain men who had broken the king's decree were gone into the secret places in the wilderness, they pursued after them in a large number, and made war against them on the sabbath day. Thousands were slain, for the Jews would not fight on their holy day of the week. Afterwards the zealots decided to disregard the sabbath rule and, if necessary, to fight in self-defense.

After the death of Mattathias, his son Judah Maccabaeus became the leader. He was a good strategist; and after several victories were gained, Antiochus was defeated. The desecrated altar was pulled down, and a new altar was dedicated, and the temple was cleansed, with great rejoicing in 165 B.C. But in the selfsame year a large Syrian army under Lysias invaded Palestine, and the war continued with varying success. Then in 161/160 B.C. Judah died in battle, and was succeeded by his brother Jonathan, who was murdered in 144 B.C. Then Simon his brother became the leader of the Jewish zealots. Under Simon the Holy Land became more prosperous than at any other time after the Babylonian exile. The Jews, in gratitude, put up in the temple a memorial tablet to Simon and his family; and appointed him governor and high priest forever, until there shall arise a faithful prophet.

In 135 B.C. Simon was murdered by his son-in-law Ptolemy; and his son John Hyrcanus became high priest of the Aaronic order. John Hyrcanus defeated Ptolemy and assumed power. His reign, which lasted from 135 B.C. to 104 B.C., was marked by continued prosperity, and territorial expansion; and by growing conflicts between the Pharisees and the Sadducees. He also built the fortress in Jerusalem, which later came to be known as the castle Antonia, and destroyed the Samaritan temple on Mount Gerizim. After his death, Aristobulus became the ruler, and the position of the Maccabees began to decline. Aristobulus reigned for one year, and was followed by Alexander Jannaeus and his widow Salome Alexandra. Thereafter, Alexandra's son John Hyrcanus II and Aristobulus

II vied for the throne; and both sought Pompey's intercession. Roman intercession into Judean affairs ultimately led to Judea's loss of independence. Antigonas, the son of Aristobulus, was the last ruler of the Hasmonean or Maccabean line. After his execution in 37 B.C., Herod, who had been recognized as king of Judea by Rome in 40/39 B.C., became the official ruler. But the Maccabean dynasty ended circa 38 B.C., when Mariamne, a Maccabean princess, was given in marriage to Herod, into the Herodian family of powerful adversaries. Later Herod (the Great) had his wife Mariamne, her brother, her mother, and grandmother killed; then twenty years later he murdered her two sons. Thus the Maccabean line was wiped out. And a few days before his death, Herod had a large number of the most prominent citizens of Judah cast into prison, to be slain on the day of his death, so that there would be great mourning on that day.

Herod succeeded his father Antipater or Antipas about 39 B.C., and was made king of Judea by appointment of the Roman senate; but he was not able to establish himself until three years later when he took Jerusalem and deposed Antigonus, son of Aristobulus. This Herod, the second son of Antipater by his wife Cypros, who is commonly known as Herod the Great, was an unscrupulous, crafty, suspicious, immoral, cruel, murderous, and fully deluded man. He was a man of rough nature, having skill in horsemanship and in the use of javelin and bow. But most importantly, he was a great builder; and thus he was known as Herod the Great. He first distinguished himself as a governor of Galilee by ridding his territory of robber bands. Then certain of the Jews and mothers of the slain robbers stirred up Hyrcanus II, the high priest, to summon Herod before the Sanhedrin, on the charge that he executed the robbers, instead of bringing them first to trial. When Herod appeared before the Sanhedrin, he was disrespectful, proud, and haughty, and came with his bodyguards. For this insult to the Jewish high court, he incurred the anger of the judges. One judge Simeon (or Sameas) stood up and spoke, saying, If Herod escaped punishment, he would in time kill those sitting in judgement there. But Hyrcanus II, a passive and weak-willed man was pressured by Herod and his men, along with a letter from Sextus Caesar, a relative of Julius Caesar and president of Syria, threatening Hyrcanus if he did not dismiss the charges.

Herod Antipas

Then Herod poisoned the mind of Mark Antony of Rome to kill Antigonus, and sought out principal members of Antigonus' party, and put them to death, forty-five men altogether. Thus the words of Simeon the judge were fulfilled, by Herod's slaughtering those who sat in judgement upon him. First he supported Julius Caesar, being a close friend of Sextus, then joined himself with Caesar's assassin Cassius. And he was able to gain favor of Mark Antony, enemy of Cassius and the avenger of Caesar, by means of bribes and intrigues. Later, when Augustus Caesar, or Octavius defeated Mark Antony at the battle of Actium, Herod shrewdly secured Augustus' forgiveness for supporting Antony; and thereafter retained the friendship of Augustus. Through bribes and smoothness of speech, he had won the favors of the Caesars of Rome; therefore, Herod always won out when complaints or charges were brought against him to Rome, by the Jews and others, including the members of his own household.

Herod's first dominion was the governorship of Galilee; later, through Mark Antony's recommendation the Roman senate made him king of Judea. To this emperor Augustus Caesar now added Samaria, Gadara, Gaza, and Joppa; then the regions of Trachonitis, Batanea, Auranitis, and Perea, an area beyond the Jordan; also Idumea was under his dominion.

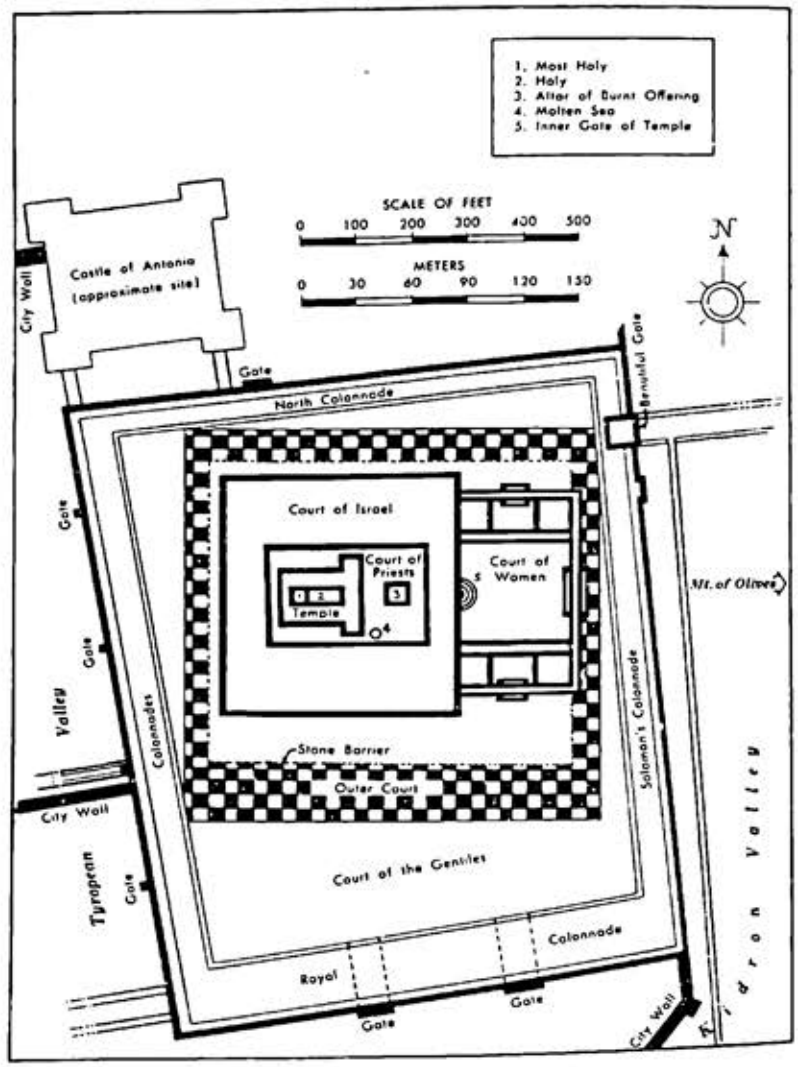
Herod himself was an Edomite, his family was of the Idumeans. They were nominally Jews, for the Idumeans had had circumcision forced upon them by the Maccabean ruler John Hyrcanus in 125 B.C. The progenitor of Herod was Antipater, whom Alexander Jannaeus, the Maccabean or Hasmonean king, had made governor of Idumea. Antipater's son, also called Antipater (or Antipas), was the father of Herod the great builder.

The building works under Herod included the construction of theaters, amphitheatres, hippodromes, citadels, fortresses, palaces, gardens, temples in honor of Caesar, aqueducts, monuments, new aqueducts and monuments; and also new cities. The new cities he named after himself, his kinsfolk, or the emperors of Rome. He built an artificial harbor at Caesarea that excelled the seaport of Tyre. Huge and great stones were laid in twenty fathoms of water to make a mote (as a breakwater) two hundred feet wide. He also reconstructed the fortress of Antonia and Masada, the latter being made most magnificent. And his building achievements spread far away, as far as Antioch in Syria and Rhodes. Herod was Jew in name alone, for his course of life was a complete denial of his claim of being a servant of Jehovah (Yehweh), the Lord.

Among Herod's building works, the rebuilding of the Jerusalem temple, which before was rebuilt under Zerubbabel in 516/515 B.C., was most noteworthy. The construction began in his eighteenth year, circa 22 B.C.; at a great cost, and was truly magnificent. But the Jews, due to their dislike and suspicion of Herod, would not permit him to tear down the existing temple. He, however, had to gather the building materials, and have them stockpiled near the construction site, before the demolition work could begin. The temple sanctuary was built in eighteen months, other main structures were erected in eight years; but the work continued on the complex of courts and other buildings until six years before its destruction in 70 A.D.

Now, the second temple was rebuilt under Zerubbabel, according to the decree of Cyrus; its height being sixty cubits (about 87.5 feet); and its width sixty cubits; with three rows of great stones, and one row of timbers. But it did not contain the Ark of the Covenant, and there was one lampstand instead of the ten that were in Solomon's. The altar of burnt offering was of stone, which in Solomon's temple was of copper. It was this altar which was desecrated (or defiled) by king Antiochus Epiphanes in about 168 B.C., and was rebuilt with new stones under the direction of Judah (or Judas) Maccabaeus. The temple also contained dining rooms, store rooms, roof chambers, and other associated buildings.

Herod's construction work began in the eighteenth year after he was appointed king of Judea by the Roman senate, and in the fifteenth year after he took the city of Jerusalem. He was appointed king circa 39 B.C.; and he took Jerusalem circa 36 B.C.



Grand plan of Herod's Temple.
The construction began circa 22 B.C.; and continued until six years before the Temple's destruction in 70 A.D.

The size of the temple area was doubled in this third temple, after Solomon's and Zerubbabel's, building up the sides of Mount Moriah with great stone walls and leveling off an area 400 cubits square on the top of the mountain. The colonnades were on the outer edge of the area. The temple faced the East, as did the other two; and along this side was the colonnade of Solomon, consisting of three columns of marble pillars. In the North and West were also colonnades, dwarfed by the Royal Colonnade on the South, consisting of four rows of Corinthian pillars, a total of 162 pillars, with three aisles. The circumference of these huge pillars was so great that it took three men with outstretched arms to reach around one of them; and they stood much higher than those of the other colonnades. There were eight to ten gates leading into the temple area; four or five on the West side, two or three on the South; and one each on East and North. The first court or the Court of the Gentiles served as a thoroughfare, through which travellers passed in large number, rather than going around the temple area.

The large area of the Court of the Gentiles was surrounded by the colonnades. Here the Gentiles were permitted to enter. There were several courts from which the worshipper of the Lord proceeded to the central building, the Temple or the Sanctuary. Each succeeding court was of a higher degree of sanctity. Passing through the Court of the Gentiles, one had to pass a wall three cubits (about 4.4 feet) high, with openings through which one could pass. On its top were large stones upon which were inscribed the warning signs in Greek and Latin: Let no foreigner enter inside the barrier and the fence around the sanctuary. Whosoever is caught will be the cause of death following as a penalty upon himself.

The Court of Women was fourteen steps higher. Here women could enter for worship; and deposit their alms or tithings in the treasure chests, which were placed there for this purpose. Then fifteen large semicircular steps led up to the Court of Israel; against the outside wall of this court were storage chambers. Here men who were baptized or ceremonially clean could enter. Then was the Court of Priests, which resembled the courtyard of the ancient tabernacle of Moses' time. In it was the altar, built of unhewn stones, thirty-two cubits (about 46.7 feet) square at the base, which was enlarged later. The priests reached the altar by an inclined plane. Facilities for washings and ablutions were also in this court; and around it also were various buildings.

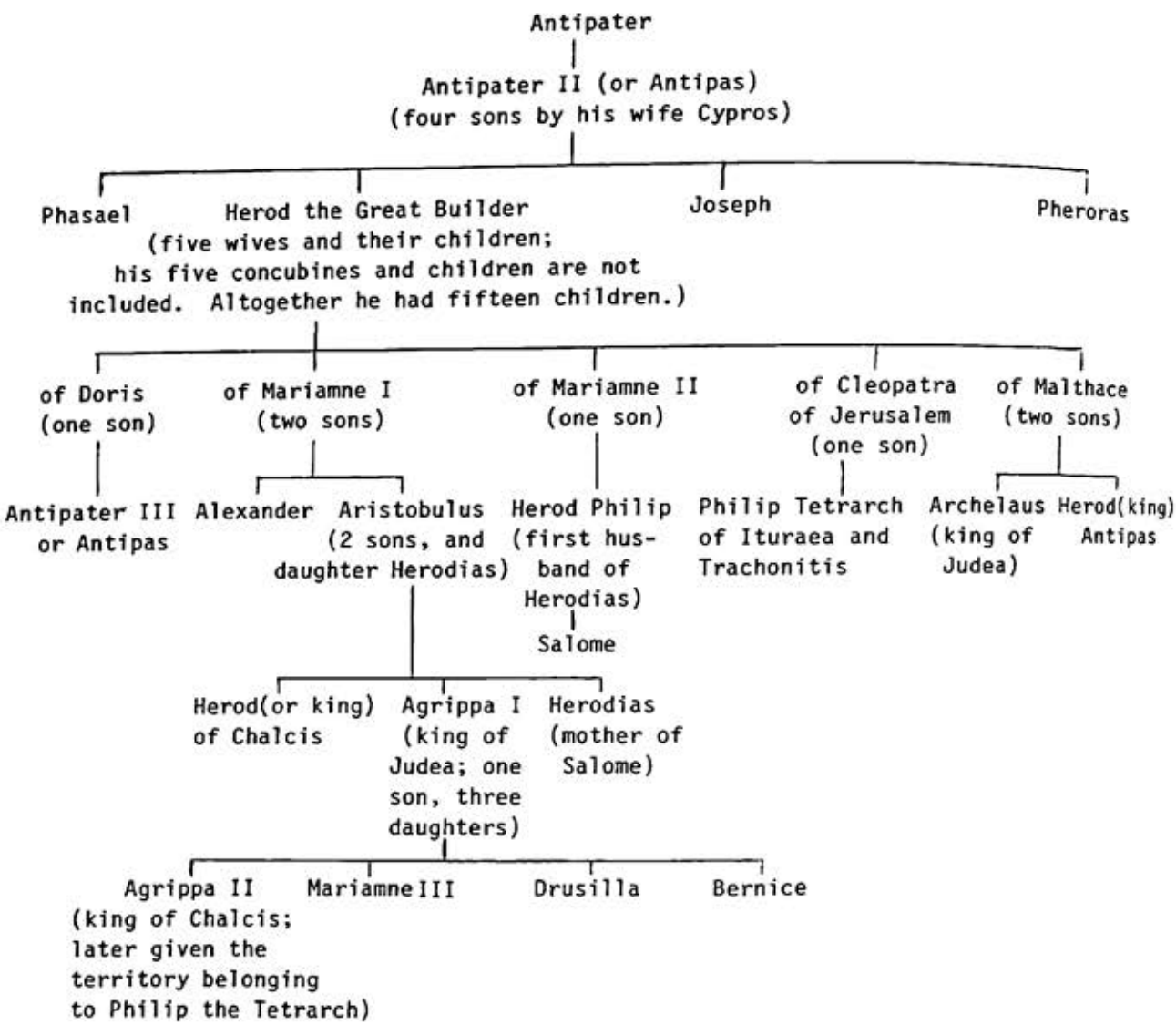
The main temple building consisted, as in the past, of the Holy and the Most Holy compartments. The floor of the building was twelve steps above the Court of Priests. The entrance was closed by golden doors, fifty-five cubits (about 80 feet) high and sixteen cubits (about 23 feet) wide. The front of the building was wider than the back, having 'wings' or 'shoulders' that extended out twenty cubits on each side. The inside of the Holy Place was forty cubits (c.58 feet) long and twenty cubits (c.29 feet) wide; and forty cubits high. There was an upper chamber over both the Holy and the Most Holy places.

In the Holy Place there were the lampstand, the table of shewbread, and the altar of incense, all of gold. The entrace to the Most Holy was

a beautifully embroidered and ornamented thick curtain (or veil). In place of the Ark, however, now there was a stone slab upon which the high priest sprinkled blood on the day of atonement. This compartment was twenty cubits long and twenty cubits wide. (At the time of Jesus' death this self-same curtain was torn in two from top to bottom, exposing the Most Holy without the Ark.)

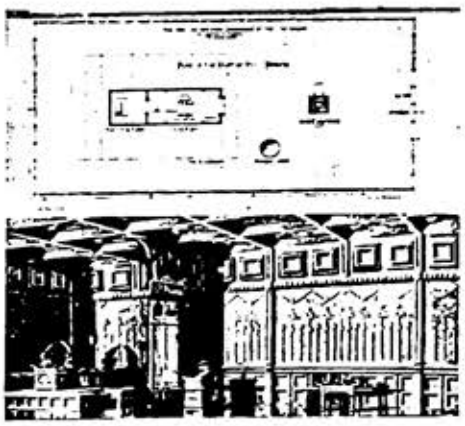
When Herod died after the birth of Jesus, he was afflicted with loathsome disease accompanied by fever; an intolerable itching over all his body, continual pains in the colon, and dropsical tumors about his feet, inflammation of the abdomen, putrefaction of his privy member that produced worms, difficulty in breathing, and other pains and discomforts.

This is a partial genealogy of the Herods, beginning from Antipater, who was made governor of Idumea (Edom) by the Maccabean king Alexander Jannaeus:



And it came to pass, that in the selfsame temple which was built by Herod son of Antipater II, there was a certain Aaronic priest named Zechariah (or Zacharias). He was assigned to the lot of Abijah (Abia), the eighth lot, in the service of the house of God, caretaker and governor of the sanctuary. And Zechariah was married to Elizabeth, one of the daughters of the house of Aaron, and dwelt in Ain Kairim, in the Judean hill country; less than five miles from Jerusalem and some seventy miles south of Nazareth. They were both righteous in the sight of God, and walked in all the ordinances and statutes of the Lord. They had no children, for Elizabeth was barren, and both were well stricken in years. And as he went about performing his regular priestly duties in the order of his course, a multitude of people outside gathered together, and worshipped the Lord, as Zechariah burnt incense in the Holy compartment, in the east side; which contained the seven-branch candlestick, the table of shewbread, and the altar of incense. The space adjacent to the temple was called the Court of the Israelites; and it was in this court, just outside

Map of Palestine
(between 2 B.C. and 1 A.D.)



Plan of the Jerusalem Temple where Zechariah burnt incense.

the temple building, that the people waited for Zechariah to appear. And as he was thus engaged in his service, there appeared unto him an angel of the Lord, standing on the right side of the altar of incense; and when Zechariah saw him he was troubled, and fear fell upon him. But the angel said unto him, Fear not Zechariah, for thy prayer is heard; and thy wife shall have a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth; for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink (meaning he will be a divinely blessed Nazarite). And he shall be filled with the Holy Ghost, even from his mother's womb. And

many of the children of Israel shall he turn to the Lord their God. And he shall go before the Lord in the Spirit and power of Elijah (or Elias), to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord (to prepare the way for the Son of God).

And Zechariah said unto the angel, Whereby shall I know this? For I am an old man, and my wife well stricken in years. The angel answered, saying: I am Gabriel, that stand in the presence of God, and I am sent to speak unto thee, and to show thee these glad tidings. Behold, thou shalt be dumb, and not be able to speak, until the day these things are fulfilled; for thou believest not my words, which shall be fulfilled in their appointed time.

Mount Moriah, upon which stands the Mosque of Omar, or Dome of the Rock, today.

The temple in which angel Gabriel appeared to Zechariah stood on Mount Moriah, on the same foundation upon which stood Solomon's temple, some thousand years before. Today, the Mosque of Omar, or Dome of the Rock, stands there. But in Zechariah's time it resembled a great mountain of snow. And the people who waited outside the temple for Zechariah marvelled that he tarried so long in the temple; and when he came out, he could not speak unto them. And they perceived that he had seen a vision in the temple, for he beckoned unto them but remained speechless. When his assigned course of duties at the sanctuary was over, he returned to his house in Ain Kairim, in the Judean hill country.

And it came to pass that his wife Elizabeth conceived, and hid herself for five months, saying: Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men!

And in the sixth month of her pregnancy the angel Gabriel was sent from God unto a city of Galilee, named Nazareth; to a virgin engaged to a man named Joseph the carpenter, of the house of David; and the virgin's name was Mary. The angel came to her door, and said: Hail, thou that art highly favored; blessed art thou among women, for the Lord is with thee. And when she saw him, she was troubled, and cast in her mind what kind of salutation should this be; and the angel said unto her, Fear not, Mary, for thou hast found favor in the sight of God. Behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus (Jeshua, or Jehoshua). He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered, saying: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God. Behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was barren, and was mocked by her kinsfolk. With God nothing shall be impossible.

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word, and the angel departed. Within a few days, Mary arose and went into the hill country in haste, and entered the house of Zechariah, and saluted Elizabeth. And, behold, when Elizabeth heard the salutation of Mary, the babe leaped in her womb, and Elizabeth was filled with the Holy Ghost, and in a loud voice uttered these words, by the power of the Spirit, saying: Blessed art thou among women, and blessed is the fruit of thy womb, and how is this to me that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in my ears, the babe leaped in my womb for joy; and blessed is she that believed, for there shall be a performance of those things which were told her from the Lord.

Then Mary spake unto Elizabeth, saying: My soul doth magnify the Lord, and my Spirit hath rejoiced in God my Savior; for he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things, and Man of Holiness is his name; His mercy is on all who fear him from generation to generation; He showeth the strength of his arms, and scattereth the proud in the imagination of their hearts; He puts down the mighty from their seat, and exalts them that are lowly and meek; He filleth the hungry with good things, and the rich and haughty are sent away empty handed; He helpeth his servant Israel, in remembrance of his mercy and his covenant; and keepeth his covenant, which he made with our fathers and with Abraham and his seed, forever and ever. And Mary abode with Elizabeth for about three months, then returned to Nazareth, to her own house.

Ain Kairim in our generation. (Here Mary remained for three months.)

Fountain Ain Kairim (From this natural spring people carry water, as did Mary and Elizabeth.)

Now Elizabeth's full time had come, and she delivered, and brought forth a son. When her neighbors and relatives heard how the Lord had showed great mercy upon her, they came and rejoiced with her. On the eighth day they all came to the circumcision of the child; and they called him Zechariah, after the name of his father, but his mother refused, saying, Nay, but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name; so they went to Zechariah, and made signs to him, asking what shall he be called? And he asked for a writing tablet, and wrote, His name is John.

A painting of John's circumcision
(The child was filled with the Holy Ghost from the time of his birth.)

A painting of the Naming of John
(Zechariah wrote on a writing tablet, saying, His name is John; and his tongue was suddenly loosened.)

Then all marvelled, for Zechariah's mouth was opened immediately, and his tongue loosed; and he spake and praised God. And the fear came upon all that dwelt round about them in the hill country of Judea, when they heard all these sayings. And all those that heard pondered in their hearts, What manner of child this shall be! And the hand of the Lord was with them. Zechariah became filled with the Holy Ghost, and prophecied, saying: Blessed be the Lord God of Israel, for he hath visited and redeemed his people; to raise up a horn of salvation for us in the house of his servant David; to fulfill all that which hath been spoken by the mouths of the holy prophets, since the world began; to save his people from their enemies and oppressors, those who hate them; to perform the mercy promised to our fathers, to remember his holy covenant; to fulfill the oath which

he sware to our father Abraham, to be our God forever; and to grant unto us that having been delivered out of the hands of our enemies, we might serve him without fear or doubt; to live a life of holiness and righteousness before him, all the days of our lives. Yea, thou child shall be called the prophet of the Most High; for thou shalt go before the Lord to perform his ways; to give knowledge of salvation and redemption unto his people, by the remission of their sins, through the tender mercy of our God. Whereby the dayspring from on high hath visited us; to give light unto them that sit in darkness, and in the shadow of death; to guide our feet into the way of peace.

Thus the birth of John marks the beginning of the end of an era of Aaronic priesthood which began with Moses, a Melchizedek priest, who ordained Aaron his brother as the temporal high priest of Israel; during a seven-day ceremony, Nisan or Abib 1 - 7, 1512 B.C., in the wilderness of Sinai. This priesthood emphasized the temporal, the ritualistic, the letter of the Law; and was for those who lived not the Spirit of the Law. Now once again the time had come for the Spiritual or the Melchizedek priesthood to save and redeem mankind from their fallen state and Spiritual death. John was to prepare the way for another Savior and Redeemer, Meshiahh (Messiah), the Anointed One, the Christ, the Saoshyant Jesus son of Mary; who was foreordained to become, through grace upon grace, the Son of God. The humble servant's testimony of his birth, ministry, death, and resurrection; including the ministry of his cousin John the Baptist is presented in the next epoch, which begins with Jesus and ends with Mohammed. And Jesus' baptism and ministry marks the beginning of the decrease of John and increase of Jesus, or the decrease of the temporal or worldly and the increase of the Spiritual or the Eternal.

CHAPTER FIVE

The Fifth Epoch: from Jesus to Mohammed (c.2-1 B.C. to c.632 A.D.)

Effraim's Testimony of Christ Jesus, Who Was Sent Forth in the Meridian of Time

We know that the Holy Priesthood after the Order of the Son of God existed before the time of Adam, although it was identified by a different name, namely, the Holy Order of Zarathustra. And the kingdom of God consisted of heavenly and earthly archangels, Amesha Spentas and Yazatas, who were known in Arabic and Hebrew as gods (or Elohim, plural of Eloh or Allah), prophets, seers, revelators, saints, priests, and holy men. And the eternal throne of God's kingdom was occupied by the Father and the Son. The Father the Creator, Man of Holiness, the Lord of Paradise, dwelt in the company of the pure and the holy, those who remained obedient to the Spiritual laws of the kingdom. And the Son was raised up unto immortality and eternal life, to save and redeem mankind from their fallen and deathly existence. These are they who lived not the Spiritual law but the temporal, thereby were ensnared unto condemnation until judgement; to remain in the spirit prison of the worldly existence, until through faith, repentance, baptism, and good works they have redeemed and saved themselves, under the everlasting law of the grace and mercy of the Father, through the atoning sacrifice of his Son. The Son was and is the Savior or Meshiahh of the people in all ages. And when the Father became old and weary with the age of eternities, the Son replaced him on the throne; and the office of the Son was filled by another most worthy Son of God; by the unanimous approval of all the gods in the highest council in heaven.

And all such created sons of God come into existence by the decree of the highest council in heaven; and are raised up by the telestial priesthoods, such as of the Magi, of the order of Zarathustra. Thus they were foreordained to become the saviors, Messiahs, prophets, or other heavenly office-holders. And each individual grew according to his true nature, and earned himself a just recompense of glories and blessings of God. The chief of the sons of God was and is the Son of God, or Lord Meshiah Jesus Christ. His titles include: the Anointed One or the Christ, the Savior and Redeemer, the Wise Lord, the Only Begotten Son, Jeshua or Jehoshua, Adhonai Yehweh, Allah Táála, Ahura Mazda. To the Assyrians he was known as God Asshur; and to others by other names, in different times and places.

It was the selfsame primordial Jesus Christ, the God of Israel, who spoke and walked with Enoch, Noah, Abraham, Moses, Jacob, and manifested himself unto hosts of other nations, kindreds, tongues and people, in various forms, and in sundry times. It was He who blessed the

ancient Egyptians, Indians, Persians, and Arabs, with the wisdom of the world; and gave them the gift of dispensations or Scriptures best suited to their needs, wants, desires, and aspirations, according to their capacities and worthiness, and according to his will and purposes. But the knowledge of the Son of God was hid from them, and the world; and was revealed only to the holy and pious priests and kings of the Order of the Son of God, which Order later came to be known as the Holy Melchizedek Priesthood.

Before the nation of Israel was organized and established under the hands of Moses and Aaron, the One God of the Shemitic (Semitic) people was Elloh or Allah, the God of Abraham; and all the Arabs and Hebrews in that time went on pilgrimage or Hajj to Mecca (Becca), to their temple, the House of Allah, now known as the Kaabah, where also preserved are the footprints of Abraham; this shrine was built by Abraham and Ishmael for the worship of the One God or Allah. None knew the sacred name of the One God, save the most pious priests of the Holy Order of the Son of God, in the kingdom of God; only they knew his true nature and power; that there is none other name under heaven by which fulness of salvation and redemption of man is possible, except by the sacred name of Jesus Christ, the Anointed One; and that none can enter the presence of the Father, except by the word of the Only Begotten Son, by his grace and mercy.

Jesus Christ was not only the eternal God of Israel, but is the One God of all the people on the face of the earth; albeit not everyone can be brought to see the light and truth of Christ.

Now, more than fifteen hundred years had passed away since the exodus of the children of Israel from Egypt, which was in 1513 B.C.; and more than 483 years had passed away since the coming of Gautama Buddha and Zoroaster unto man; but the nation of Israel had not yet brought forth their long-awaited Savior. During this time the nation of Israel had been established and destroyed many times, and the prophets and oracles of God in each generation pointed toward the day when a Meshiahh (Messiah) was to be brought forth in the meridian of time; to save Israel and all mankind from their fallen condition, and to redeem them from the consequences of their sins and transgressions. Moses spake thus concerning him, saying: A prophet shall the Lord your God raise up unto you of your brethren, and him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hearken to the voice of that prophet shall be cut off from among my people.

Isaiah the prophet, who served Judah and Jerusalem in the days of kings Uzziah, Jotham, Ahaz, and Hezekiah, in the eighth century B.C., prophecied, saying: Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel (meaning, God with us, Salvation of God, or Faith of God). And there shall come forth a rod of the stem of Jesse, of the House of David, and a branch shall grow out of its roots; and the Spirit of the Lord shall rest upon him, even the spirit of wisdom, understanding, counsel and might, and the spirit of knowledge, and fear of the Lord. He shall not judge after the sight of his eyes nor reprove

after the hearing of his ears, but with righteousness shall he judge the poor and the afflicted, and reprove with equity the meek of the earth; with the rod of his mouth shall he smite the earth, and with the breath of his lips shall he slay the wicked; righteousness shall be the girdle of his loins, and faithfulness the girdle of his reigns. And in that day the root of Jesse shall stand as an ensign of his people; to it the Gentiles shall seek, and his rest shall be glorious.

And the voice of him that crieth in the wilderness shall say: Prepare ye the way of the Lord; make straight in the desert a highway for our God. The valleys of the earth shall be exalted and the mountains and hills shall be made low; the crooked shall be made straight, and the rough places shall be made smooth. The glory of the Lord shall be revealed, and all flesh shall see it, for the mouth of the Lord hath spoken it. Behold, the Holy Spirit shall be in him, and he shall bring forth judgement in truth unto the Gentiles. He shall not cry, nor lift up his voice to be heard in the streets. A bruised reed shall he not break, and a smoking flax shall he not quench. He shall not fail nor be discouraged, until he have set judgement in the earth, and the nations of the isles have received his law. He shall be despised and rejected of men; a man of sorrows, acquainted with grief, he shall bear our griefs and carry our sorrows; yet men of the world shall esteem him stricken, smitten of God, and afflicted. He shall be wounded and bruised for our transgressions and sins; our chastisements shall be upon his shoulders, and with his stripes men shall be healed. He shall be tried and proven through oppressions, persecutions, calumnies, and temptations, yet his mouth shall bear it. He shall be brought as a lamb to the slaughter, and as a sheep before the shearer; helpless and dumb he shall remain constant and undisturbed. He shall be taken from prison and judgement, for he was cut off from the world of the living; for the transgression of his people, shall he be stricken. He shall make his grave with the wicked, and with the rich in his death, for he shall not be violent, nor carry deceit in his mouth. Yet it shall please God to bruise him and put him to grief. He shall see the travail of his soul, and shall be satisfied; and by his knowledge shall the righteous servants of God justify many, for the Lamb shall bear their iniquities.

The Spirit of the Lord God shall be upon him, because the Lord shall anoint him to preach the good tidings unto the meek and the humble; to bind up the brokenhearted, to proclaim liberty to the captives, and to open prison doors to them that are bound; to comfort them that mourn, to give them beauty for ashes, the oil of joy for grief, the garment of praise for the spirit of heaviness. He shall give his back to the smiter, and cheeks to those who plucked off his hair; he shall hide not his face from shame and spitting, for the Lord God shall help him, that he be not confounded; therefore he shall set his face like a flint and shall not be ashamed. Therefore, his portion shall be meted out with the great, and he shall divide the spoil with the strong. And because he shall pour out his soul unto death, he shall be numbered with the transgressors, to bear the sins of many, and to make intercession for those who are fallen, and dead in the Spirit.

Now, Daniel or Belteshazzar also prophecied, in the sixth century B.C., when he interpreted the dream of king Nebuchadnezzar during Babylonian captivity. His prophecy concerning the five kingdoms, each more inferior than the previous one, which shall come to pass, is found in these passages which Daniel spake unto Nebuchadnezzar:

Thou, O king, sawest and beheld a great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold; his breast and arms of silver; his belly and thighs of brass; his legs of iron; and his feet of part iron and part clay. Thou sawest that a stone cut out without hands, which smote the image upon his feet of iron and clay, and brake them to pieces; and the iron, the clay, the brass, the silver, and the gold which were broken to pieces, became like the chaff of the summer threshingfloor, and the wind carried them away, that no place was found for them. And the stone that smote the image became a great mountain, and filled the earth. This is the dream which thou dreamt, O king; and we will tell thee the interpretation thereof.

Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, strength, and glory; and wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath He given unto thine hands, and hath made thee ruler over them all; thou art this head of gold. After thee shall arise another kingdom inferior to thee; and the third kingdom of brass shalt be yet inferior, and bear rule over the earth; then shalt come the fourth kingdom, strong as iron, forasmuch as iron breaketh into pieces and subdueth all things, it shall bruise, break, and subdue all things. And whereas thou sawest the feet and toes of iron and clay, the fifth kingdom shall be divided, the strength of iron shall be separated from the potter's clay; this last kingdom shall be partly strong and partly broken; and forasmuch as thou sawest the iron mixed with miry clay, this last kingdom, they shall mingle themselves with the seed of men, but they shall not cleave one to another, as iron is not mixed with clay.

And in the days of these kings shall the God of heaven establish his kingdom, which shall never be destroyed, nor be broken into pieces again; but shall confound all the inferior kingdoms, and shalt stand forever. Forasmuch as thou sawest the stone cut out of the mountain without hands, which brake into pieces the kingdoms of clay, the iron, the brass, the silver, and the gold; the Great God hath made known unto thee, O king, that which shall befall in the days to come. The dream is certain, and the interpretation sure.

Now never before the coming of Jesus, the Son of God, was it revealed unto the Jewish people of the Holy Land, concerning the true nature of the eternal government of God, and the doctrine of the Father the Creator, His Son the Redeemer and Savior, and the Holy Ghost the revelator, or the purifying and sanctifying Spirit of God. A seed of God was planted in the womb of a mortal woman, to be later delivered unto the womb of the Holy Priesthood of God, to be raised up unto immortality and eternal life; that he might save and redeem those who have faith

in him and his word, who repent of their sins and are baptized by full immersion in water, and are given the gift of the Holy Ghost by the laying on of hands. Never before in the history of mankind prophecies were made since the time of Samuel, by the prophets and holy men; and prayers and supplications were sent to heaven, in hopes of the coming of a Meshiahh (Messiah), the Savior, for Israel. It was under the hands of this Jesus Christ, the Son of the true and living God, the eternal kingdom of God was to be established forever, to be established not on the foundation of clay and iron, but on the pure strength of iron, upon which the kingdoms of brass, silver and gold were to be built, until all is achieved.

While in the past, sacrifices of the blood of animals and birds were made upon the altars to atone for the sins of men, with prescribed rituals, Christ Jesus gave his own flesh and blood as a living sacrifice for the sins of the world. And while anciently no man had access to God, except through the Aaronic Priests, or the High Priest Aaron, or through Moses, the Melchizedek Priest, Jesus the Christ, in a manner of speaking, freed every soul to enter the Most Holy of the tabernacle, even to the Mercy Seat, and commune with God.

Within five and a half centuries from the time of Daniel's prophecy, Jesus was born circa 2 - 1 B.C.; and each prophecy was fulfilled every whit; albeit the time for the stone cut out of the mountain without hands had not yet come. After the golden kingdom of Nebuchadnezzar, other Persian kings ruled in an inferior fashion, as silver being inferior to gold; the third kingdom of the Greeks is likened to the brass; then came the Roman kingdom, which is likened to iron; and the fifth and last kingdom of the Edomites, sons of Esau, the Herods, who accepted the religion of the Jews, but in practice were Idumeans, who thrived on intrigues, politics and wars, is likened unto the mixture of iron and clay. It was during the reign of Herod Antipas that Jesus warned his followers, saying: Take heed, beware of the leaven of Herod.

The eternal kingdom of God, founded upon the strength of iron, clay being removed, was prophecied by Daniel to be established during the times of these kingdoms; which did come to pass, when circa 324 A.D., Constantine (Flavius Valerius Aurelius Constantinus) the great Roman emperor declared Christianity as the official religion of the Roman Empire, and built the Church of the Holy Sepulchre in Jerusalem. For the next three centuries, Christians were encouraged to settle in Jerusalem, but Jews were allowed to enter only once a year. Then in 614 A.D., Persians again invaded Palestine, and aided by the Jews, were able to seize it from the Romans. The Persians, as before, favored the Jews, and gave them freedom to dwell and rule the holy city themselves. But in 638 A.D. the Arab-Ishmaelite people, known as the people of the stone cut without hands, the sacred meteorite or the Black Stone, which even to this day survives at the holiest of shrines of the Arabs, known as the Kaabah, conquered Jerusalem. Thus under the sword and banner of Al-Islam, the new covenant people of the Lord, under the apostleship of Mohammed, the Prophet of his people, the stone cut without hands brake into pieces the kingdoms of clay and iron, of brass, of silver and of gold, and filled

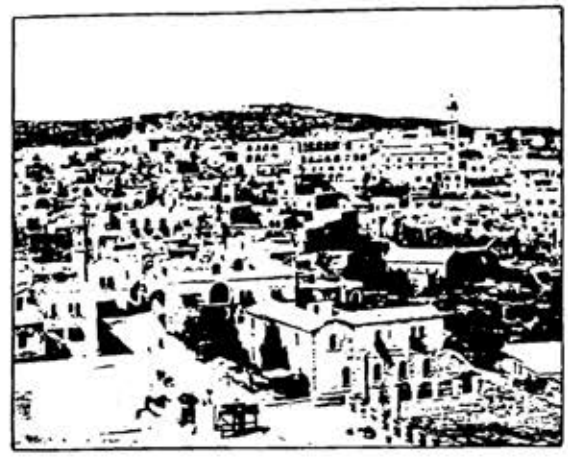
the earth with its power and might and glory; all in concert with the knowledge and the wisdom of the Jews. Thus every whit was fulfilled, according to the prophecy of Daniel, and according to the will and purposes of the Lord. But the Lord never revealed himself unto Mohammed, but ministered unto him by his angel Gabriel and others; for Mohammed was a man of war and passion, although he was righteous and most trustworthy and faithful. For the kingdom of Heaven is not of war but of peace, not of fear or doubt but of safety, not of chaos and destruction but of salvation. Mohammed and his followers diligently sought after peace, safety, and salvation, but never found it; for Mohammed accepted not the Son of God. Therefore, the Great Council in Heaven and the Lord himself sent forth a decree that for Mohammed and his people war was ordained; and all the passions, vanities, glories and honors of the world, and pride are theirs; and Allah who was known by the most holy priests as Jesus Christ, or the Son of God, was unseen to the believers of Islam. And their scriptures came to be known as the Quran or Koran. Thus, a new covenant people to rule the terrestrial and telestial worlds of the kingdom of God, to reflect the light of the Son (Sun), even as the moon reflects the light, was established, as a powerful cloud between the kingdoms of the Jews and believers of Christ, and the crescent with a star and sometimes more stars within became the symbol of Islam. And, too, the Jews and Christians were glad to see the passion side of man represented through the new faith and zeal of their true cousins, the Moslems (Muslims), their Arab brethren, even the sons of Ishmael, Midian, Esau and others.

Now, with the preceding background into the Fifth Epoch, which begins with Jesus and ends with Mohammed, let us now return to where we left off; to Ain Kairim, where lived Zechariah the priest with his wife Elizabeth, the parents of John the Baptist.

Mary the cousin of Elizabeth had left Nazareth in the first month of Nisan (or April), and she dwelt about three months in Ain Kairim, in the Judean hill country, then returned to Nazareth in the month of Tammuz (or July). Behold, the selfsame Mary was engaged to be married to Joseph the carpenter, and was found with the child of the Holy Ghost in her womb. Therefore Joseph being a just man, and not willing to bring her to shame in public, he was minded to put her away privily; meaning, to release her from the bonds of matrimonial promise secretly. But while he thus pondered, behold, an angel of the Lord appeared unto him in a dream, saying: Joseph, thou son of David, fear not to take unto thee Mary to whom thou art espoused to be married; for that which is conceived in her is of the Holy Ghost. She shall bring forth a son, and thou shalt call his name JESUS (Jeshua or Jehoshua), for he shall save his people from their sins. Now this was done, that all might be fulfilled which hath been written of the Lord, by the prophets, saying: Behold, a virgin shall conceive without knowing a man, and shall bring forth a son. And they shall call him Immanuel (meaning Faith or Salvation of the Lord or the Holy Ghost); a Messiah and Savior of mankind shall he be. Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and accepted her as his wife. But he knew her not till she had brought forth her firstborn, and the days of her purification were over.

And it came to pass in those days, that Caesar Augustus issued a decree that all the people of the Roman world should be taxed, in the cities of their tribes. Such taxing was first put into effect when Cyrenius was governor of Syria. So all went to be taxed in the cities of their own tribes. And Joseph and Mary also left the city of Nazareth (Nasira) in Galilee, to go unto the City of David, which was called Bethlehem (Ephrath) of Judea; some five miles south of Jerusalem, because Joseph was of the house and lineage of David. Also, Mary's time of delivery was nigh, and they had to travel some seventy-five miles south to the city of David. It was a long rough road, besides being the winter season. But a crowd went down for the same purpose, which made the trip more pleasant. Also they went because it was so decreed in heaven, and it was written by the prophets that the Son of prophecy, Jesus the Savior, was to be born in Bethlehem.

A photograph of Nazareth



Bethlehem in our generation

Bethlehem was built on a terraced hillside; and at the foot of the hill was a scenic plain stretching far to the east. This field once belonged to Boaz and Ruth, and was inherited by their grandson Jesse. It was in this field that David, his son, was shepherding his flocks when Samuel the prophet came to Bethlehem to anoint him king, to succeed Saul. Since that time this field is called the Shepherd's Field. On this very plain, a thousand years after the time of David, shepherds were still keeping watch over their flocks. And it was while they were thus engaged that they received the announcement that Jesus was born in Bethlehem. To the shepherds there was nothing unusual about this particular winter night, except they knew that a great number of kinsfolk were to be gathered for the taxing of Caesar. But, lo, to their utter astonishment, the angels of the Lord appeared unto them, and said: Fear not, for behold, we bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David a Savior, which is Christ the Lord.

Now, Jesus was born in the days of Herod Antipas the king. And, behold, there came the wise men of the Magi (of the ancient Order of Zarathustra) from the east to Jerusalem, saying: Where is he that is born King of the Jews? For we have seen his star in the east, and are come

The Shepherd's Field; Bethlehem in the background.

The Shepherd's Field in Bethlehem.

to worship him. When Herod the king heard these things, he was troubled, and all Jerusalem with him. Then he gathered together all the chief priests and scribes, and demanded to know where this Christ was to be born. And they said unto him, In Bethlehem of Judea, for this is what is written by the prophets: And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come the Meshiahh (or Messiah) of the Jews, that shall rule over my people Israel.

Then Herod privily called the wise men, and asked them the time at which the star appeared unto them; and after being convinced, he sent them to Bethlehem, saying: Go and search diligently for the young child, and when ye have found him, bring me a word again, that I may come and worship him also. After hearing the king the wise men departed. And, lo, the star which guided them from the east was no more; for the Spirit made them stop unwittingly at Jerusalem, and immediately they lost sight of it; and they were traveling to Bethlehem according to the words of Herod and his scribes. But when they arrived at this well, which is now known as the Well of the Star, by the roadside, they sighted the star again; and lo, the star went before them and stood over the stable in which the holy infant was; and they rejoiced with exceeding great joy. Then the wise men of the Magi came into the stable, and beheld the babe wrapped in swaddling clothes, laid in a manger with his mother; because there was no room for them in the inn (caravansarai). And the wise men opened their treasures, and presented gifts, gold, frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. When Herod saw that he was mocked of the wise men, he was exceedingly wroth; and sent forth

a decree to slay all the children in Bethlehem two years old and under, and in all the borders thereof. And angels of the Lord appeared unto the shepherds who dwelt round about the place, and those that kept watch over their flocks during the night. And, lo, as the angels of the Lord came

The Wise Men of the Magi
(of the ancient order of Zarathustra)

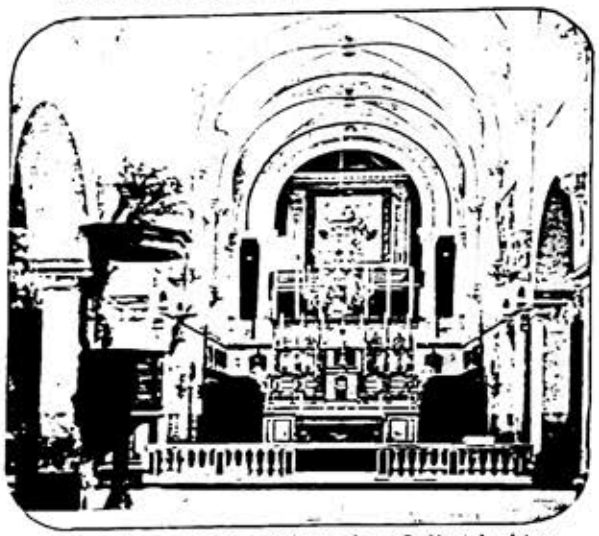
Well of the Star

upon them, and the glory of the Lord shone about them, they became sore afraid. And one of the angels said unto them: Fear not, for behold, I bring you good tidings of great joy, which shall be for all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you, that ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of heavenly host praising God, saying: Glory to God in the highest; and on earth peace and goodwill toward men.

Departure of the Wise Men of the Magi

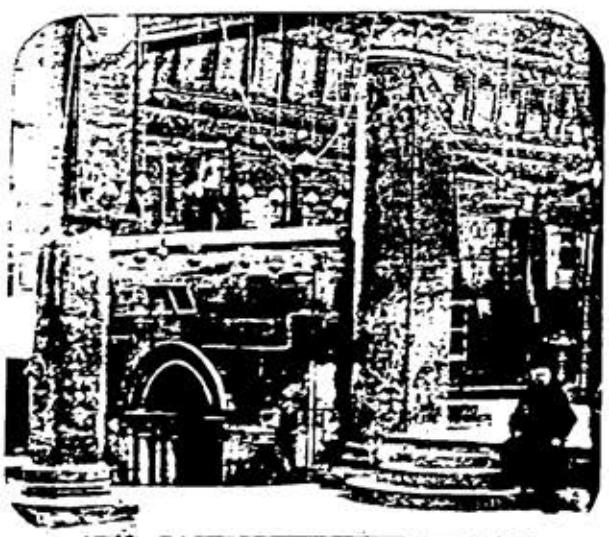
On this very spot where Jesus was born, now stands the Church of Nativity, which was built some three centuries after his birth. The interior of the church is commodious and fancy; and the altars in various chapels

Bethlehem and Church of Nativity



Interior of the Church of Nativity

are richly decorated through the gifts of wealthy Christians from all parts of the world, over the past several centuries. Originally the church was built by Queen Helena of Rome, who after her conversion did much in rebuilding the Holy Land. At the east side of the church, the door opens to the top of a circular stairway leading to the grotto, the original ledge of the rock that was once the stable in which the Savior was born in the meridian of time. At the bottom of the stairs under the rocky ledge is the richly decorated grotto of nativity, the place of Jesus' cradle; and the altar in the grotto is one of the most richly decorated of all the venerated places. It consists of solid gold and silver candlesticks and lamps, whose light never goes out. And a guard is on duty day and night, that there may be life and light continuously. At the foot of the altar is a large silver star, inlaid in the marble floor. This is the very spot where Jesus was brought forth into this world. The manger, or the cradle



Entrance to the Crypt

A closer view of the altar in the grotto

The Grotto of Nativity
(the place of Jesus' cradle)

The Manger;
from this stone trough the caravan animals ate their grain.

of Jesus, was the feed trough, a little stone trough from which the caravan animals ate their grain. The very trough in which Mary brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, is preserved, framed and decorated with great reverence. At the time of Jesus' birth it was cold and uninviting. Only few were interested in Jesus; but after he proved himself to be the Son of God, thousands from all over the world lavished wealth in beautifying this Church of Nativity.

And it came to pass, that when the hosts of angels withdrew their presence from them, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known to others which was told them concerning this child; and all those who heard it, wondered at these things which were told them by the shepherds; but Mary kept all these things in her bosom, and pondered them in her heart. Then the shepherds returned, glorifying and praising God, for all the things which were told them, and all that they saw and heard.

When the eight days were over for the circumcising of the child, his name was called JESUS, which was so named of the angel, before the child was conceived in the womb. And when the days of her purification were over, according to the law of Moses, they brought the child to Jerusalem, to present him to the Lord; to offer a sacrifice according to the custom of the time — a pair of turtledoves or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon; he was just and devout, waiting for the redemption and salvation of Israel;

A painting of Simeon

and the Holy Ghost was upon him; and it was revealed to him by the Holy Ghost that he should not see death, before he had seen the Lord's Christ. So he was drawn by the Spirit into the temple; and the parents brought Jesus, to do according to the custom of the law, and Simeon took the babe and held him in his arms, and praised God, saying: Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.

And Joseph and Mary marvelled at those things which were spoken of him; and Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts be revealed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher; she was quite old, and had lived with an husband seven years from her virginity; and she was a widow of about eighty-four years, who departed not from the temple, but served God with fastings and prayers night and day. She also came in that instant, giving thanks unto the Lord, and spake of him to all who sought redemption in Jerusalem. And when all things were performed, according to the law of the Lord, Joseph, Mary and Jesus returned toward Galilee, to their own city of Nazareth.

On their journey homeward, they tarried at the inn; and behold, the angel of the Lord appeared unto Joseph in a dream, saying: Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the babe and his mother by night and departed into Egypt. And they remained there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet saying, Out of Egypt have I called my son. And it came to pass that after Herod died, the angel of the Lord appeared unto Joseph in Egypt, and said, Arise and take the young child and his mother, and go into the land of Israel; for those who sought the young child's life are dead. And when they returned to the land of Israel, and Joseph heard that Archelaus, the son of Herod, now reigned in Judea, instead of his father, he was afraid to go thither; notwithstanding being warned in a dream, he returned to Galilee and dwelt in the city of Nazareth; that it might be fulfilled which was spoken by the prophets, saying: He shall be called a Nazarene.

Inside of the Coptic Church in Old Cairo
(This is the oldest church edifice still in use in the world. In this grotto of the church Mary, Joseph and infant Jesus stayed during their sojourn in Egypt.)

The Virgin's Tree
Nearby this large oak, is a copious spring. Here the Holy Family dwelt for a season.

And the child grew and waxed strong in the Spirit, filled with wisdom; and the grace of God was upon him. Now his parents and their kinsfolk and acquaintances went to Jerusalem every year at the feast of the Passover. And when Jesus was twelve years old, they took him to Jerusalem, according to the custom of the feast. When they had fulfilled the days, and the company returned to Galilee, Jesus tarried behind in Jerusalem; they searched for him, and after three days they found him in the temple, sitting in the midst of rabbis, the teachers of the law, both hearing them and asking them questions. And all that heard him were astonished and amazed at his understanding and answers. And when they found him, his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And Jesus replied: How is it that ye sought me? Knew ye not that I must be about my Father's business? But they understood not

Jesus and the Doctors
(at the temple in Jerusalem)

the saying which he spake unto them. And he returned to Nazareth, and was obedient unto his parents; but his mother kept all these sayings in her heart; and Jesus increased in wisdom and stature, and in favor with God and man. Now, this is the genealogy of Christ Jesus:

Genealogy of Christ Jesus
(through His Mother Mary)

Adam
Seth
Enos (Enosh)
Cainan (Kenan)
Mahalaleel
Jared
Enoch
Methuselah
Lamech
Noah
Shem
Arpaxad (Arpachshad)
Cainan
Selah (Shelah)
Heber(Eber)
Phalec (Peleg)
Ragau (Reu)
Saruch (Serug)
Nahor (Nachor)
Terah (Thara)
Abraham
Isaac
Jacob (Yaqūb)
Judah (Yehūda)
Pharez (Perez)
Hezron (Esrom)
Aram (Arni, Armi, Ram)
(continued)

Aminadab (Amminadab)
Nahshon (Nachshon)
Salmaan (Salmon, Salma)
Boaz
Obaid (Obed)
Jesse
King David (Daūd)
Nathan (Nadaan)
Mattatha
Mennan (Menna)
Melea
Eliakim
Jonam (Jonan)
Joseph (Yoseph)
Judah (Yehuda)
Simeon
Levi
Matthat
Jorim
Eliezer
Jesus (Jose)
Er
Elmodam (Elmodan)
Qasim (Cosam)
Addi
Melchi
Neri
(continued)

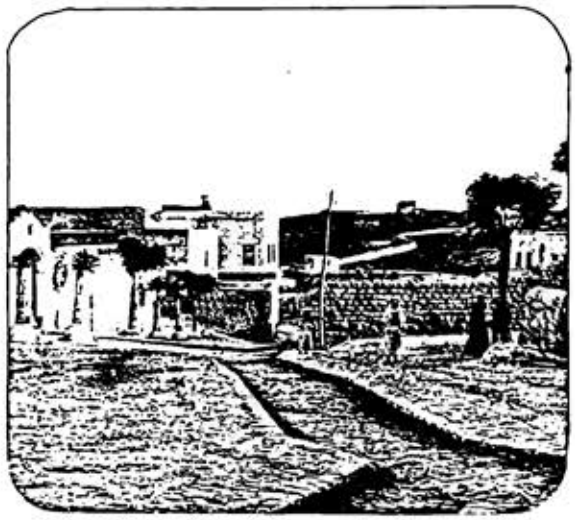
Salathiel (Shealtiel)
(son-in-law of Neri)
Zorobabel (Zerubbabel
or Sheshbazzar)
Rhesa
Joanan
Judah (Joda)
Joseph (Josech)
Semei (Semein)
Mattathias
Maath
Naggai (Nagge)
Esli
Nahum (Naum)
Amos
Mattathias
Joseph
Jannai (Janna)
Melchi
Levi
Matthat
Heli
(father of Mary)
(Virgin Mary's Immaculate Conception; by the power of the Most High)
Jesus (Jeshua, or Jehoshua)
(Son of God, the Christ)

Now it came to pass that John, the son of Zechariah and Elizabeth, and Jesus grew up together in great love, compassion, and understanding toward each other; so much so that the people envied their relationship, and Satan began to work through the Pharisees and Sadducees to bring dissension, strife, and jealousy between the two. For John was older than Jesus, by less than a year, and was first to be foreordained of the Lord, and blessed to do great things for the eternal kingdom of God, by nature he was justified in feeling superior to his cousin Jesus. But John was a natural man of lower intelligence, who preferred nature and things of the world; rather than study, contemplation, reflection, divine love and charity, and the knowledge and understanding of the kingdom of God, which were preferred by Jesus. Both of John's parents were of the priestly family of the line of Aaron, who dealt with rituals and ceremonies, and were responsible for the temporal affairs of the congregation of Israel, and the protection of the sacred and holy things, while Jesus' maternal family, as with many others who dwelt in Galilee, were the descendants of the sons of Moses, who preferred a life of humility, sacrifice, patience, long-suffering, charity, and study of the holy scriptures; and pursued peace, safety, and salvation for themselves and all mankind. This eternal struggle between the two houses, the house of Aaron and the house of Moses, continues unto this day; as the struggle between the terrestrial and celestial, war and peace, hate and forgiveness, passion and virtue, temporal and eternal, continueth forever and ever.

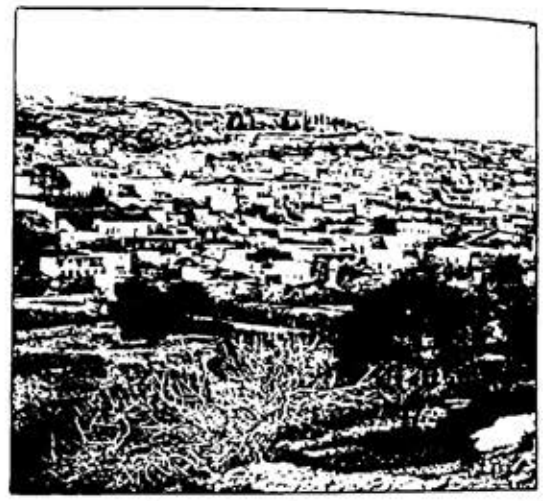
He waxed strong

Jesus and John

And it came to pass that before he was seventeen years of age, the Lord God, the Father, took Jesus unto Himself to bring him to a place which was not known to the people of Judaea, Samaria or Galilee, even to the land of the Americas; where he was to be prepared for his future ministry, crucifixion, and ascension into heaven; and where all the mysteries of the kingdom of God and plans for the future were to be revealed unto him. For, behold, there were those in Jerusalem and Nazareth who said, Now this young lad of tender age is telling us, who are wise and prudent with age, to bow down unto him, and accept him as our God. He even blasphemed the Holy Name by calling him his Father, meaning he was the Son of God. Nay, we shall not allow him to preach his strange doctrine unto us or to our children, but we may slay him, that he speak no more to us concerning who he is and what is yet to come. Indeed we have seen him heal the sick and the afflicted, the lame and the blind and the leprous, the deaf and the mute; which no doubt he did by the power of Beelzebub (Beelzeboul); meaning by the power of the Lord of dung, or Satan the prince of the demons.

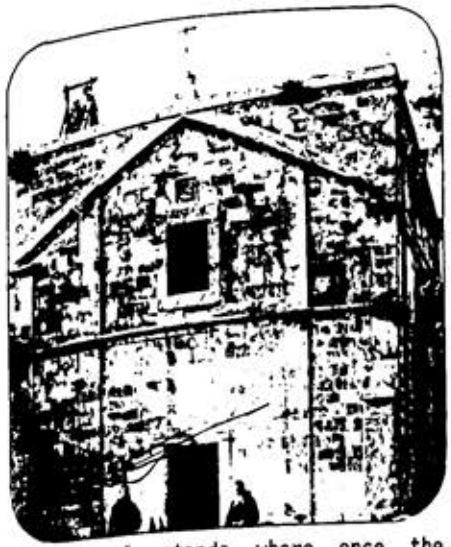


Nazareth
(closeup of one of the buildings)

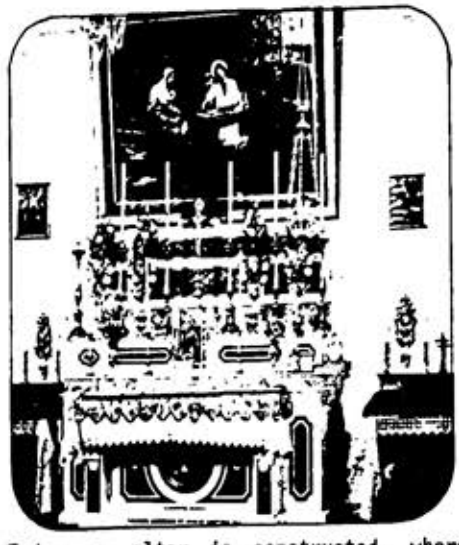


Nazareth (En Nasira) is located in the low mountains, half-way between the south tip of the Sea of Galilee and the Mediterranean coast. Angel Gabriel visited Mary in Nazareth, and Jesus grew up in this city. Joseph was also a resident of Nazareth.

Now the primordial Jesus Christ had already brought settlements from the Tower of Babel, from Jerusalem and other places, unto the land of the Americas, which was the land choice above all other lands on the face of the earth. And some twenty-three years before the birth of Jesus, Samuel the Lamanite prophecied to a fallen remnant of the house of Israel in the Americas, known as the Nephites, saying: Behold, I give unto you a sign: For five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name. And behold, this will I give unto you for a sign at the time of his coming -- lo, there shall be great lights in heaven, insomuch that in the night before he cometh



This chapel stands where once the carpenter's shop stood. Joseph and Jesus worked there.



Today an altar is constructed, where Joseph and Jesus worked as carpenters.

Jesus and Joseph the carpenter wrought with their hands; by the sweat of their face they ate their bread.

there shall be no darkness, insomuch as it shall appear unto man as if it were day; as if it were one long day without the night. And behold, there shall a new star arise, such an one as ye have never before seen, and this shall also be a sign unto you. This is not all, for behold, there shall be many signs and wonders in heaven. And it shall come to pass that ye shall all be amazed and astonished, insomuch that ye shall fall to the earth; and whosoever shall believe on the Son of God, the same shall be saved.

And behold, thus hath the Lord commanded me, by his angel, that I should come and tell these things unto you; yea, he hath commanded me that I should prophecy unto you, and cry repentance unto them, and prepare the way of the Lord; that ye might know of the coming of Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; that ye might know of the signs of his coming so that ye might believe on his name; that if ye believe on his name and repent of all your sins, ye may have a remission of them through his merits. Now, behold, another sign I give unto you, yea, a sign of his death. For behold, he surely must

die that salvation may come; yea, it behooveth him and becometh expedient that he dieth, to bring to pass the resurrection of the dead; that thereby men may be brought into the presence of the Lord. Yea, his death bringeth to pass the resurrection, and redeemeth mankind from the first death, the spiritual death. For all mankind, by the fall of Adam being cut off from the presence of the Lord, are considered as dead, both as to temporal and spiritual things; but the resurrection of Christ redeemeth mankind, and allows them to be brought back to the presence of the Lord; yea, that whosoever repenteth, the same is not hewn down and cast into the fire, but whosoever repenteth not is hewn down and cast into the fire, and there cometh upon them a spiritual death, a second death, for they are cut off again from things pertaining to righteousness.

Now behold, this shall be the sign concerning his death -- Behold, in that day that he shall suffer death, the sun shall be darkened, and the moon and the stars also; and there shall be no light upon the face of this land, even from the time he shall suffer death, for the space of three days, until the time he shall be raised from the dead. At the time he shall yield up the ghost there shall be thunderings and lightnings for the space of many hours, and the earth shall shake and tremble; and the rocks, which are both above and beneath shall be broken up, they shall be rent into pieces, to be found in streams and cracks, and broken fragments on the face of the whole earth, yea, both above the earth and beneath. And behold, there shall be great tempests, and many mountains shall be laid low, and the valleys shall become mountains; many highways shall be broken up, and many cities shall become desolate; many graves shall be opened, and they shall yield up many of their dead, and a host of saints shall appear unto them; and while the thunder, lightning and tempests shall prevail, the darkness shall cover the face of the earth for the space of three days; yea these signs and wonders shall come to pass to the intent that there should be no cause for unbelief among the children of men; and to the intent that whosoever will believe in them, shall be saved; and those who are condemned and believe not might bring upon themselves their own condemnation, for they shall be left alone to kick against the pricks forever and ever.

Now remember, remember, my brethren, that whosoever perisheth, perisheth unto himself; and whosoever doeth iniquity, doeth it unto himself; for, behold, ye are free to choose right from wrong, and this great eternal gift of agency is given unto man; and thus he hath truly made you free. He hath given unto you that ye might know good from evil, to choose life or death, to choose virtue and good or passion and desire, to choose piety or passion, yea, he hath given you these great gifts, and more, that ye may be free.

And it came to pass that in this part of the land of the Americas, people began to look with great earnestness for the signs which were given by Samuel the Lamanite, for the sign that a day shall prevail throughout the night, and a new star shall appear in the sky. And there were some who began to say that the time was past for the words of Samuel the Lamanite to be fulfilled. And they began to rejoice over their brethren,

saying: Behold, the time is past, and the words of Samuel are not fulfilled; therefore your joy and your faith concerning this thing hath been vain. And they made a great uproar throughout the land, and the people who believed began to be very sorrowful, lest by any means those things which had been spoken might not come to pass. Now it came to pass that there was a day set apart by the unbelievers, that all those who believed in those traditions should be put to death, except the sign should come to pass, which had been given by Samuel the prophet.

Now, when Nephi, son of Nephi, son of Helaman, who dwelt in this land, saw the wickedness of his people, his heart was exceedingly sorrowful; and he went out and bowed himself down upon the earth, and cried mightily to his God in behalf of his people, those who were about to be destroyed because of their faith in the traditions of their fathers. And as he cried mightily all that day, behold, the voice of the Lord God came to him, saying: Lift up your head and be of good cheer; for behold, the time is at hand, on this night the sign shall be given; and on the morrow come into the world to show that I will fulfill all that which hath been caused to be spoken by the mouths of my holy prophets. Behold, I come unto my own to fulfill all things which I have made known unto the children of men from the foundation of the world; and to do the will of both, the Father and the Son -- of the Father because of me, and of the Son because of my flesh. And behold, the time is at hand, and this night the sign shall be given.

And it came to pass that the words which came unto Nephi were fulfilled, every whit as they had been spoken. For behold, at the going down of the sun there was no darkness, and the daylight prevailed throughout that night, and in the morning the sun did appear according to its proper order. And people began to be astonished because there was no darkness when the night came. There were many, who had not believed the words of the prophets, who fell to the earth and became as if they were dead; for they knew that the great plan of destruction which they had laid for those who believed in the words of the prophets had been frustrated; for the sign which had been given was already at hand.

Now they began to know that the Son of God must shortly be born. For they now knew that to which the holy prophets had testified centuries before, and the sign which had been given by Samuel the Lamanite five years before, was already at hand; and they began to tremble and shake with fear, because of their unbelief and iniquity. And, behold, a new star did appear in the sky, according to the words which were spoken by Samuel. And it came to pass that from this time forward there began to be lyings and evil reports sent forth among the people by Satan, to harden their hearts, to the intent that they might not believe in those signs and wonders which they had already witnessed; but notwithstanding these lyings and deceivings, the more part of the people did believe; and were converted unto the Lord, by means of their repentance and baptism by full immersion in water, for the remission of their sins; and the people dwelt in peace for a season. Then a few began to preach, and endeavoring to prove by the scriptures that it was no more necessary to observe the law of Moses,

for they were now baptized unto Christ. And in this thing they did err, having not understood the scriptures; and after their conversion they soon became convinced of the error; for it was made known unto them that the law was not yet fulfilled, that it must be fulfilled in every whit; that the law of God given unto Moses must all be fulfilled, and one yod or tittle shall not pass away till all be fulfilled.

Then it came to pass that the people began to wait impatiently for the appearance of Christ, the Son of God, for the sign of his upcoming birth, given by Samuel the Lamanite, had already come to pass. But because of the wickedness of the unbelievers, and of their tempting the Lord to fulfill the signs, by setting apart the day of massacre for the believers; although the Lord fulfilled the signs, Jesus' birth was decreed not to be until its appointed time, some seventeen years later. For the Lord doth fulfill all that which is spoken by the mouths of His prophets, but His own works, designs, and purposes, no man can frustrate nor comprehend in its fulness. And when they learned of Jesus' birth, they began to wait impatiently for the signs which Samuel gave of his death.

Behold, sixteen more years had passed away, and Jesus was now less than seventeen years of age; and had gained all the knowledge and experience necessary to begin his ministry, when the Lord God took him unto Himself to bring him to the land which is choice above all other lands on the face of the earth, even to the land of the Americas. And when Jesus was brought to this land he had been bruised, and crucified by his own people in Jerusalem, Samaria and Galilee, and his own people accepted him not as the Son of God, but persecuted him. So the Lord God took him out of their presence, and brought him to the land of the Nephites, Lamanites, and Jaredites.

And it came to pass that thirty-three years had passed away from the time the first sign given by Samuel was fulfilled; and now they were waiting with great earnestness for the signs of his prophecied death. And there began to be great doubtings and disputations among the people, notwithstanding so many signs had already been given.

And, behold, and lo, in the first month of the new year, on the fourth day of the month, there rose a great storm, such an one as never before had been known in all the land; and there was also great and terrible tempest, and violent thunder, as if it shook the earth to divide asunder, followed by exceedingly sharp lightnings. Never before was a great and terrible destruction such as this one seen or heard by any man living in the land. The city of Zarahemla was destroyed by fire; the city of Moroni sank into the depths of the sea and the inhabitants were drowned; the city of Moronihah sank below the earth, and the place where stood the city became a great heap of mountain; this was the damage done to the land southward. But there was more great and terrible destruction in the land northward; for, behold, the whole face of the land was changed, because of the tempest, the whirlwinds, thunderings, and lightnings, and a great earthquake; the highways were broken up, level roads were spoiled, and smooth places became rough. And many great and noble cities were sunk, many were burned, and many were shaken till the buildings had fallen

to the ground and the inhabitants perished. There were some cities which remained, but the damage was great and many lives perished. Some were carried away in the whirlwind, whither they went no man knoweth, except those who survived to tell their account.

And when the calamities and devastation took their full toll, and the thunderings and lightnings, the storm and the tempest, and the quakings of the earth ceased, which lasted for the space of about three hours, behold, a thick darkness came upon the face of the land, insomuch that ths survivors of the aftermath could feel the vapor of the darkness; and the sunlight could not penetrate the thickness of the dark vapor which covered the land for the space of three days; there was no light to be found anywhere, neither candles nor torches, nor could there be any fire kindled with dry wood. And there was no light seen anywhere, neither fire nor glimmer, nor the sun, the moon, or the stars, for so great were the mists of darkness upon the face of the land. And great was the mourning and howling and weeping among all the people continually for the space of three days, because of the darkness and the great destruction which had come upon them. People were heard crying, and saying: O that we had repented before this great and terrible day, then our brethren and kinsfolk would have been spared, and would not have been burned in that great city of Zarahemla! Or saying: O that we had repented before this great and terrible day, and had not stoned and killed the prophets, and cast them out, then would have not our mothers and fair daughters and children been buried in the heaps of the city of Moronihah.

And it came to pass that there was heard a voice among all the inhabitants of the land, crying: Woe, woe, woe unto this people; woe unto the inhabitants of the whole earth, for they have sinned great sins and repent not; and because of their iniquity and abominations, they are fallen; and the Devil laugheth, and his angels rejoice, because of the slain sons and daughters of my people. Behold, that great city of Zarahemla have I burned with fire, and inhabitants thereof; and, behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned; and, behold, that great city of Moronihah have I covered with earth, and inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of my prophets and saints come no more unto me against them. Behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried in the depths of the earth. Yea, the cities of Onihah, and Mocum and Jerusalem, and Gadiani, and Gadionnah, and Jacob, and Gimgimno, all have I caused to be destroyed, and the inhabitants thereof; to hide their wickedness and abominations from before my face, that the blood of my prophets and saints should not come up any more unto me against them. And behold, the great city Jacobugath, which was inhabited by the people of king Jacob, have I caused to be burned with fire, whose wickedness was above all the sins, abominations, and wickedness on the face of the earth; because of their secret murders and combinations; because of their destruction of the peace of my people and the government of the land; therefore I did cause them to be burned, to destroy them from before my face, that

the blood of my prophets and saints should not come up unto me any more against them. And behold, the cities of Laman, Josh, Gad, Kishkumen, have I caused to be burned with fire and the inhabitants thereof, because of their wickedness in casting out the prophets and stoning those whom I did send to declare my word. Yea, they did cast them all out, that there were none righteous left among them. Many great destructions have I indeed caused to come upon this land, and upon this people because of their wickedness and abominations, that their wickedness and abominations might be hid from before my face, that the blood of my prophets and saints whom I did send among them might not cry unto me from the ground against them. Now O all ye that are spared because ye didst believe in the words of my prophets, and the signs which were given unto you, but abide not in the law, will ye not return, and repent of your sins, and be converted, that ye may be healed? Behold, mine arm is extended towards you, and whosoever will come, him will I receive; and blessed are those who receive my words.

And after they heard these sayings, there was a silence of several hours throughout the land. For so great was the astonishment of the people that they did cease to lament and mourn for the loss of their kindred. Then, behold, came a voice again unto the people, saying: O ye people of these great cities which have fallen, who are descendants of Jacob, yea, who are of the house of Israel; how oft have I gathered you as a hen gathereth her chickens under her wings, and have nourished you; and how oft would I have gathered you as a hen gathereth her chickens under her wings, if you would have obeyed my commandments; and how oft will I gather you under my wings, if ye will repent and return unto me with full purpose of heart, O ye people of the house of Israel, who have fallen. O ye of the house of Israel, whom I have spared, your places shall become desolate again, if ye fulfill not the covenants which were made by your fathers, and abide not in the commandments which I give you.

And after hearing these words people began to weep and howl again, remembering the loss of their kindred and friends. And it came to pass that three days of darkness had passed away, and in the morning of the fourth day the darkness dispersed from the face of the land; and the earth did cease to tremble, and the rocks did cease to rend; and all the tumultuous noises did pass away; and the mourning and groaning and crying of the people stopped; and their mourning was turned into joy, and their lamentations unto praise and thanksgiving unto the Lord their God.

Then, a great multitude of the people of Nephi gathered themselves together near the temple, in the land Bountiful; and they were marveling and wondering at one another; and conversing about the great and marvelous change which had taken place, and about this Christ Jesus, of whom signs had been given concerning his death. And while they were thus conversing, they heard yet another voice, as if it came out of heaven, and they cast their eyes round about, for they understood it not; it was not a harsh voice neither was it a loud voice; nevertheless it did pierce them to the core, to the very soul, and cause them to tremble and shake, and their hearts to burn. The same voice was heard the second time, but they

understood it not; and again the third time they heard the dreadful voice of the Lord God, the Father; and they opened their ears to hear it and turned their eyes toward the sound; and they all gazed towards heaven, from whence the sound came. Behold, the third time they did understand the voice which said unto them: Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name -- hear ye him.

And as they stood with their eyes cast up toward heaven, behold, they saw a Man descending out of heaven; clothed in a white robe, he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him; and they dared not speak one to another, but their mouths were open in awe and amazement; and they knew not what it meant, for they thought it was an angel that had appeared unto them. Then the Man stretched forth his hands and spake unto the people, saying: Behold, I am Christ Jesus, whom the prophets testified shall come into the world. And behold I am the light and life of the world; and I have drunk out of the bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world; in which I have suffered the will of the Father in all things from the beginning. And when Jesus had spoken these words, the whole multitude fell to the earth; for they remembered that it had been prophecied among them by their prophets Zenos and Zenoch, and others that the Father shall bring His Christ unto this land from Jerusalem, after he is ascended into heaven, to be sent back and crucified again in Jerusalem.

And Jesus spake unto them, saying: Arise and come forth unto me, that ye may thrust your hands into my side and see that I am not a spirit, but a living soul, having flesh and bones; and also ye may feel the prints in my hands and in my feet, the sign of my crucifixion, that ye may know that I am the living God of Israel, and the God of the whole earth, and have been slain for the sins of the world, and shall be crucified unto death and resurrection. And the multitude went forth, and thrust their hands into his side, and did feel the prints upon the skin of his hands and feet; and they all went one by one, and did see with their eyes and touched with their hands; and did bear witness that he was a living soul and not a spirit, of whom it was written by their prophets, that should come to this land. And when they had all gone forth and witnessed his presence, they did cry out with one accord, saying: Hosanna! Blessed be the name of the Most High God! And they did fall down at his feet to worship him.

Then Jesus spake unto Nephi, son of Nephi, who didst cry mightily unto his God in behalf of his people, when the unbelievers set apart the day to put to death those who believed in the words of the holy prophets, for Nephi was among the multitude; and commanded him to come forth. And Nephi arose and went forth, and bowed himself before Jesus, and kissed his feet. And Jesus commanded him to arise; and he arose and stood before him. Then said Jesus unto him: I give unto you power that ye shall baptize this people when I am again ascended into heaven. And he called twelve others, and gave them power and authority to baptize,

saying: On this wise shall ye baptize, and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise ye shall baptize them -- Behold, ye shall go down and stand in the water, and calling them by their name, ye shall say: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in water, and come forth again out of the water.

And ye shall baptize in the manner, as I have commanded you; and there shall be no disputations among you, as there have been, nor shall there be any disputations concerning the points of my doctrine, as there have been among you; for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one, and the Holy Ghost beareth record of both.

Verily, verily, I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and stirreth up the hearts of men to contend with anger, one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away. And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me. And whoso believeth in me, and is baptized, the same shall be saved, and shall inherit the kingdom of God; and whoso believeth not in me, and is not baptized, shall be damned.

Verily, verily, I say unto you, this is my doctrine, and I bear record of it from the Father; and whoso believeth in me believeth in the Father also; and unto him will the Father bear record of me, and he shall be visited with fire and with the Holy Ghost. And thus will the Father bear unto him record of me, and the Holy Ghost will bear record of the Father and me; for the Father, and I, and the Holy Ghost are one. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye in no wise inherit the kingdom of God. Verily , verily, I say unto you, this is my doctrine, and whoso buildeth upon it buildeth upon my rock, and the gates of hell shall not prevail against them; and whoso declareth otherwise, and calleth it my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell stand open to receive such when the floods come and the winds beat upon them. Therefore, go forth unto this people, and declare the words which I have spoken, unto the ends of the earth.

And Jesus made an end to his speaking unto the Twelve of his disciples, namely: Nephi, Timothy, Jonas, Mathoni, Mathonihah, Kumen, Kumenonhi, Jeremiah, Shemnon, Jonas, Zedekiah, and Isaiah; whom he had chosen from among the multitude, including Nephi who was visited by the Lord previously; and gave them the authority to baptize in his name, and to confer the gift of the Holy Ghost. Then he stretched forth his hand unto the multitude, and cried unto them, saying: Blessed are ye

if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you and to be your servants; and unto them I have given power that they may baptize you with water; then ye shall be baptized with fire and with the Holy Ghost. Therefore blessed are ye if ye believe in me and be baptized, after ye have repented of your sins; and after ye have seen me and know that I am.

And again, more blessed are they who shall believe in your testimony that ye have seen me and that ye know that I am. Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized; for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins. Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven. And blessed are they that mourn, for they shall be comforted; blessed are the meek, for they shall inherit the earth; blessed are they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost; blessed are the merciful, for they shall obtain mercy; blessed are all the pure in heart, for they shall see God; blessed are all the peacemakers for they shall be called the children of God; blessed are they who are persecuted for my name's sake, for theirs is the kingdom of heaven; and blessed are they who are reviled and persecuted by men, and all manner of evil is spoken against them falsely, for my sake. For ye shall have great joy and be exceedingly glad, for great shall be your reward in heaven; for so they persecuted the saints and prophets who came before you.

Verily, verily, I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor, it is good for nothing, but to be cast out and be trodden under foot of men. Verily, verily, I say unto you, I give you to be the light of this people; a city that is set on a hill cannot be hid. Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house; therefore let your light so shine before this people, that they may see your good works and glorify your Father who is in heaven.

Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill; for verily I say unto you, one yod or tittle shall not pass away from the law of God given unto Moses, but in me it shall all be fulfilled. Behold, I have given you the laws and the commandments of my Father, that ye might believe in me, and repent of your sins, and come unto me with a broken heart and a contrite spirit; behold, for ye have the commandments of the Father before you, the rituals and ceremonies of the law of Aaron are no longer expedient for those who abide in these commandments of the Father; yet every man is given the privilege of worshiping God according to the dictates of his own conscience, that all men may worship how, where, and what they may; for this eternal gift of agency is given unto man.

Therefore come unto me and be ye saved; for verily I say unto you, that except ye keep the commandments which I have given you at this time, ye shall in no wise enter into the kingdom of heaven. Ye have heard that it hath been said and written by them of old time, that thou shalt not kill, and whosoever killeth shall be in danger of the judgement of God;

but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of his judgement. And whosoever saith to his brother, Raca, shall be in danger of the council; and whosoever saith, Thou fool, shall be in danger of hell fire. Therefore, if ye come unto me, or desire to come unto me, and carry the guilt of your actions, go ye first unto thy brother and be reconciled, and then come unto me with full purpose of heart, and I will receive you. Agree with thine adversary quickly, while thou art in the way with him, lest at any time he shall plot against thee, and get thee to be cast into prison. Verily, verily, I say unto thee, thou shalt by no means come out until thou hast paid thy last senine; and behold, while thou art in the prison, can ye pay even one senine? Verily, verily, I say unto you, Nay. Behold, it is written by them of old time, that thou shalt not commit adultery; but I say unto you, that whosoever looketh upon a woman, to lust after her, hath committed adultery already in his heart, for the lust of the eyes and heart is greater evil than the evil itself. Behold, I have given you commandment that ye suffer none of these things to enter in your heart; for it is better that ye deny yourselves of these things, and take up your cross against all these things, than that ye should be delivered unto Satan, and cast into the fire of hell.

It hath been written that whosoever shall put away his wife, let him give her a writing of divorcement; verily, verily, I say unto you, that whosoever shall put away his wife, saving for the cause of fornication or grievous crime, causeth her to commit adultery, and whoso marries her in this state committeth adultery. And again it is written, thou shalt not forswear thyself, but perform unto the Lord all thine oaths. But verily, verily, I say unto you, Swear not at all; neither by heaven, for it is God's throne, nor by the earth, for it is his footstool; neither shall thou swear by the head, because thou canst not make one hair black or white, save it be by the grace and mercy of God. Verily, verily, I say unto you, swear not at all, but let your communication with men be Yea, yea, and Nay, nay; for whatsoever cometh more than these is evil. And behold, it is written, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye shall not resist evil, but whosoever shall smite you on your right cheek, turn to him the other also. And if a man sue thee at the law and take away thy coat, let him have the cloak also; and whosoever compels thee to go a mile, go with him twain. Give to him that asketh thee; and from him that borrows of thee, turn thou not away. And behold it is written also, that thou shalt love thy neighbor and hate thine enemy; but behold I say unto you, love your enemies, bless them that curse you, do good to them that hate you; and pray for them who despitefully use you and persecute you; that ye may be the children of your Father who is in heaven, for he maketh his sun to rise on the evil and on the good. Therefore those things which were of old time, which were under the law, in me are all fulfilled. Old things are done away, and all things have become new. Therefore, I would that ye should be perfected even as I, or as your Father in heaven who is perfect.

Verily, verily, I say that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men to be seen of

them; otherwise ye have no reward of your Father who is in heaven. Therefore, ye who do your alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be seen of men and have the glory of men; verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret, and thy Father who seeth in secret, shall reward thee openly. And when thou prayest, thou shalt not do as the hypocrites, for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men; verily I say unto you, they have their reward. But thou, when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward openly. And when ye pray, use not vain repetitions, as the heathen, for they think that they shall be heard for their much speaking. Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him. Therefore after this manner pray ye: Our Father which art in heaven, hallowed be thy name; thy kingdom come, thy will be done in earth as it is in heaven; give us this day our daily bread; and forgive us our debts as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen.

For, if ye forgive men their trespasses, your Father in heaven will also forgive you; but if you forgive not men their trespasses, neither will your Father forgive your trespasses. Moreover, when ye fast be not as the hypocrites, of sad countenance, for they disfigure their faces that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee openly. For verily I say unto you, that fasting is rejoicing, even unto the purifying of your soul, and sanctifying of your body.

Lay ye not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. The light of the body is the eye; if, therefore, thine eye be single to the glory of God, your whole body shall be filled with light, and the body which is filled with light comprehendeth all things. But if thine eye be evil, thy whole body shall be full of darkness. Therefore, if the light within thee be darkness, how great is that darkness!

No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot abide in the law of God and the law of Mammon at the same time. And it came to pass that when Jesus had spoken these words, he looked upon the Twelve whom he had chosen, and said unto them: Remember the words which I have spoken this day. For behold, ye are they whom I have chosen to minister unto these people. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink;

nor for your body, what ye shall put on. Is not the life more than meat, and body more than raiment? Behold the fowls of the air, for they sow not, neither do they reap nor gather into the barn; yet your Father in heaven feedeth them. Are ye not much better than they? Which of you by taking thought, meaning worrying about it, can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven or eaten away by the grazing animals; even so he will clothe you, if you are not of little faith.

Therefore take no thought, saying: What shall we eat? or, What shall we drink? o, How shall we be clothed? For your Father in heaven knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

And when Jesus ceased to speak these words, he turned and saw the multitude captivated by the Spirit of Holiness and reverence; so he did open his mouth again unto them, saying: Verily, verily, I say unto you, Judge not, that ye be not judged; for with what judgement ye judge, ye shall be judged; and with what measure ye mete out, ye shall be meted. Look ye not upon the mote that is in the eye of your fellowman, but first see a beam in your own eye; or else how wilt thou say unto him; Let me pull the mote out of your eyes, while the beam is in thine own eyes? Thou hypocrites of Jerusalem and Nazareth of Galilee, first cast the beam out of thine own eyes, and then shalt thou see clearly to cast the mote out of thy brother's eye. Give not that which is holy unto the dogs, neither cast ye pearls before swine, lest they trample them under their feet, and turn again and rend you.

Yea, I say unto this congregation, and all that believe in the Father and his Son, Ask, and it shall be given unto you; seek and ye shall find; knock and it shall be opened. Or what man is there among you, who, if his son asketh for bread, will give him a stone? Or if he asks for a fish, will he give him a serpent? If ye then, being yet imperfect, and some being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give good things to them that ask him? Verily, verily, I say unto you, Enter ye at the strait gate; for wide is the gate, and broad is the way, which leadeth to destruction, and many there be who go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life eternal, and few there be who find it.

Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves; ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit. Therefore every tree that bringeth forth evil fruit is

hewn down, and cast into the fire. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. When I return, many who dwell in Jerusalem and in the wilderness round about, will say unto me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonders, while thou wast not? And then I will profess unto them: I know ye not; depart from me, ye that work iniquity, and secretly despise those whom the Father hath chosen to establish and build up his kingdom.

Therefore, whoso heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who builded his house upon a rock, even upon the word of the Father and his Son -- And the rain descended, the floods came, and the wind blew and beat upon the house; and it fell not, for it was founded upon a rock. And everyone that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, who builded his house upon the sand and clay; and the rain descended, the flood came, and the winds blew and beat upon the house; and it fell to the ground, and great was its fall.

And now it came to pass that when Jesus had ended these sayings, he cast his eyes round about the multitude, and said unto them: Behold, ye have heard these things which I have taught you this day, before I ascend again to my Father in heaven. Therefore whoso remembereth these sayings of mine and abides in them, the same will I raise up at the last day. And when Jesus had spoken these words he perceived that there were some among them who marveled and wondered concerning the Law of Moses; for they understood not the saying that Old things had passed away, and that all things had become new. And he said unto them: Marvel not that I said unto you that old things had passed away, and that all things had become new. Behold, I say unto you that the law is fulfilled that was given unto Moses. Behold, it was Christ who gave the law, and it was Christ who covenanted with my people Israel; therefore the law is fulfilled in me, for verily I say unto you that I am the Christ of which it has been written by the prophets; for I have come to fulfill the law in every whit, that not a yod or tittle shall pass away, therefore the law of Moses ends in me; for the law is in me, but I am not in the law. Thus it is all fulfilled, as I have spoken it.

Behold, because I said unto you that old things have passed away, it destroyeth not that which hath been spoken by the prophets concerning the things that are, and that are yet to come. Behold, I am the law and the light unto you. Look unto my lights and truths, and endure to the end, and ye shall be given eternal life. Therefore keep my commandments, for in them all the law and the prophets are fulfilled.

After Jesus had made an end of speaking unto the multitude, he spoke these words to the Twelve, which he had chosen this day as his disciples; and gave them power and authority to do the works of the eternal kingdom of God: Ye are my disciples, a light unto these people, who are a remnant of the house of Joseph; and behold this is your land of inheritance; and the Father hath given you this land, when he brought the remnants of the house of Israel from Jerusalem. And not at any time hath

the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land. This much did the Father command me, that I should tell unto them: That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. But they, in Jerusalem, understood not my words, because of their stiffneckedness and unbelief; therefore I was commanded of the Father to say no more concerning this thing unto them.

But, verily, I say unto you that the Father hath commanded me, to tell it unto you, that ye were separated from among them because of their iniquity and unbelief; therefore it is because of their iniquity they know not about you, nor the sheep of which ye know not of. And verily I say unto you, that ye are they of whom I said unto them: Other sheep have I which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. But they understood me not, for they supposed it meant the Gentiles; and they understood me not that the Gentiles should be converted through their ministry. And they understood me not that I said that they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice, that I shall not manifest myself unto them, save it be by the Holy Ghost. Behold, ye have both heard my voice, and seen me; ye are my sheep, and ye are numbered among those whom the Father hath given me.

And, verily, verily, I say unto you that I have other sheep, which are not of this land, neither of the land of Jerusalem, neither in any parts of the land of Galilee, meaning Rome. For of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them; but I have received a commandment of the Father that I shall go unto them, and they shall hear my voice, and shall be numbered among my sheep, and the gates of hell shall not prevail against them; that there be one fold and one shepherd; and the kingdom of heaven shall be once again founded on the strength of iron, and shall be built upon the lights and truths of my gospel, to last forever.

And I command you that ye shall write these sayings after I am gone; for if it so be that my people in the land of Jerusalem, who have seen me and been with me in my ministry, do not ask the Father in my name that they may receive a knowledge of you and also a knowledge of other tribes, whom they know not, by the Holy Ghost; then these sayings which ye shall write shall be kept, to be manifested unto the Gentiles. That through the fulness of the Gentiles, the remnants of their seed, who shall be scattered upon the face of the earth, because of their unbelief, may be brought to a knowledge of me, their Redeemer, in the fulness of time. And when they will be gathered from the four quarters of the earth, then the covenant which the Father had made unto all the house of Israel shall be fulfilled.

Blessed are the Gentiles, because of their belief in me; for of the Holy Ghost they bear witness of the Father and me, and in the Holy Ghost they believe. Behold, because of their belief in me, and because of your unbelief, O house of Israel, in the last days the fulness of truth shall come unto the Gentiles, saith the Father. But woe, saith the Father, unto the unbelieving Gentiles -- for notwithstanding they have come forth upon the face of this land, and have scattered my people Israel, they are cast out from among them, and have been trodden under feet by them. And because of the mercies of the Father unto the Gentiles, and the judgements of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, after all this, even after my people are smitten, afflicted, and slain; and are cast out from among them, to be hated by them, and to become a hiss and a byword among them, saith the Father, my people Israel will be brought to remembrance of the covenant which was made with the house of Israel.

And thus commandeth the Father that I should say unto you: In the last days when the Gentiles shall sin against my gospel, and shall reject the fulness of my Gospel, and shall be lifted up in the pride of their hearts above all nations, and above all people of the whole earth; and shall be filled with all manner of lyings, deceits, and mischiefs, and all manner of hypocrisy, murders, priestcrafts, and whoredoms and secret combinations and abominations; and when they shall do all these things, and shall reject the fulness of my gospel; behold, saith the Father, I will bring the fulness of my everlasting gospel from among them, unto my people, O house of Israel.

And I will show unto thee, O house of Israel, that in that day the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel. But if the Gentiles will repent and return unto me in meekness, in humility, in long-suffering, in patience, in sincerity of their hearts, in their love and rejoicings, saith the Father; behold they shall be numbered among my people, O house of Israel; and I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father. But if they will not turn unto me, nor hearken unto my voice, I will suffer my people Israel to go through among them, and tread them down; and they shall be as salt that hath lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel. Verily, verily, I say unto you, thus hath the Father commanded me that I should say unto you; and also to give unto you this land for your inheritance. And then the words of the prophet Isaiah shall be fulfilled, which say: Thy watchmen shall lift up the voice; with one voice they shall sing, for they shall see eye to eye when the Lord shall bring again Zion. Therefore break forth into joy, sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem; the Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see salvation of God.

And when Jesus had spoken these words he looked round about again on the multitude, and said unto them: Behold, my time is at hand. I perceive that ye are weak, and cannot understand all my words which I am commanded of the Father to speak unto you at this time. Therefore go ye unto your homes, and ponder upon these things; and ask the Father, in my name, that ye may understand them; and prepare your minds for the morrow, and I come unto you again. But now I go unto the Father, then to show myself unto my other sheep of which I have spoken, even the lost tribes of Israel; for they are not lost unto the Father, for he knoweth whither he hath taken them. And again when he ceased to speak, he beheld that the multitude were in tears, and did look steadfastly upon him, as if they would ask him to tarry a little longer with them. And he said unto them: Behold, my bowels are filled with compassion towards you. Have ye any that are sick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them; for I have compassion upon you, and my bowels are filled with mercy. For I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem; for I see that your faith is sufficient that I should heal you.

And as Jesus made an end to his speaking, all the multitude with one accord, did go forth with their sick and their afflicted, their lame and the blind, and with all manner of afflictions; and they were all healed, every one, who was brought forth unto him. And the multitude fell down at his feet to kiss his feet and to worship him; insomuch that they did bathe his feet with their tears. And it came to pass that he commanded that their little children be brought forth. So they brought their little children and set them down upon the ground round about him, and Jesus stood in their midst; and the multitude gave way till they had all been brought unto him. And when they had all been brought, Jesus stood in their midst and commanded the multitude that they should kneel down upon the ground; and then he groaned within himself, and said: Father, I am troubled because of the wickedness among the people of the house of Israel, and he himself knelt upon the ground, and prayed unto the Father. The things which he prayed cannot be written, and the multitude did bear record who heard him. And after this manner they bare record: The eye hath never seen, neither hath the ear heard before, so great and marvelous things as we saw and heard Jesus speak unto the Father; and no tongue can speak, neither can there be written by any man, nor can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father. And when he had made an end to his praying unto the Father, he arose; but so great was the joy of the multitude that they were overcome.

Then Jesus spake unto them, and bade them, Arise! And they arose from the ground; and he said unto them: Blessed are ye because of your faith; and now behold, my joy is full. And when he said these words, he wept, and the multitude bare record of it; and he took their children one

by one, and blessed them, and prayed unto the Father for them. When he had done this he wept again, and spake unto the multitude, saying: Behold your little ones! And as they looked, they cast their eyes towards heaven, and saw the heavens open and angels descending out of heaven, as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them. And the multitude did see and hear and bear record, and they knew that their record is true, for all of them did witness, every man for himself; and they were about two thousand and five hundred souls that witnessed, consisting of men, women, and children.

And it came to pass, that Jesus commanded his disciples that they should bring forth some bread and wine of grapes unto him. And while they were gone for bread and wine, he commanded the multitude to sit down upon the ground. And when the disciples had returned, he took of the bread and brake, and blessed it; and he gave unto the disciples and commanded that they should eat. And when they had eaten and were filled, he commanded that they should give unto the multitude. When the multitude had eaten and were filled, he said unto his disciples: Behold, there shall one be ordained among you, and to him I will give power that he shall break the bread and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name. And this shall ye observe to do, even as I have broken bread and blessed it and given it unto you. And this shall ye do in remembrance of my body, which I have shown unto you; and it shall be a testimony unto the Father that ye do always remember me; and if ye do always remember me, ye shall have my Spirit to be with you.

After Jesus had spoken these words, he commanded his disciples that they should partake of the wine of pure grapes, and give also unto the multitude to partake of it. And they did so; they did drink of it, and were filled; and they gave unto the multitude, they too did drink of it, and were filled. When the disciples had done this, Jesus said unto them: Blessed are ye for this thing which ye have done, for this is fulfilling my commandments; and this doth witness unto the Father that ye are willing to do that which I have commanded you. And this shall ye do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me, ye shall have my Spirit to be with you.

But whoso among you shall do more or less than that which hath been commanded, these are not built upon my rock of truth and light, but are built upon a sandy foundation; and when the rain descends, the floods come, and the wind blows and beats upon them, they shall fall and the gates of hell are ready open to receive them. Therefore blessed are ye if ye keep my commandments, which the Father hath commanded me that I should give unto you.

Verily, verily, I say unto you, ye must watch and pray always, lest ye be tempted by the devil, and ye be led away captive by him. And as I have prayed among you, even so shall ye pray in my church, among my

people who do repent and are baptized in my name. Behold, I am the light, the life, the way; I have set an example for you. And after Jesus had spoken these words unto his disciples, he turned again unto the multitude, and said unto them: Behold, verily, verily, I say unto you, ye must watch and pray always, lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat. Therefore ye must always pray unto the Father in my name; and whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you. Pray in your homes with your families unto the Father, always in my name, that your wives and your children may be blessed.

Behold, ye shall meet together oft; and ye shall not forbid any man from coming unto you when ye shall meet together; but suffer them that they come unto you, and forbid them not. Ye shall pray for them, and shall not cast them out; and it so be that if they come unto you oft, ye shall pray for them unto the Father in my name. Therefore, hold up your light that it may shine unto the world. Behold, I am the light which ye shall hold up, those who have seen me; and my words shall give you life, and guide your way; and whoso abideth not in my commandments suffereth himself to be led into temptation, and the captivity of the devil. Then Jesus turned his eyes again upon the disciples whom he had chosen, and said unto them: Behold verily, verily, I say unto you, I give you another commandment; and then I must go unto my Father, that I may fulfill other commandments which he hath given me. And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly to partake of my flesh and blood unworthily, when ye shall minister it. For whoso eateth and drinketh my flesh and blood unworthily eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him from partaking it. Nevertheless, ye shall not cast him out from among you, but ye shall minister unto him, and pray for him unto the Father, in my name; and if it so be that he repenteth and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood. But if he repents not, he shall not be numbered among my people, that he may not corrupt and destroy my people; for behold, I know my sheep and they are numbered. Nevertheless, ye shall not cast them out of your synagogues, or your places of worship, but continue to minister; for ye know not if they might repent, and come unto me with full purpose of heart, and be healed; and ye shall be the means of bringing salvation unto them. Therefore keep these sayings, that ye come not under condemnation; for woe unto him whom the Father condemneth. Behold, there have been disputations among you, and blessed are ye if ye have no disputations among you.

And it came to pass that when Jesus had made an end of these sayings, he laid his hands upon the twelve disciples (apostles) whom he had chosen, one by one, and blessed them; and gave them power and authority to confer the gift of the Holy Ghost. And when he had laid his hands upon his disciples, there came a cloud and overshadowed the

multitude that they could not see Jesus; and while they were overshadowed, he departed from them, and ascended into heaven. And the disciples saw and bare record that he did ascend again into heaven. Then the multitude dispersed, and every man took his wife and children and returned to his home. And it was noised abroad among the people immediately, before it was yet dark, that the multitude had seen Jesus, and that he had ministered unto them, and that he would also show himself tomorrow unto the multitude. Yea, even all that night it was noised abroad concerning Jesus; and an exceedingly great number did labor diligently all night, that they might be on the place tomorrow where Jesus might show himself again.

The following day, when the multitude was gathered together, behold, the Twelve disciples whom Jesus had chosen, went forth and stood in the midst of the multitude; and behold, the multitude was so great that they did cause them to be separated into twelve bodies (groups). And the twelve did teach them to pray in the selfsame words which Jesus had spoken, nothing varying; and caused them to kneel down upon the ground, and to pray unto the Father in the name of Jesus. And the multitude did pray unto the Father in the name of Jesus; and the disciples of Jesus prayed that they be given the Holy Ghost, for this thing they desired most.

And after they finished praying, the Twelve went down to the water's edge, and the multitude followed them. Then Nephi, the brother of Timothy, went down into the water and was baptized in the name of Jesus; and he came up out of the water and began to baptize all those whom Jesus had chosen. When they were all baptized and had come up out of the water, the Holy Ghost did fall upon them, and they were filled with the Holy Ghost and the spirit of prophecy. And behold, they were encircled about as if it were by fire which came down from heaven; and the multitude did witness it, and bare record that angels did come down out of heaven, and ministered unto them.

And, while the angels were ministering unto the multitude, behold, Jesus came and stood in the midst and ministered unto them, and commanded the multitude to kneel down upon the ground; and commanded his disciples also to kneel down and pray. And, behold, they began to pray unto Jesus, calling him their Lord and their God. Then Jesus departed out of their midst, and went a little way off from them, bowed himself down to the ground and prayed, saying: Father, I thank thee that thou hast given the Holy Ghost unto these whom I have chosen; it is because of their belief in me that I have chosen them out of the world. Father, I pray thee that thou wilt give the Holy Ghost unto all that shall believe in their words. Father, thou hast given them the Holy Ghost because they believe in me; and thou seest that they believe in me because thou hearest them, and they pray unto me because I am with them. And now, Father, I pray unto thee for them, and all those who shall believe in their words, that they may also believe in me, that I may be in them; as thou Father art in me, that we may be one.

And it came to pass that after Jesus had thus prayed unto the Father, he returned to his disciples; and behold, they continued without ceasing

to pray unto him, not with many words; for they were filled with the Holy Spirit, it was given to them the very moment that which they must say. Then Jesus did bless them as they did continue to pray unto him; and his countenance did smile upon them, and the light of his countenance did shine upon them; behold, they were as white as the countenance and the garment of Jesus, and whiteness thereof exceeded all the whiteness that could be seen upon the earth. And Jesus said unto them: Pray on! And they continued to pray. And he turned from them again and went a little way off and bowed himself to the ground again, and prayed unto the Father, saying: Father, I thank thee that thou hast purified those whom I have chosen, because of their faith, and I pray for them again, that those who shall believe in their words, may also be purified in me, even as they are purified in me. Father, I pray not for the world, but those whom thou hast given me out of the world, because of their faith; that I may be in them as thou Father art in me, that we may be one, and that I may be glorified in them, even as thou art glorified in me.

And after Jesus had thus prayed unto the Father, he returned to his disciples; and behold, they continued to pray unto him unceasingly; and he did smile upon them again, and behold, they were as white as Jesus. And it came to pass that he went again a little off and prayed unto the Father; but the words which he prayed tongue cannot speak, neither can they be written by man; albeit the multitude did hear and do bear record, and their hearts were opened and they did understand in their hearts the words which he prayed. Nevertheless, so great and marvelous were the words which he prayed that they were forbidden to be written or to be uttered by man.

And it came to pass that when Jesus had made an end to his praying, he returned to his disciples,and said unto them: So great faith have I never seen among all the Jews; wherefore I could not show unto them so great miracles, because of their unbelief. Verily I say unto you, there are none of them that have seen so great things as ye have heard in this land. Then he commanded his disciples to cease to pray, but they should not cease to pray in their hearts. And he commanded the multitude to arise and stand upon their feet; and they arose and stood upon their feet. And he brake bread again and blessed it, and gave to the disciples to eat. And when they had eaten, he commanded them that they should break the bread also and bless it, and give unto the multitude to partake of it.

Now there had been no bread, neither wine, brought by the disciples, neither by the multitude. But the angels did minister unto them, and Jesus truly gave the multitude the bread to eat and wine of pure grapes to drink. And he said unto them: He that eateth this bread eateth of my body to his soul, and he that drinketh of this wine drinketh of my blood to his soul; and his soul should never hunger or thirst, but shall be filled. Behold, when the multitude had all eaten and drunk, they were filled with the Holy Spirit; and they did cry out with one voice, Hosanna to Jesus! whom they both saw and heard. And it came to pass that when they had praised and given glory unto Jesus, he said unto them: Behold, now I finish my work here -- now I finish the commandment which the Father hath commanded me concerning this people, who are a remnant of the house of Israel.

Ye remember that I spake unto you, and said that when the words of Isaiah shall be fulfilled; yea, when every whit shall be fulfilled, then the Father shall fulfill the covenant which he made unto his people Israel. Behold, they are written, therefore search ye them, that ye may know what shall befall me when I return to the land of Jerusalem, by the way of visiting the other tribes, of which I didst also speak unto you. And the Father hath also commanded me that I shall give unto you this land for your inheritance; and to bring to remembrance the words of Isaiah and Malachi, for all things spoken by them, and all others from the time of Samuel, every whit, shall be fulfilled; therefore, I shall read unto you their words from this stick (or scroll):

> Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband, the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.
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> For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.
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> O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established;

> thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. Behold, they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgement thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

After he read these words (from Isaiah), he turned towards the multitude, and said: And now, behold, I say unto you, that ye ought to search these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah. For surely he spake as touching all things concerning my people which are of the house of Israel; it must needs be that he must speak also to the Gentiles. And all things which Isaiah spake have been and shall be, even as they are written. Now I give unto you the words which the Father gave unto Malachi, saying; Thus saith the Father unto Malachi (and he read from these words of Malachi):

> Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come to you to judgement; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless; and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for

ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts.

Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgements. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

And now it came to pass that when Jesus had read these things unto the multitude, he expounded all things unto them, saying: Behold, these scriptures the Father commanded that I should give unto you, for this

was wisdom in him that they should be passed on to future generations. And when Jesus had expounded all the scriptures, he said unto his disciples: Behold, other scriptures I would that ye should write, that ye have not. And he said unto his disciple Nephi: Bring forth the record which ye have kept in this land; and when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said: Verily I say unto you, that my servant Samuel, the Lamanite, was commanded to testify unto this people that, at the day the Father should glorify his name in me, that many saints should arise from the dead, and appear unto many, and should minister unto them. Was it not so? And his disciples answered, saying: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled. And Jesus said unto them: How be it that ye have not written this thing, that many saints did arise and appear unto many and did minister unto them? And it came to pass that Nephi remembered that this thing had not been written; and he was commanded that it should be written; therefore it was written according to his commandment. And when Jesus had expounded the scriptures that were written, he commanded them that they should teach these things unto the people.

Even a hundredth part of all that Jesus had taught and expounded unto his disciples and the multitude could not be written, nor is it included in this book; but it suffices to know that Jesus taught the people for the space of three days; and these are the things which he spake in the third day — And verily, verily, I say unto you, when all will be fulfilled in the last days, then the remnants which have been scattered abroad on the face of the earth, will be gathered from the east and from the west, and from the south and from the north; and they shall be brought to the knowledge of the Lord their God, their Redeemer and Savior, O house of Israel. And I say unto you, that if the Gentiles do not repent, after receiving the blessings which the Father has poured upon them, since the scattering of my people — Then shall ye, who are a remnant of the house of Jacob, go forth among them, and be in the midst of them who are many, as a young lion among the flocks of sheep. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And I will gather my people together as a man gathereth his sheaves into the floor. For I will build my people with whom the Father hath covenanted — yea, I will make thy horn iron, and thine hoofs brass; and thou shalt break into pieces many people; and consecrate their gain and their substances unto the Lord of the whole earth. And, behold, I am he who doeth it.

And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent it shall fall upon them, yea, even upon all the nations of the Gentiles, saith the Father. And I will establish my people, O house of Israel; and the people of this land I will establish unto the fulfilling of the covenant which I made with your father Jacob. There shall be a New Jerusalem built in this land, and the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you. Behold I am he of whom Moses spake, saying: A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever

he shall say unto you. And it shall come to pass that every soul who will not hearken to the voice of that prophet, shall be cut off from among my people. Verily, I say unto you, even all the prophets from Samuel onward, as many as have spoken on the matter, have testified of me, that I shall come at that appointed day, to redeem Israel and to establish the kingdom of heaven; which shall last forever.

Behold, ye are the children of the prophets, and of the house of Israel; and ye are of the covenant which the Father made with your fathers, and saying unto Abraham: In thy seed shall all the kindreds of the earth be blessed. The Father having raised me up in the land of your fathers, hath sent me hither, to show myself unto you, and to bless you; and to turn every one of you away from ways of sin and transgression, because ye are the children of the covenant. And after ye are blessed, the promise of the Father unto the seed of Abraham is fulfilled, which he made with Abraham, saying: In thy seed shall the kindreds of the earth be blessed; unto the pouring out of the Holy Ghost through me upon the Gentiles; which blessing upon the Gentiles shall make them mighty above all, even unto the scattering of my people, O house of Israel. And they shall be a scourge unto the people of this land. Nevertheless when they shall have received the fulness of my gospel, then if they harden their hearts against me, I will return their iniquities upon their own heads, saith the Father. And at that day I will remember my covenant which I have made with my people, that I would gather them together in mine own due time, and give unto them again the land of their fathers for their inheritance, the land of Jerusalem, which is the promised land unto them forever, saith the Father.

And it shall come to pass that, when the fulness of my gospel shall be preached to them, and they believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name, then shall their watchmen lift up their voices, and with one voice shall they sing hosannas, for they shall see eye to eye. Then will the Father gather them together, and give unto them again Jerusalem, the land of their inheritance. Then shall they break forth into joy, and sing together, ye waste places of Jerusalem; for the Father hath comforted his people, he hath redeemed Jerusalem. The Father hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of the Father; and the Father and I are one.

Then shall be brought to pass that which is written: Awake, awake again, and put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for thenceforth shall no more come unto thee the uncircumcised and the unclean. Shake off the dust and arise, O Jerusalem; sit down, and loosen the bonds off thy neck, O captive daughters of Zion. For thus saith the Father: Ye have sold yourselves for naught and ye shall be redeemed without money. Verily, verily, I say unto you that in that day, my people shall know my name, and they shall know that I am he that doth speak to them. And then shall they say: How beautiful

upon the mountains are the feet of him that bringeth good tidings unto those who publish (preach) peace; and bringeth glad tidings unto those who publish salvation; and saith unto Zion, Thy God reigneth! And then shall a cry go forth: Depart ye, depart ye out from thence, touch not that which is unclean, and be ye clean that bear the vessels of the Lord, go ye out of the midst of her. For ye shall not go out with haste nor by flight; for the Lord your God shall go before you, and the God of Israel shall be your rearward. Behold, in that day, I shall raise up a servant unto myself, saith the Father, who shall deal prudently, and he shall be exalted and extolled, and be very high. As many were astonished at thee, O Jerusalem, his appearance being so marred, more than any man, and his form more than the sons of men, he too shall sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider, saith the Father. Verily, verily, I say unto you, all these things shall surely come to pass, even as the Father hath commanded me. Then shall the covenant which he hath covenanted with his people be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance forever.

And, verily, I give unto you a sign, that ye may know the time when these things shall come to be; and I shall gather in, from their long dispersion, my people, O house of Israel, and establish again among them my Zion. Behold, I shall give unto you a sign that I shall declare unto you hereafter of myself; and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known to the Gentiles that they may know concerning this my people, who are a remnant of the house of Jacob, and who shall be scattered by them. Verily, verily, I say unto you, these things shall be made known unto them of the Father; and shall come forth of the Father from them unto you. For it is wisdom in the Father that they should be established in this land, even in the land which is choice above all other lands on the face of the earth; and be set up as free people by the power of the Father; that these things might come forth from them unto a remnant of your seed; that the covenant which the Father made with his people be fulfilled, O house of Israel.

Therefore, these works and the works which shall be wrought among you hereafter shall come forth from the Gentiles, unto your seed, which shall dwindle in unbelief because of iniquity; and it behooveth the Father that it should come forth by the way of the Gentiles, that he may show forth his power and might and majesty unto the Gentiles; for by their nature they seek after such things; and wars and glory of this world is ordained unto them of the Father. For this cause, if the Gentiles harden not their hearts, and repent and be baptized in my name, and know the true points of my doctrine, they may be numbered among my people Israel; that they too might be redeemed and saved from the consequence of their sins, iniquities, and ways of error.

And when these things come to pass that your seed shall begin to know these things — it shall be a sign unto them, that the work of the Father hath already commenced unto the gathering of the tribes and the

establishment of Zion again; and unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. And in that day, the kings shall shut their mouths, for that which had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a great and marvelous work among them; and there shall be among them those who shall not believe it, although a great and mighty servant of mine shall declare it unto them; and the kings shut their mouths at him in awe and amazement, for he shall sprinkle many nations. But behold, the life of my servant shall be in my hands; therefore they shall not hurt him although they shall be marred because of him; he shall destroy the liars and the wicked, smite them with his two-edged sword. Yea, I will heal him and bless him, for I will show unto them that my wisdom is greater than the cunning of the devil. Therefore, it shall come to pass, that whosoever will not believe in his words, even my words who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, it shall be done even as Moses said, that they should be cut off from among my people who are of the covenant; for the Father shall give him power to bring forth the fulness of my gospel, by the way of the Gentiles. And in that day my people who are a remnant of Jacob shall dwell among the Gentiles; yea, even in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through them, both treadeth down and teareth into pieces that come in his way, and none can deliver. Yea, in that day the hand of my people shall be lifted up against their adversaries, and their enemies shall be confounded, saith the Father.

Woe be unto the Gentiles except they repent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots; and I will cut off the cities of thy land, and throw down thy strongholds; and I will cut off witchcrafts and soothsayers out of thy land. Thy graven images will I also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thine hands. And I will pluck up thy groves out of the midst of thee, and destroy thy cities. And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away. For saith the Father, In that day whosoever will not repent and come unto my Beloved Son, I will cut him off from among my people, O house of Israel.

But if they repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and shall bring them into a covenant with me; and they shall be numbered among this remnant of Jacob. And they shall assist my people, the remnant of Jacob, and also those of the house of Israel; and together they shall build a city in this land which shall be called New Jerusalem. Yea, in that day when the house of Jacob, and even the house of Israel, shall work together, as two brethren of the same house, one worldly and the other Godly, one natural and the other Spiritual, one of passion and the other of virtue, one of war and the other of peace, then shall the powers of heaven be among

them, and I also will be in their midst. Then shall the work of the Father commence in that day; and the fulness of my gospel shall be preached to the remnant of this people. Verily, I say unto you, in that day shall the work of the Father commence among all the dispersed of my people; yea, even among the tribes which have been lost, which the Father hath led away out of Jerusalem.

Yea, the work shall commence among all the dispersed of my people; and the Father shall prepare the way, whereby they may come unto me, and call on the Father in my name. Then shall the work commence, with the Father among all nations in preparing the way for the gathering of my people. And they shall go out from all nations unto the land of their inheritance; but they shall not go out in haste, nor by flight, for I will go before them, saith the Father, and I will be their rearward. Behold, the day cometh that shall burn as an oven; and all the proud, and that do wickedly, shall be stubble, shall be burned, saith the Father; that it shall leave them neither root nor branch. But unto you that believe on my name, the Son of Righteousness shall arise with healing in his wings, and ye shall be saved and redeemed, and grow up as calves in the barn.

Remember ye the law of my servant Moses, which I commanded unto him in Horeb for all Israel with statutes and judgements, for no man can enter the kingdom of heaven, unless every yod and tittle is fulfilled; for it is upon this foundation the kingdom of Christ is built, to save and redeem those who are fallen and dead in the Spirit, as a consequence of their sins and transgressions; for no man can be saved in ignorance, nor in disobedience to God's law given unto a people. Behold, I will send you Elijah the prophet before the coming of that great and dreadful day; and he shall turn the hearts of the fathers to their children and the hearts of the children to their fathers, lest I come and smite the earth with a curse, saith the Father.

And it came to pass that when Jesus had spoken these things and expounded them unto the multitude, he said: These scriptures which ye had not with you, the Father commanded that I should give unto you; for it was wisdom in him that they should be passed on unto your future generations. The lesser part of all that he spake unto the multitude and his disciples has been revealed, to the intent that the fulness thereof might be brought forth again unto this people, in the fulness of times, by the way of the Gentiles. For, when they shall have received the parts of the gospel at first, to try their faith, and believe on these things, then the fulness of the greater things shall be made manifest unto them. And if it so be that they reject the part and not believe in these things, then shall the greater things be withheld from them, unto their condemnation.

Thus for the space of three days Jesus taught and expounded and prophecied and prayed, with the multitude and his twelve disciples whom he had chosen in the land of the Americas, when he was about seventeen years of age. And he gave power and authority to his disciples to baptize with water and to confer the Holy Ghost upon those who were baptized in the name of Jesus, and who had repented of their sins. And he healed their sick and the afflicted, their lame, their blind, and their deaf; and cured all manner of ailments; and he did loose the tongues of their children

that they could utter; even babes did open their mouths and utter marvelous things, and the things which they uttered astonished and amazed their parents and kinsfolk. And he ascended into heaven, as before, in a cloud that covered the multitude, and Jesus disappeared in the cloud; and later appeared unto the disciples from time to time for a season, prior to his departure from the land of the Americas; to show himself unto the other sheep (in Rome); for the Father had commanded him to do so, and also to visit the other lost tribes, which are lost to the world, but are known to the Father, in India and Parthia.

Now it came to pass that the disciples whom Jesus had chosen, began from that time forth to baptize and teach as many as did come unto them; and those who were baptized in the name of Jesus were filled with the Holy Ghost; and many of them saw and heard unspeakable things. And they taught and ministered one to another; and they had things in common among them, every man dealing justly one with another. They did abide in the gospel which Jesus gave them, and were obedient to his commandments; and they who were baptized in the name of Jesus were called the church of Christ. And it happened that as the disciples of Jesus were journeying, and preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, they were gathered together, and united in mighty prayer and fasting. Behold, Jesus again showed himself unto his disciples, and stood in the midst of them, and said: What will ye that I shall give unto you? And they said unto him: Lord, we will that thou wouldst tell us the name whereby we shall call this church, for there are disputations among the people concerning this matter. And Jesus said unto them: Verily, verily, I say unto you, why is it that the people should murmur and dispute over this thing? Have they not read the scriptures, which say that ye must take upon yourselves the name of Christ, which is my name? For by this name ye shall be called in the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day. Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call this church by my name; and ye shall call upon the Father in my name that he will bless the church for my sake. And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if they are built upon my gospel.

Verily, I say unto you, that ye are built upon my gospel; therefore if ye call upon the Father, for the church, if it be in my name, the Father will hear you, and he will show forth his own works in it. But if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return. For their works do follow them, for it is because of their works that they are hewn down; therefore remember these things which I have told.

Behold, I have given unto you my gospel; and this is also my gospel — that I came into the world to do the will of my Father, because my Father sent me. And my Father sent me that I might be lifted up upon the cross; that after I had been lifted up upon the cross, I might draw all men unto me, who are dead in their sins and transgressions, iniquities, and ways of error; that as I have been lifted up by men, even so should the men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or evil. And for this cause have I been lifted up, that according to the power of the Father I will draw all men unto me, that they may be judged according to their works. And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled with the Holy Ghost; and if he endureth to the end, behold, him will I hold guiltless before my Father in that day when I shall stand to judge. And he that endureth not to the end, the same is also hewn down and cast into the fire, from where they can no more return, because of the justice of the Father. This is the word of the Father which he hath given unto the children of men; and for this cause he fulfilleth all, and lieth not.

And, for no unclean thing can enter his presence, no one entereth into his rest, save those who have washed their garments in my blood, because of their faith, and repentance of all their sins, and their faithfulness unto the end. Now this commandment I give unto you: Repent, all ye ends of the earth, and come unto me and be baptized in my name; that ye may be sanctified by the reception of the Holy Ghost; that ye may stand spotless before me at the last day. Verily, verily, I say unto you, this is my gospel. And the works which ye have seen me do, shall ye also do in my church; and blessed are ye if ye do these things, for ye shall be lifted up at the last day. Write the things which ye have seen and heard, and cease not to keep record of this people in all generations; as the records have been kept by our fathers from the time of Seth, son of Adam. For, behold, out of the books which have been written, and which shall be written, shall this people be judged, for by them their works be known unto them. And, behold, all things are recorded such as in the book of remembrance, the book of life, and the book of kings, by the Father; therefore out of the books which shall be written shall the world be judged. And know ye that ye shall be judges of this people; therefore, what manner of men ought ye to be? Verily, I say unto you, even as I am — just and righteous judges ye ought to be unto the end.

Now I go unto the Father; but, verily I say unto you, whatsoever things ye shall ask the Father in my name shall be given unto you. Therefore, ask, and ye shall receive; knock, and it shall be opened unto you; for he that asketh receiveth; and unto him that knocketh, it shall be opened. And now, behold, my joy is full, because of you, and also this generation; yea, even the Father rejoiceth, and all the holy angels, because of you and this generation; for none of them are lost. But behold, it sorroweth me because of the fourth generation of this people; for they shall be led away captive by him even as was the son of perdition; for they

And it came to pass that the disciples did travel throughout the land, and minister unto all people; uniting them unto the church of Christ, as many as would believe in their words, and baptizing them; behold, as many as were baptized did receive the Holy Ghost.

And now as the disciples of Jesus went about spreading the gospel, they were cast down into prisons by those who did not belong to the church; but the prisons could not hold them, for they were rent in twain; they were cast down into the deep pits, but they did smite the earth with the word of God, insomuch that they were delivered out of the depths of the earth; and they could not dig pits deep enough to hold them. Thrice they were cast into a furnace and received no harm; and twice they were cast into a den of wild beasts, and behold, they did play with the beasts as a child with a suckling lamb, and received no harm. Thus they travelled among the people of Nephi and did preach the gospel of Christ unto all people; and a great majority were converted unto the Lord, and were united unto the church of Christ.

And behold, nine of the twelve disciples were never to taste death again, meaning the gift of eternal life and immortality was sealed upon them; that they may minister unto other saints and prophets in all generations; that while they will be among the Gentiles, the Gentiles shall know them not, and while they shall dwell among the Jews, the Jews shall know them not. But the three were given unto mortality and not to be reborn, to live in the terrestrial world, even the temporal world, forever; they are likened to the angels of God, who were to pray to the Father in the name of Jesus; and they were given power to reveal themselves unto whatsoever man it seemeth them good. And it must needs that a change be wrought upon their bodies, lest they must taste death. Therefore, that they might not taste death, there was a change wrought upon their bodies, insomuch that Satan could have no power over them, to tempt them. Yea, this much was decreed unto these who were to tarry in this world, that they might not suffer pain or sorrow of their afflictions in the flesh; save it were for the sins of the world. Now this change or transfiguration was not equal to that which shall take place in the last days, but it was sufficient to preserve them from the powers of the adversary; and to sanctify them to be holy in the flesh, that they may be freed from the bondage of Satan and their afflictions. And in this condition of their saved state they were to remain forever, until the judgement day of Christ; when those who are judged worthy shall receive a greater change, and shall be received into the kingdom of the Father to go no more out, to dwell with God eternally in the heavens. And woe be unto those that shall reject the Son of God, and deny the Christ and his works; and woe be unto those that shall deny the revelations of the Father and His Son, saying; The Lord no longer worketh by revelation or by prophecy, or by the gifts of the Holy Ghost, or by tongues, or by healings, or by the power of the Holy Priesthood of God; that there can no miracle be wrought by Jesus Christ. Yea, woe unto such for they shall become like unto the sons of perdition, who are left alone to kick against the pricks, curse God, and die; as the bruised reed is not to be broken, and the smoking flax not

to be quenched, they are to be left alone, unto whom the mercy of the Christ is not extended. Yea, woe unto them that hiss or spurn or make game of the Jews, or any of the remnants of the house of Israel; for, behold, the Father and His Son shall remember the covenant which they made with their fathers. And woe unto them that suppose that they can turn the right hand of the Lord unto the left, that he may not execute judgement unto the fulfilling of the covenant which he hath made unto the house of Israel, to be their God, their Redeemer and Savior, the Messiah.

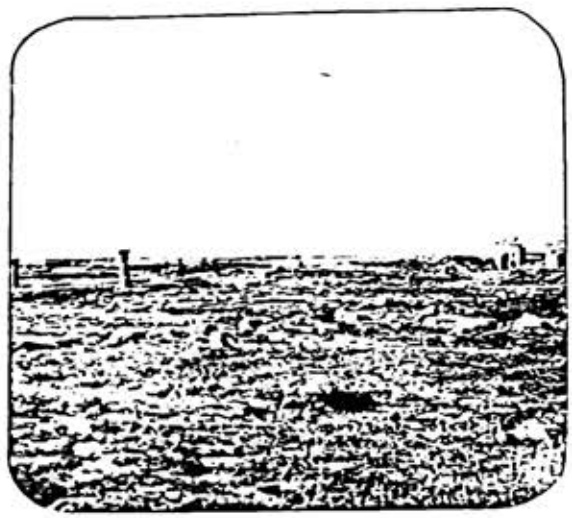
Therefore, hearken ye Gentiles and fallen Israel unto the words of Jesus Christ, the Son of the living God, and turn ye from your wicked ways. Repent of your sins, transgressions, iniquities and ways of error; of your lyings and deceivings; your whoredoms and secret combinations; your idolatries, murders and priestcrafts; your envyings and strifes, from all your wickedness and abomination. Yea take up your cross against all such evils, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost; that ye may be numbered with my people, who are of the house of Israel.

Then it came to pass that Jesus departed from the land of the Nephites in the Americas, to visit his other sheep of which he had spoken (the Romans, and those in Asia Minor); and the lost tribes in the land of the Parthians; and in the land of the Hindush (India), in Taxila (Takshashila), even across the five waters of the Indus River, unto the Ganges basin, which was at one time the center of Spiritual knowledge, wisdom, and learning. (It was in the land of the Parthians that primordial Jesus Christ revealed himself unto Zarathustra [Zoroaster], during the seventh century before the birth of Christ, in the form of Hormuzd [Ahura Mazda], and to the Indians he manifested himself as the Lord Christna [Kristna, the Anointed One, the Good Shepherd].) And it came to pass that Jesus returned to his homeland of Galilee, when he was about twenty and nine years of age, to begin his ministry in Cana, Nazareth, Capernaum, Nain, Gadera, Bethsaida and Gennesaret, and round about. And during the twelve year absence of Jesus from the land of Palestine, John the son of Zechariah had risen to become prophet of God to this people, and all Israel accepted him as a prophet, and many thought that he was the promised Messiah. For John the Baptist was a natural man, he dwelt in mortality, and himself waited patiently for the day when the promised Messiah shall come to redeem him and bring salvation unto his soul. And at this time Jesus was living in Galilee, and John his cousin was preaching in the wilderness of Judea, and in the country round about Jordan. It was in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, Herod Antipas was tetrarch of Galilee, Philip the brother of Antipas was tetrarch of Ituraea and Trachonitis, and Lysanius was tetrarch of Abila (Abilene), located near Damascus of Syria, and Annas and Caiaphas were the (Aaronic) high priests; that the word of God came unto John son of Zechariah, to preach baptism of repentance for the remission of sins.

Thus John the Baptist was ordained to preach in the wilderness, saying: Repent ye, for the kingdom of heaven is at hand. For it is written

by the prophet Isaiah (or Isaias), The voice of one crying in the wilderness shall prepare the way of the Lord, and make his path straight; every valley shall be filled, and every mountain and hill shall be brought low; the crooked shall be made straight, and the rough shall be made smooth; and all flesh shall see the salvation of God. This same John was a man of nature; he wore raiment of camel's hair and a leathern girdle about his loins, ate locusts and wild honey, and dwelt in the wilderness. And many came to him from Jerusalem, Judaea, and regions round about Jordan, to be baptized of him in the river Jordan, confessing their sins. But he spake to many Pharisees and Sadducees, saying: O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth ye hypocrites fruits meet for repentance; and think not within your hearts, we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham; and the axe is laid unto the root of trees, therefore, every tree which bringeth forth not good fruit is hewn down, and cast into the fire.

And the people asked John, saying: What shall we do then? And he answered unto them: He that hath two coats, let him impart one to him that hath none; and he that hath meat, let him give a portion likewise. Then came the publicans (tax collectors under Roman government) to be baptized, saying: Master what shall we do? And he said unto them: Exact no more than that which is appointed unto you. And the soldiers likewise demanded of him, saying: What shall we do? And he said unto them: Do violence to no man, neither accuse any falsely, and be content with your wages (meaning take no bribe). And, for the people had been long awaiting the coming of the Messiah, men mused in their hearts, and asked him if he was the Christ, or not. And John answered unto them: I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire; whose winnowing fork is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable. And many other things he taught unto them who came to him to be baptized, for the remission of sins, in Bethabara or Bethany, beyond Jordan (a small village in the Decapolis, about twelve miles south of the Sea of Galilee; northeast of Beth-shan).



City of Decapolis

It came to pass that the next day Jesus came from Nazareth of Galilee to the place where John was baptizing people, and was baptized

of him; but John recognized him not, for he had not seen him for about twelve years, and Jesus was now reaching the age of thirty. And John saw the Spirit of God descending from heaven like a dove, and it rested upon the man, whom he recognized not. Then he remembered the words of him who sent him to baptize with water, saying: Upon whom thou shalt see the Spirit descending and remaining on him, the same is he that baptizes with the Holy Ghost. And John said unto Jesus: I have need to be baptized of thee, and comest thou to me? And Jesus replied: Suffer it to be so now, for thus it becometh us to fulfill all righteousness. And John bare record that when Jesus was baptized, and came out of the water, praying, the heavens did open, and the Holy Ghost descended in a form like a dove upon him; and a voice did come from heaven, saying: This is my beloved son, in whom I am well pleased.

Now Jesus being full of the Holy Spirit was led up into the wilderness, to be tried and tempted by the devil. For forty days he neither ate nor drank anything; and after forty days and nights were ended, he continued to hunger. And the devil said unto him: If thou be the Son of God, command this stone to be made bread. And Jesus answered him, saying: It is written, that man shall not live by bread alone, but by every word of God which proceedeth out of His mouth. The devil then took him to a high mountain, and showed all the kingdoms of the world in a moment of time, saying: All this power and glory I give unto thee, for it is delivered unto me to be given to whomsoever I will, if thou wilt worship me, and serve my kingdom. And Jesus replied: Get thee hence, Satan, for it is written that thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil took him to Jerusalem, and set him on a pinnacle of the temple, and said: If thou be the Son of God, cast thyself down from hence, for it is written that He shall give His angels charge over thee, to keep thee, and their hands shall bear thee up, lest thou dash thy foot against a stone. And Jesus said: It is also written that thou shalt not tempt the Lord thy God. Then the devil departed from him for a season, and the angels ministered unto him.

And when Jesus' days of fasting and temptations were over, he returned to Bethabara, where John was yet baptizing, for there was enough water. When John saw him at a distance, he said unto his disciples: Behold the Lamb of God, who taketh away the sins of the world, and redeems men. This is he of whom I said, After me cometh a man who is preferred before me; I know him not, but he that sent me to baptize with water, the same said unto me, saying: Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he that baptizes with the Holy Ghost; and I bear record that I saw the Spirit descending from heaven like a dove, and it abode upon him.

The next day when John and two of his disciples saw him walking in the village, they heard their master say: Behold the Lamb of God! And the two disciples followed Jesus. When Jesus saw them following, he said unto them: What seek ye? They said unto him: Rabbi (meaning Master), where dwellest thou? He said unto them, Come and see. They came to Nazareth, and abode with him that day, for it was about the tenth

hour. One of the two who followed Jesus was named Andrew, a fisherman from Bethsaida, and he went straightway to his brother Simon (Peter), who lived in Capernaum with his wife and mother-in-law, and said unto him: Behold we have found the Messiah, which is, being interpreted, the Christ; and he brought him to Jesus. And when Jesus saw him, he said: Thou art Simon the son of Jona (Jonah), and thou shalt be called Kephas (or Cephas, which in Aramaic meant rock or stone; Peter is the Greek and Indian equivalent). The next day Jesus went into Galilee, looking for Philip, who was also of the city of Bethsaida. When he found him, he said: Come follow me. Then Philip found Nathanael, and said unto him: We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him: Can there any good thing come out of Nazareth? Philip said unto him, Come and see. And when Jesus saw Nathanael, he said: Behold an Israelite indeed, in whom is no guile! Nathanael said unto him: Whence knowest thou me? And Jesus answered, saying: Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered, and said: Rabbi, thou art the Son of God; thou art the king of Israel. Jesus said unto him: Because I said unto thee, that I saw thee under the fig tree, believest thou? Thou shalt see greater things than these; verily, verily, I say unto you, hereafter ye shall see heaven open, and angels of God ascending and descending upon the Son of man.

Lamb or goatskin water containers in use today.

And the third day there was a marriage in Cana of Galilee; both Jesus and his followers were invited to the feast, and Mary the mother of Jesus was already there. And it came to pass that the guests wanted wine; and the mother of Jesus came to him, and said: They have no wine. Jesus said unto her: O the woman of my Father, what wilt thou have me to do? Mine hour is not yet come. So his mother sent the servants of the household unto her son, saying: Whatsoever he saith unto you, do it. Now there were set six waterpots of stone, used for the purposes of purification by the Jews, containing about two or three firkins (lamb or goat skin water containers) apiece. Jesus told the servants to fill the waterpots with water; and they filled them up to the brim. And then he said unto them: Draw out now, and serve it to the governor of the feast; and they did so. When the head of the feast had tasted the water which was made wine, he knew not from where it came, but the servants which drew the water knew. Then the governor of the feast called the bridegroom, and said: Every man at the beginning doth set forth good

wine and when men have well drunk, then he bringeth that which is worse; but thou hast kept the good wine until now!

This was Jesus' first miracle in Cana of Galilee, and the manifestation of his glory; and his followers believed on him. After this he went to Capernaum with his mother, his brothers, and his followers; and they tarried there a few days. And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple the vendors of oxen, sheep and pigeons (doves), and the moneychangers.

And when he had made a whip of small cords, he drove them all out of the temple, the sheep, the oxen; and poured out the changer's money, and overthrew the tables, and said unto them that sold pigeons and doves: Take these things hence; make not my Father's house an house of merchandise. And Jesus' followers, or his disciples, remembered that it was written, The zeal of thine house hath consumed me. Then the Jews began to bully him, saying: What sign showest thou unto us, seeing that thou doest these things? And Jesus answered: Destroy this temple (pointing unto himself), and in three days it shall be raised up again. Then the Jews mocked him, saying: Forty and six years was this temple in building, and wilt thou rear it up in three days? And they understood not that he spake of the temple of his body. And Jesus did many miracles on the day of the feast of the passover, and many believed in his name; but Jesus entrusted not unto them, for he knew what was in man's heart.

Nicodemus

Now, there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. He came to Jesus by night, and said: Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. And Jesus answered, and said unto him: Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus said unto him, How can a man be born when he is old? Can he enter into his mother's womb, and be born? Jesus answered: Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God; that which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again; the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit. Nicodemus answered and said: How can these things be? And Jesus said unto him: Art thou a master of Israel,

and knowest not these things? Verily, verily, I say unto thee: We speak that which we know, and testify that which we have seen, and ye receive not our witness; if ye believe not in the earthly things which have been revealed unto you, how shall ye believe in the heavenly things? And no man in the flesh ascendeth up to heaven, but he that came down from heaven, even the Son of Man, which dwelleth in heaven. And as Moses lifted up the Serpent in the wilderness, even so the Son of Man must be lifted up; that whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son; that whosoever believeth in him shall not perish, but have everlasting life. Behold, God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the Only Begotten Son of God. And this is the condemnation — that light is come into the world, and men loved darkness rather than light, because their deeds were evil; for everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that abides in truth and doeth good works cometh to the light, that his deeds may be made manifest, that they are wrought of God.

After these things Jesus and his disciples sailed down to Salim, on their way to the land of Judaea; and they tarried there, and Jesus gave his disciples power and authority to baptize in his name; and they did baptize many in the springs of Aenon, near Salim, where John was also baptizing. Then arose a question between some of John's disciples and the Jews about the manner of purification; and they came to John, and said: Rabbi, he that was with thee beyond Jordan, of whom thou barest record, behold, the same baptizes (with the Holy Ghost), and all men go to him. John answered, saying: A man can receive nothing except it be given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease; for he that cometh from above is above all, and he that is of the earth is earthly, and speaketh of the earth; yea, he that cometh from heaven is above all. And what he hath seen and heard, and knows to be true, the same he testifieth, but no man receiveth his testimony. He that receiveth his testimony sets to his seal that God is true. For he whom God hath sent speaketh the words of God, and God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. Therefore, he that believeth in the Son hath everlasting life; and he that despiseth the Son shall not see life, but the wrath of God abideth in him.

And John the Baptist also testified of Jesus, saying: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God; all things were made by him, and without him was not anything made. In him was life, and the life was

the light of men; the light shineth in the darkness, and the darkness comprehendeth it not. And John, a man sent from God, bare witness of the Light; he was not the Light, but was sent to bear witness of the Light, that men through him might believe. Jesus was the true Light, which lighteth every man that cometh into the world. He was in the world, but not of the world; the world was made by him, and the world knew him not; he came unto his own, and his own received him not. But as many as received him and believed on his name, he gave them power to become the sons of God; to those who were born not of blood, neither of the flesh, nor the will of man, but of God. Yea, the Word was made flesh, and dwelt among men, and angels, and gods, and among the prophets, priests and kings; and people beheld his glory and his powers of miracles, signs, and wonders, and understood his words by the power of the Holy Spirit. He being the Only Begotten of the Father, full of grace and truth, came after John, but was preferred before him. And the fulness of his Light was received by all his disciples, and those who believed on him, grace for grace; for as the law was given by Moses, grace and truth came by Jesus Christ. No man hath seen God in the flesh, but the Only Begotten Son, which is in the bosom of the Father. And when the Jews sent priests and Levites from Jerusalem to ask John who he was, John confessed and denied not, saying: I am not the Christ. And they asked him, What then? Art thou Elias? And he said: I am not. Art thou a prophet? And he said, No. Then they said unto John: Then who art thou? that we may give an answer to them that have sent us. What sayest thou of thyself? He said: I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah (Esaias). Then said the Pharisees and Sadducees that were sent from Jerusalem unto John, saying: Why then baptize thou, if thou be not the Christ, nor Elias, neither that prophet? John answered them, saying: I baptize with water; but there standeth one amongst you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

Then Jesus and his disciples, after tarrying in Salim, and baptizing a great multitude of people in the springs of Aenon, journeyed down the Jordan river, then unto Jerusalem; where the Pharisees and Sadducees brought dissension among the people, saying, Jesus made and baptized more disciples than John. But Jesus himself baptized none of them with water, his disciples did; and he gave the Holy Ghost unto those who were baptized in his name, and sought him in meekness and humility.

And it came to pass that John the Baptist was shut up in a prison in Tiberius by Herod Antipas, tetrarch of Galilee, the second husband of Herodias; for John reproved him of his sins and transgressions, and for Herodias' sake, his brother's wife, saying: It is not lawful for thee to have her. Although Herod desired to put him to death, he feared the multitude; because they counted him a prophet. And John was shut up for about a year (from passover time 30 A.D. to about the same time 31 A.D.).

After this, Jesus and his disciples left Judaea to return into Galilee, by the way of Samaria; and they reached Sychar, near the parcel of ground which Jacob gave to his son Joseph, near Jacob's well (located between mounts Gerizim and Ebal). Now Jesus being wearied with his journey, sat on this well, while his disciples went to the city to buy food, and it was about the sixth hour. Then came a woman of Samaria to draw water, and Jesus said unto her, Woman, wilt thou give me some water? And the woman replied, saying, How is it that thou being a Jew, askest drink of me, which am a woman of Samaria? For the Jews had no dealings with the Samaritans. Jesus said unto her: If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked him to give thee the living water, even the water that giveth life. And the woman understood him not, and said, Sir, thou hast nothing to draw with, and the well is deep, from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered, and said: Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him, shall be filled, and shall thirst no more; and it shall be in him a well of water springing up into everlasting life. The woman replied, saying, Sir give me this water, that I thirst not, neither come hither to draw. And Jesus said, Go call thy man, and come hither. The woman answered, I have no husband. Jesus said, Thou hast well said, I have no husband; for thou hast had five husbands, and he with whom thou now liveth is not thy husband. Then the woman said to him, Sir, I perceive that thou art a prophet; our fathers worshipped in this mountain (meaning Mount Ebal), and ye say that Jerusalem is the place where men ought to worship. And Jesus said unto her: Woman, I say unto thee, that the hour cometh, when ye shall neither in this mountain nor in Jerusalem worship the Father; for ye know not what ye worship, but we know what we worship, for the salvation is of the Jews. The hour cometh, and now is, when the true believers shall worship the Father in Spirit and in truth; for the Father seeketh such to worship him. God is of the Spirit, and they that worship him must worship him in Spirit and in truth. The woman said unto him, I know that the Messiah cometh, which is called Christ; and when he is come, he will tell us all things. And Jesus said unto her: I AM he that speaketh unto thee.

Then returned the disciples of Jesus from the city, and marvelled that he talked with the woman; yet no man said, Why talkest thou with the Samaritan woman. And the woman left her water pot, and went her way into the city, saying, Come ye, see a man which told me all things that I ever did; is not this the Christ? Then the Samaritans of the city began to gather together to come and see him. In the meantime, his disciples begged him, saying, Master, eat; but he ate not, and said: I have meat to eat that ye know not of. Therefore his disciples began to mutter, saying, Hath any man perchance brought him to eat? And Jesus said: My meat is to do with the will of him that sent me, and to finish his work. Say not ye, there are yet four months, and then cometh the harvest; for,

behold, I say unto you, Lift up your eyes and look at the fields; they are white already to harvest; and he that reapeth receiveth wages, and gather-eth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is the other saying true, One soweth and another reapeth, for I sent you to reap that which whereon ye bestowed no labor; other men labored and ye entered into their labors.

After this, many of the Samaritans came from the city, who heard the woman's testimony, saying, He told me all that I ever did. So when the Samaritans were come unto him, they believed on him, and besought him that he would tarry with them; and Jesus abode there two days. Many more believed on him when he spake unto them, and they said unto the woman, saying, Now we believe, not because of thy testimony, but because we ourselves have seen and heard him; and know for a surety that this is indeed the Christ, the Savior of the world. Then Jesus and his disciples departed thence, and went into Galilee. Although Jesus himself testified, saying, A prophet has no honor in his own country, when he was come into Galilee they received him well, having witnessed all the things that he did in Jerusalem, for many Galileans also went to Jerusalem for the annual feast.

Now when Jesus heard that John was cast into prison, he left Nazareth and came and dwelt in Capernaum, upon the coast of the sea of Galilee, in the borders of Zebulun and Naphtali; that it might be fulfilled which was spoken by the prophet Isaiah, saying; The lands of Zebulun and Naphtali, by the way of the sea, beyond Jordan, in the Galilee of the Gentiles, the people which sat in darkness shall see great light; and to those that sat in the regions and shadow of death, the light shall spring up. And from this time forward Jesus began to preach, saying: Repent, for the kingdom of heaven is at hand.

And Jesus came again into Cana of Galilee, where he made the water wine. When a certain nobleman, whose son was sick at Capernaum, heard that Jesus had returned from Judaea, he went to him, and besought him that he would come to heal his son, for he was at the point of death. Jesus said unto the man: Wilt thou believe without seeing signs and wonders? The nobleman answered, I believe thou canst heal my son; sir, come down ere my son die. Then Jesus said unto him: Go thy way, thy son liveth; and the man believed the words which Jesus spake, and went his way. And as he was going toward Capernaum (about fifteen miles from Cana, on the northwest shore of the sea of Galilee), his servants met him along the way, saying: Master thy son liveth! Then he inquired of them the hour when he began to recover; and they said unto him, yesterday at the seventh hour the fever left him. Now the nobleman knew that it was at the same hour in which Jesus said to him, Thy son liveth. Thence-forth himself and his whole household believed on Jesus, and worshipped him. This was his second miracle which he did in Cana, and the first after his return from Judaea into Galilee.

Then it came to pass that Jesus was walking by the sea of Galilee; and he saw Simon Peter and Andrew his brother, casting a net into the sea, for they were fishers; and he said unto them: Follow me, and I will

make you fishers of men. And they straightway left their nets, and followed him. Going on from thence, Jesus saw other two brethren, James and John, the sons of Zebedee, in a ship with their father Zebedee, mending their nets; and he called them by their names and asked them to follow him; and they immediately left their ship and their father, and followed him.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom; and healing all manner of sickness and disease among the people. His fame was heard throughout Syria; and they brought unto him their sick people afflicted with diverse ailments and diseases; there were among them who were possessed of devils, and lunatics, and those who had the palsy; and they were all healed. And there followed him great multitudes of people from Galilee, Decapolis, Jerusalem, in Judaea, and from beyond Jordan.

On one sabbath day Jesus and his disciples entered a synagogue in Capernaum, and Jesus taught the gospel; and they were astonished at his doctrine, for he taught them with authority and knowledge, and not as the scribes. And there was in the synagogue a man with unclean spirit, and he cried out saying: Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying: Hold thy peace; and called upon the unclean spirit to come out of him; and, behold, after the evil spirit had torn him, the man cried out with a loud voice, and the spirit came out of him, and he dropped exhausted to the ground. And the congregation was amazed, insomuch that they questioned among themselves, saying: What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him. And when they came out of the synagogue, they entered into the house of Simon Peter and Andrew, with James and John. But Simon's mother-in-law lay sick of a fever, and immediately they told him of her condition. Jesus came and took her by the hand, and lifted her up; and immediately the fever left her, and she went about doing her chores, and ministered unto them. In the evening, when the sun did set, they brought unto him all that were diseased, and those possessed with devils; and they were gathered together at the door. And he healed many, and cast out devils, and suffered not the devils to speak, because they knew him. In the early morning, Jesus went out to a solitary place, and there prayed; and Simon and his disciples followed after him. When they found him, they said unto him, All men seek for thee. And he said unto them: Let us go into the next towns, that I may preach there also, for it is for this cause the Father hath brought me hither.

And Jesus preached in their synagogues throughout all Galilee, and cast out devils; and there came a leper and beseeched him, kneeling down, saying: If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, saying; Be thou cleansed! And as soon as he had spoken, the leprosy left him, and he was cleansed. And Jesus straitly charged, and sent him away, saying: Say thou nothing unto any man; but go thy way, and show thyself to the priest, and offer

for thy cleansing those things which Moses commanded, for a testimony unto them. But he couldn't withhold his emotion, and began to spread it widely unto people; insomuch that Jesus could no more openly enter the city, and found refuge in desert places. And he returned to Nazareth, and according to his custom, he went to the synagogue on the sabbath day, and stood up to read from the Torah; and there was delivered unto him the book of the prophet Isaiah; and when he opened the book, he found these words written on that page — The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings unto the meek, and the gospel to the poor; he hath sent me to heal the broken-hearted; to proclaim liberty to the captives and free them from their prisons; to preach the acceptable year of the Lord. He then closed the book and gave it to the minister, and sat down. The eyes of all the congregation were fastened on him; and he was moved upon by the power of the Holy Ghost. He stood up and said: This day is this scripture fulfilled in your ears. And all bare record, and wondered at the gracious words which proceeded out of his mouth; and they said, Is not this Joseph's son? And Jesus said unto them: Ye will surely say unto me this proverb -- Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country. Verily, I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heavens were shut up three years and six months, and famine waxed sore throughout the land; but unto none of them was Elijah sent, save unto a woman in Sarepta, a city of Sidon, that was a widow; and many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed, save Naaman the Syrian (during the reigns of Jehoram of Israel and Ben-hadad of Syria, in the tenth century B.C.).

When the congregation heard these words of Jesus, they were filled with wrath; and rose up and thrust him out of the city. And he returned to Capernaum, and taught there on the sabbath days. They were astonished at his doctrine, for his word was with power. And it came to pass that as he stood by the lake of Gennesaret (near the northwest shore of the sea of Galilee), people gathered from diverse places, and pressed upon him to hear the word of God; and he saw two ships anchored by the lake; and the fishermen were gone out of them, and were washing their nets. Jesus entered into one of the ships, which belonged to Simon Peter, and prayed that he would thrust out a little from the land; then he sat down and taught the people out of the ship. When Jesus had finished speaking, he said unto Peter: Launch out into the deep, and let down your nets for the haul. And Simon said unto him: Master, we have toiled all the night, and have taken nothing; nevertheless, at thy words I will let down the net. And when they had done this, their net was filled with a great multitude of fishes, so much so that their net brake; and they beckoned unto their partners that were on the other ship, to come and help them. They came and together they filled both the ships with fishes, so much so that their ships began to sink. When Simon Peter saw it, he fell down on Jesus' knees, saying: Depart from me; for I am a sinful man, O Lord; for he was astonished, and all that were with him, at the haul of the fishes

Fishermen on the sea of Galilee mending their nets.

which they had taken; so were James and John, the sons of Zebedee, who were partners with Simon.

And Jesus said unto Simon: Fear not, from henceforth thou shalt catch men; and when they brought their ship ashore, they foresook all, and followed him. And they came to Capernaum, where Jesus was teaching the Pharisees and Sadducees who came to see him from every town in Galilee, from Jerusalem, Judaea and Decapolis; for the power of the Lord was present to heal them. Behold, men brought in a bed a man which was taken with palsy; and they sought means to bring him in, and lay him before him. And when they could not find their way past the multitude of people, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. When Jesus saw their faith, he said unto the man: Thy sins are forgiven thee. And the scribes and Pharisees began to reason among themselves, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he said unto them: What reason ye in your hearts? Whether is easier to say, Thy sins are forgiven thee; or to say, Rise up and walk? that ye may know that the Son of Man hath power upon the earth to forgive sins. Then he said unto the sick of the palsy: I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, took up his bed, and departed to his own house, glorifying God. And they were all amazed, and glorified God, and were filled with fear, saying: We have seen strange things today.

Then Jesus saw a publican in Capernaum, named Levi Matthew, son of Alphaeus, sitting at the receipt of custom, and he said unto him: Follow me; and he left all, rose up, and followed him. And Matthew made him a great feast in his own house; and behold, many publicans and sinners came and sat at meat with him and his disciples; but the scribes and Pharisees murmured, saying: Why do ye eat and drink with the publicans and sinners? And Jesus said unto them: They that are whole need not a physician, but they that are sick; I came not to call the righteous, but sinners to repentance. And they said unto him: Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? And he said unto them, Can ye make the children of the bridegroom fast, while the bridegroom is with them? But the days will come, when the bridegroom will be taken away from them, then shall they fast in those days. No man putteth a piece of new

cloth unto a worn out garment, for that which is put to mend it, even taketh away from the old garment, and the rent is made worse. Neither do men put new wine into decayed bottles, lest the bottles break, and the wine run out, and be wasted; but they put new wine into new bottles, that both be preserved. No man also having drunk old wine, straightway desireth new; for he saith, The old is better.

Shepherd and sheepfold in Palestine (in our generation)

The sheep gate in Jerusalem; and there was a pool called Bethesda nearby. Through this gate sheep were driven into the north end of the temple enclosure, to their stable.

After this there was a feast of the Jews,and Jesus and his disciples went down to Jerusalem. And here, by the sheep market, there was a pool having five porches, called Bethesda. In these porches lay a great multitude of impotent folks, those who were blind, leprous, withered and crippled, waiting for the movement in the water. For an angel went down at a certain season into the pool, and troubled the water; and whosoever first, after the troubling of water, stepped into the pool, was made whole of whatever disease or infirmity he had. And a certain man was there, who had an infirmity thirty and eight years. When Jesus saw him lain, and knew that he had been now a long time in this condition, he said unto him, Wilt thou be made whole? The impotent man answered, saying, Sir, I have no man to put me into the pool, for when the water is troubled, another stronger than I am steppeth down before me. Jesus then said unto him, Rise, take up thy bed, and walk. And immediately the man was made whole; he took up his bed, and walked. And on the selfsame day was the sabbath, and the Jews said unto him that was cured: It is the sabbath day, and it is not lawful for thee to carry thy bed. And the man answered, saying: He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is he who said unto thee, Take up thy bed, and walk? And he that was healed knew not who it was, for Jesus had disappeared in the multitude which followed him. Afterward Jesus found the selfsame man whom he had cured in the temple, and said unto him: Behold, thou art made whole; sin no more, lest a worse thing come upon thee. The man departed and told the Jews that it was Jesus who made him whole.

Then the Jews sought counsel among themselves, to persecute him, and to slay him, because he had done these things on the sabbath day. And Jesus spake unto them, saying: My Father worketh this day, and I work; and the day he shall cease to work and rest, so shall I. Now the Jews were even more angry, because he not only had broken the sabbath, but said that God was his Father, making himself equal with God. But Jesus said unto them: Verily, verily, I say unto you, the Son can do nothing of himself, but by the grace of his Father; for whatsoever things he doeth, the Son also doeth likewise. For the Father loveth the Son, and showeth him all things, the Son shall show even greater works than these, that ye may marvel and be amazed. For the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. And for the Father judgeth no man, he hath committed all judgement unto the Son; that all men should honor the Son, even as they honor the Father; he that honoreth not the Son honoreth not the Father which sent him. Verily, verily, I say unto you, he that receiveth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they who receive the word shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and he hath given him authority to execute judgement also, because he is also the Son of Man. Marvel not at these things, for, behold, the hour (Day of Judgement; Yom el-Qiyamat) cometh, that they who have done good, shall be resurrected unto life; and they who have done evil, unto damnation.

I can of mine own self do nothing; as I hear and see, I judge, and my judgement is just; because I seek not mine own will, but the will of my Father which hath sent me. If I bear witness of myself, I do it unto myself and my Father; therefore it shall not be true unto any in the world; but there is one that beareth witness of me; and I know that the witness which he beareth of me is true — ye sent unto John, and he bare witness unto the truth; and ye yourselves call him a prophet, yet believe not his testimony. And if ye believe not the truth and light shown unto you by him who was a burning and shining light, likened to the Moon, which reflects the light of the Sun, how can ye believe in the Sun (Son); and if ye believe not in the Son, how can ye believe in the Father, whose light and truth is reflected both in the Son and the Moon. Yea, the Father himself beareth witness of me, as the Holy Ghost shall bear witness to both the Father and the Son. It is for this cause that ye are fallen, and dead in the Spirit; and ye have been visited with cursings, and not the blessings of the Father; because ye believed not in God nor obeyed his commandments, nor kept your vows; it is for this cause ye are given to the buffetings of Satan, to be chastized, and put through the refiner's furnace; to be redeemed and saved from the death which comes from the consequence of sins and transgressions, on the condition of abiding in the covenants which ye shall make, and forsaking evil; and after repentance of thy sins, a remission of thy sins is to be granted by baptism; and the Holy Ghost is to be conferred upon those who are baptized in the name of Jesus Christ, the Son of the Living God.

Therefore, verily, verily, I say unto you, Search ye well the scriptures, for in them ye shall find eternal life, and in them ye shall find me. The Son of God receiveth not the honor of men, but of the Father; neither doth he glorify himself, but to the Father belongeth all the glory, forever and ever; for only the devil seeketh to glorify himself and seeketh the honor of men. I know you, that ye have not the love of God in you; how can ye believe, who receive honor one of another; and seek not the honor that cometh from God alone? Do not think I accuse you to the Father; but there is one that accuseth you, in whom you trust, even Moses; for had ye believed in the words of Moses, ye would have believed me, for he hath written about me; and if ye believe not in his words, how can ye believe my words? After this Jesus and his disciples departed to the land of Galilee.

On their way to Galilee, it came to pass on the second sabbath of the month Jesus and his disciples went through the corn fields; and his disciples were hungered, and began to pluck the ears of corn to eat. And the Pharisees saw it, and said unto him: Behold, thy disciples do that which is not lawful to do on the sabbath day. And Jesus answered: Have ye not read what David did, when he was an hungered, and all that were with him? How he entered the house of God in the days of Abiathar the high priest, and did eat the shewbread, which was not lawful to be eaten by men, but by the priests alone; and all the many that were with him did eat? Or have ye not read in the law, how on the sabbath days the priests in the temple profaned the sabbath, and they are counted blameless? And he said unto them, The sabbath was made for man, and not man for the sabbath; therefore, the Son of Man is Lord also of the sabbath.

It came to pass that on the following sabbath he entered into the synagogue to teach, and there was a man whose right hand was withered. And the scribes and Pharisees watched him, if he would heal on the sabbath day; that they might find an accusation against him. But Jesus knew their thoughts and spake unto the man whose hand was withered, saying: Rise up, and stand forth in the midst, and he arose and stood forth; then he said unto the congregation, I will ask you one thing — Is it lawful on the sabbath days to do good or to do evil? To save life, or to destroy it? What man is there among you that shall have one sheep, and if he fall into a pit on the sabbath day, will he not lay hold on it, and lift him out? How much more then is a man better than a sheep? Wherefore, verily, I say unto you, it is justified to do that which is needful and right on the sabbath days. And looking round about upon them, he said unto the man: Stretch forth thy hand, and he did so and his hand was restored whole as the other.

Then the Pharisees went out, and took council with the Herodians against Jesus, how they might destroy him. But Jesus withdrew himself with his disciples to the sea (of Galilee); and a great multitude followed him from Galilee, and Judaea and Jerusalem, from Idumea, from beyond Jordan, from Tyre and Sidon, when they had heard what great things he did. And he commanded his disciples, that a small ship should wait on him because of the great number of multitude, lest they should throng

him. For he had healed many, and many with plagues and afflictions were among the multitude; insomuch that they pressed upon him to touch him, and unclean spirits, when they saw him, fell down to the ground before him, saying: Thou art indeed the Son of God, and our Messiah! And during his retreat he healed many, and spake these words unto his disciples: That it might be fulfilled which was spoken by Isaiah (Esaias) the prophet, saying, Behold my servant, whom I have chosen; my beloved in whom my soul is well pleased; I will put my Spirit upon him, and he shall show judgement unto the Gentiles. He shall not strive nor cry for help neither any man shall hear his voice on the streets; a bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgement unto victory; and in his name shall the Gentiles trust; a light to lighten the Gentiles and the glory of Israel shall he be.

And now the scribes and Pharisees were filled with madness; and communed one with another what they might do to Jesus. He knew their thoughts and retired into a mountain near Capernaum with many of his disciples; here he prayed all night, and the words which he spake and prayed unto God cannot be written. Then Jesus called unto whom he would, and they came unto him; and he ordained twelve men as his apostles, to be a special witness of the name of Jesus Christ in all the world; the Twelve constituting an administrative council in the work of the ministry; and when a vacancy occurred, another was divinely appointed in his stead. They were empowered with authority to heal sickness and disease, and to cast out devils; and these are the names of the apostles which Jesus chose for the ministry — Simon (whom he surnamed Peter, meaning rock), and his brother Andrew; James and John (the sons of Zebedee), Philip, Bartholomew, Thomas, Levi Matthew the publican (son of Alphaeus), James (son of Clopas or Alphaeus), Lebbaeus surnamed Thaddaeus, Simon the Canaanite, and Judas Iscariot who betrayed him.

These twelve Jesus sent forth, and commanded them to go not into the way of the Gentiles, nor to any city of the Samaritans; but to go rather to the lost sheep of the house of Israel. And as ye travel preach the gospel of the kingdom of heaven, saying: Behold, the kingdom of heaven is at hand. And heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses; nor scrip (traveller's bag) for your journey; neither two coats, nor shoes, nor yet staves; for the workman is worthy of his hire, you and your households shall be provided for; and in whatsoever city or town ye shall enter, inquire who in it is worthy, and there ye abide till ye go thence. And when ye come into an house, present yourselves with salutation. If the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet in secret; verily I say unto you, it would have been more tolerable for the land of Sodom and Gomorrah, than for that city, in the day of judgement.

Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. Beware of all men, for they

would deliver you up to the councils, and scourge you in their synagogues; and ye will be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in the very hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you. A brother may deliver up his brother to death, and the father his child, and children may rise up against their parents and cause them to be put to death, and ye be hated of all men for my name's sake; but he that endureth to the end shall be saved.

And if they persecute you in this city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of Man be come. Know ye also that the disciple is not above his master, nor the servant above his lord; it is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore, for there is not covered that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, speak ye in light; and what ye hear in the ear, preach ye upon the housetops. Fear them not that kill the body, and not the soul, but rather fear those that can destroy both soul and body. Are not two sparrows sold for a farthing? And one of them falleth not to the ground without your Father; and the very hairs of your head are all numbered. Fear not, therefore, for ye are of more value than the sparrows.

Whosoever shall confess me before men, him I will confess also before the Father; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth, but to send a sword. For I am come to set the sons of perdition at variance against their fathers, the daughters against their mothers, and daughters-in-law against their mother-in-law; and the foes of transgressors and sinners shall be found in their own household. He that loveth his father or mother, his children or his household more than me is not worthy of me; he that taketh not his cross, and followeth after me, is not worthy of me; and he that findeth his life shall lose it, and he that loses his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

And it came to pass that he came down with the twelve whom he had chosen, and stood in the plain; and a great company of his disciples and multitude followed him there to see and touch him, and to be healed of their diseases; and many were healed of their afflictions and diseases, and unclean spirits. But the number of the multitude was so great that he and his disciples had to move into a mountain near Capernaum, lest they be crushed by the force of the multitude. Then Jesus lifted up his eyes on his disciples, and said:

Blessed are the poor (in pride and possessions), for theirs is the kingdom of heaven;

Blessed are the hungry, for they shall be filled.

Blessed are they that mourn, for they shall be comforted.

Blessed are they that are hated by men, and are separated from their company, and are persecuted and reproached, and cast out in my name's sake; for, behold, their reward is great in heaven; for in the like manner did their fathers unto the prophets.

Blessed are the meek, for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye, when they revile you and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets who came before you.

But woe unto them that are rich unto themselves, and impart not of their substance, for they have received their consolation; woe unto them that are full, for they shall hunger; woe unto them that laugh now, for they shall mourn and weep; woe unto them who are accepted of all men, for so were the false prophets who were accepted of their fathers. Verily, verily, I say unto you, love your enemies, do good to them that hate you; bless them that curse you, and pray for them that despitefully use you; and unto him that smiteth you on one cheek, offer him also the other; and him that taketh away thy cloak, forbid him not to take thy coat also. Give to every man that asketh of thee; and him that taketh away thy goods ask them not again. And do unto others as you would that they do unto you. For if ye love those only who love you, what reward have ye? For the sinners also love those that love them. If ye do good unto those only who do good unto you, what reward have ye? For even the sinners do the same. And if ye lend unto those only from whom ye hope to receive, what reward have ye? For sinners also lend to sinner even the same.

Verily, verily, I say unto you — Love ye your enemies and do good, give generously but expect nothing, let truth be the guiding light and the way unto the end; for everything in the kingdom of Heaven is built upon the eternal lights and truths. Look at evil as evil, and nothing else, and defend yourselves against it, cleanse yourselves, and free yourselves from it. Abide in all righteousness against the tempter's snare unto the end. And your reward shall be great, and ye shall be the children of the Highest. For the Father in Heaven is kind and merciful unto the unthankful and the evil, be ye therefore merciful also as your Father. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive and ye shall be forgiven; give, and it shall be given unto you according to your measure — therefore if ye mete withal a good measure, pressed

down, shaken together, and running over, the same shall be meted out unto your portion.

Then Jesus spake a parable, unto his twelve apostles whom he had chosen, saying: Can the blind lead the blind? Verily, I say Nay, lest both fall into the ditch. Therefore let there be no disputations among you. Now I give you a parable: Once there was a certain ruler in the land beyond the Hindush (Indus) River, who called his minister and said, Gather together in one place all the men in this region who were born blind, and show them an elephant. So the man did as he was bidden, and after he had gathered them all together, he proclaimed in a loud voice, Hear ye, O blind, such as this is an elephant. And he presented to one the head of the elephant, to another its ears, to another a tusk, and to others, the trunk, the foot, back, tail and tuft of the tail, saying to each that it was the elephant. Thereupon the ruler of the land went up to the blind men and asked each: Tell me, what sort of thing is an elephant? Behold, those who had been presented with the head, replied: An elephant is like a pot; those who touched the ear replied, An elephant is like a winnowing basket; and others said it was a broom, a pestle, a pillar, or a plough, and so on; then they began to quarrel, shouting, It is such and such, or it is not such and such; it is not so or it is so, and the like, till they began to fight with their fists over the matter. Such are they among the priests, rulers and holy men, who indulge in constant disputations, knowing not anything of the kingdom of God; such are they who abide not in my Law, and wander in unbelief, left alone to kick against the pricks. Verily, verily, I say unto you, he that abideth in my words, the same hath seen the elephant, and none other; it is he that shall be the son of the Highest, and in the kingdom of heaven he shall dwell forever.

Remember ye also that the disciple is not above his master; but everyone that is perfect shall be as his master. And why seest thou the mote (chip, splinter) in thy brother's eye, and perceiveth not the beam which is in thine own eye? Or how canst thou say to thy brother, Brother, let me pull out the mote which is in thine eye, when thou thyself seest not the beam in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote which is in thy brother's eye.

For a good tree bringeth not forth corrupt fruit, nor doth a corrupt tree bring forth good fruit, every tree is known by the fruit it bears; of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.

And Jesus continued to speak unto his apostles, saying; And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my words, and doeth them, I will show you to whom he is likened: He is like a man that built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat upon the house with all its force, and could not shake it, for it was founded upon a rock. But he that heareth my word, and doeth it not, is like a man that without a foundation built an house upon the earth,

against which when the stream beat upon it vehemently, the house fell immediately, and the ruin of that house was great.

Ye (meaning the apostles) are the salt of the earth; but if the salt hath lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are also the light of the world; a city that is set on an hill cannot be hid; neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are there. Therefore, let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law (of Moses), or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass away, one yod or a tittle shall in no wise pass from the law, till all be fulfilled. Therefore whosoever shall break any of the least of these commandments, or shall teach men so, shall be called the least in the kingdom of heaven; but whosoever abides in them, and teaches so, shall be called great in the kingdom of heaven.

Verily, verily, I say unto you, that except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shall not kill, and whosoever killeth shall be in danger of hellfire and judgement; but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of judgement; and whosoever shall say to his brother Raca (meaning contempt or derision or you fool), shall be in danger of the council and hell fire. Therefore if thou bringeth thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, then come and offer thy gift. Agree with thine adversary quickly, if possible, while thou art in the way with him, lest at any time he rise up against thee and deliver thee to the judge, and the judge deliver thee to the officer, to be cast into prison; verily, I say unto thee, Thou shall by no means come out thence, till thou hast paid the uttermost farthing.

Ye have also heard that it was said by them of old time, Thou shalt not commit adultery; but, verily, I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery in his heart, this being a greater evil than the evil itself. Therefore if thy right eye among you offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and that not thy whole body be cast into hell. And if thy right hand among you offend thee, cut it off, and cast it from thee, for it is profitable for thee that one of thy members perish, than that thy whole body be cast into hell. Behold, it hath been said, whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, that whosoever putteth away his wife, saving for the cause of fornication or adultery, causeth her to commit adultery, and whoso marries her committeth adultery.

Again, ye have heard that it hath been said by them of old time, that you shall not forswear thyself (meaning not to break your oath or vow), but perform unto the Lord thine oaths; but, verily I say unto you, Swear not at all — neither by heaven, for it is God's throne; nor by earth,

for it is his footstool; and not by Jerusalem, for it is the city of the great king; and not even shalt thou swear by thine head, because thyself alone canst not make one hair white or black. Therefore let your communication be right and true, be it yea, yea and nay, nay; for whatsoever is more or less than this cometh out of evil.

Ye have also heard that it was said by them of old time, An eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil, but look the evil straight in the eye; whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man sue thee at the law and take away thy coat, let him have thy cloak also; and whosoever compelleth thee to go a mile, go with him twain; give to him that would borrow of thee, but expect not that he should return unto thee that which he has borrowed. Heard ye not also that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good unto them that hate you; and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father in Heaven is perfect.

Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet, as the hypocrites do in the synagogues and in the streets, that they may have glory of men; verily, I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms be in secret; and thy Father which seeth in secret, himself shall reward thee openly. And when thou prayest be not thou like the hypocrites, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their glory and their own reward. But thou, when thou prayest, enter into the closet, and when thou hast shut thy door, pray to the Father which seeth in secret; and thy Father which seeth in secret, shall reward thee openly. When ye pray, use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking. Be not ye therefore like unto them, for your Father knoweth what things ye have need of, even before ye ask him. After this manner therefore pray ye, as I pray unto my Father:

> Our Father which art in heaven, hallowed be thy Name. Thy kingdom come, thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory for ever. Amen.

Moreover, if ye forgive men their trespasses, your Father in heaven will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. And when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their glory and their own reward; but thou when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up your treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart also be.

And Jesus continued to speak unto the Twelve whom he had chosen, saying: Behold, the light of the body is the eye; therefore, if your eye be single to the glory of God, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness; therefore if the light within thee be darkness, how great is that darkness! Remember ye also that no man can serve two masters — for either he will hate the one and love the other, or else he will hold onto one, and despise the other; ye cannot worship both God and man. Give not much thought for your life, or what ye shall eat, or drink, or put upon your body; is not life more than food, raiment, shelter, and lusts and pleasures of life? Consider the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your Father in heaven feedeth them; are ye not better than they? And behold the lilies of the field, how they grow; they toil not, neither they spin, yet even Solomon in all his glory was not arrayed like one of them. Which of you by taking thought can add one cubit to his stature? Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more attend to your needs, O ye of little faith?

Verily, I say unto you, take no thought, saying, What shall we eat? or What shall we drink? or How shall we be provided raiment and shelter? For after all such things do the Gentiles seek. Know ye not that your Father in heaven knoweth that ye have need of all these things? Therefore, seek first the kingdom of God and his righteousness, and all these things shall be added unto you. Take no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient unto this day is the evil thereof. Judge not, that ye be not judged; for with the same measure with which ye judge others, ye shall also be judged. Give not that which is holy unto the dogs; neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; he that seeketh, findeth; and to him that knocketh, it shall be opened. What man is there among you, whom if his son asketh for bread, will give him a stone? Or if he asketh for a fish, will give him a serpent? Therefore, if man being evil knoweth how to give good gifts unto his children, how much more

shall your Father in heaven know and care for his children, and how much more marvelous are his gifts unto them who ask him? Therefore, all things whatsoever ye would that men should do unto you, do even the same unto them, for this is the law and the prophets.

Beware ye of the false prophets, that come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit; a good tree bringeth not forth evil fruit, nor a corrupt tree bringeth forth good fruit. And every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore, by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of the Father, and keepeth the commandments. Many will say when the time of their judgement and resurrection is come, saying: Lord, Lord, have we not prophecied in thy name, and cast out devils, and in thy name did many marvelous works? And for they kept not my commandments, verily, verily, I profess unto them, I never knew you; Depart from me, ye that abide in sins and transgressions. Therefore, whosoever learneth my words and doeth them, I liken him unto a wise man, that built his house upon a rock; and the rains descended, the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. But every one that doeth not the word, shall be likened unto a foolish man, who built his house upon sand and clay; and the rains descended, the floods came, and the winds blew, and beat upon the house, and it fell, and great was the fall of it.

And when Jesus had made an end to his sayings, his apostles were amazed and astonished at the doctrines and truths he taught unto them; for he taught them as one having authority from God, and not as the scribes and the Pharisees. And he came down from the mountain with his apostles, and a great multitude followed him.

Then a certain centurion of Capernaum, when he heard of Jesus, remembered his servant who was dear unto him, that he was sick of the palsy and ready to die. He immediately gathered up the elders of the town, and sent them to Jesus beseeching him to come and heal his servant. And they came to Jesus and besought him instantly, saying: Lord, the servant lieth sick at home of the palsy, ready to die; and he is worthy of thy blessing, for he loveth our nation, and hath worked on building us a synagogue. And Jesus replied: I will come and heal him. And Jesus went with them; and he was not far from the house, when the centurion sent a messenger unto him, saying: Lord, trouble not thyself, that thou shouldest come under my roof, for I am not worthy of thy presence; but speak the word only, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; to another, Come, and he cometh, and to my servant, Do this, and he doeth it. When Jesus heard these things, he marvelled on the man, and looked upon the multitude and said, Verily, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent

by the centurion, when they returned to the house, found that the servant that was sick of the palsy was made whole.

The next day Jesus, and many of his disciples and followers, sailed down the Jordan, then went to a city called Nain or Nein (a distance of about twenty-three miles separating Capernaum from this city). Now when he came near a gate which was in the city, behold, there was a dead man carried out in a coffin upon the shoulders of men; the only son of a mother, who was a widow; and many people of the city marched in the funeral procession. And when Jesus saw her, he had compassion on her, and said unto her, weep not; and he came near and touched the coffin and its stand, while they that bare him stood still, and said: Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak; and he took the lad and gave to his mother. Then came a fear upon all, and they glorified God, saying: A great prophet is arisen among us, and our God hath visited his people! And this news of him went forth throughout all regions of the land and unto many countries.

Nain (Naim, Nein) Here Jesus resurrected the only son of a widow.

Now, John the Baptist at this time was in a prison in Galilee; and when his disciples told him all these things which Jesus did, he sent two of his disciples unto Jesus, saying: Art thou he that should come? Or look we for another? And in the same hour Jesus cured many of their infirmities, and sicknesses, and evil spirits, and unto many who were blind, he gave sight. Then Jesus answered the disciples of John, saying; Go ye your way, and tell John that which ye have seen and heard, and how the gospel is preached unto the poor. Blessed indeed is he, that shall not be offended in me. And when the messengers of John were departed, he began to speak unto the people concerning John, saying; What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that are gorgeously apparelled and live delicately, are in king's courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold, I send my messenger before thy face, and he shall prepare the way before thee. Verily, I say unto you, Among those that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days

of John the Baptist until now the kingdom of heaven suffereth violence, and the violence take it by force; for all the prophets and the law prophecied concerning John, that this is Elijah (or Elias), which was to come; he that hath ears to hear, let him hear. And all the people that heard him, and the publicans, glorified God, being baptized with the baptism of John; but the Pharisees and the lawyers rejected the counsel of God, being not baptized of him. And Jesus said unto the multitude, ye ask me how I should liken the men of this generation, and what they are like? Verily, I say unto you, they are likened unto children sitting in the marketplace, and calling unto one another, saying, We have played pipes unto you, and ye have not danced; we have mourned unto you, and ye have not wept. And, for John came neither eating nor drinking, ye say, he follows the devil's way; and now the Son of Man is come eating and drinking, and ye say, Behold a man gluttonous, a winebibber, a friend of the publicans and sinners! But wisdom is justified of his children.

Then Jesus began to upbraid the cities, wherein most of his mighty works were done, because the people repented not of their sins, iniquities, and ways of error, and said: Woe unto thee, Chorazin! Woe unto thee Bethsaida; for if the same mighty works would have been done in Tyre and Sidon, they would have long ago repented in sackcloth and ashes. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained unto this day. But, verily, I say unto you, it would be better for Tyre and Sidon and Sodom in the day of Judgement, than for you. After this, Jesus lifted up his hands, and prayed, saying: I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and the prudent, and hast revealed unto the babes and the sucklings. Even so, Father, for so it seemed good in thy sight. Thou hast delivered all things unto thy Son; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son; and to whomsoever he would the son revealeth in the name of the Father. Amen.

After this, Jesus looked upon the multitude, and said: Come unto me, O ye heavy laden, and I will give you rest; take my yoke upon yourselves, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden light. And it came to pass that one of the Pharisees named Simon desired him that he would eat with him; and he went into the Pharisee's house, and sat down to meat. Then, behold, a woman of the city, who was known to be a sinner, when she heard that Jesus sat down to meat at the Pharisee's house, she brought an alabaster box of ointment; and stood at his feet behind him, weeping, so much so that his feet were bathed in her tears; and she did wipe them with the hair of her head, and kissed his feet, and anointed them with the ointment. When the Pharisee who had bidden him saw it, he said in his heart, This man, if he were a prophet, should have known who and what manner of woman this is who toucheth him, for she is a sinner. And Jesus knew the thought of his heart, and said unto him, saying: Simon, I have somewhat to say unto thee. And

the man said, Master, say on. There was a certain creditor that had two debtors, the one owed five hundred dinarii, and the other fifty; and when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And Jesus said unto the Pharisee, Thou hast rightly judged; then he pointed toward that woman, saying; Simon, seest thou this woman? I entered into thine house, and thou gavest me no water for my weary feet; but this woman hath washed my feet with tears, and wiped them with the hairs of her head, albeit she is not of the house of Israel; thou offered me no kiss, but this woman since the time I entered thine house, hast not ceased to kiss my feet; my head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, her sins which are many, are forgiven, for she loved much; but to whom little is given, the same loveth little. And he said unto the woman: Thy sins are forgiven; and they who sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he blessed the woman, saying: Thy faith hath saved thee; go in peace and sin no more.

Then Jesus and his apostles departed, and continued to preach in every city and village of Galilee, showing them the glad tidings of the kingdom of God. And a certain woman called Mary Magdalene, out of her went seven devils, with whom she was possessed; and she was healed of her infirmities and of her evil spirits; and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who ministered unto him of their substance, were blessed and healed.

And Jesus began to teach by the sea of Galilee; and there was gathered unto him a great multitude so much so that he entered into a ship, and sat down, and taught from there, while the multitude waited at the seashore. And he taught them many things in parables:

A sower went out to sow his seed; and as he sowed, some fell by the way side, others were trodden down, and devoured by the fowls of the air. Some fell upon stony ground, where it had not much soil. And as soon as they sprung up, they withered away, because when the sun shone upon them they had no depth of earth for the roots to take hold and grow. Some fell among the thorns, and the thorns sprung up with them, and choked the seedlings, and they yielded no fruit. Yet others fell in good ground, and brought forth fruit, some thirty fold, some sixty fold, and some an hundred fold. And Jesus cried, saying, He that hath ears to hear, let him hear. When Jesus was alone with the twelve and his disciples, they asked him of the parable, saying: Master, why speakest thou in parables, for we know not what might this parable mean? And he replied: Unto you it is given to know the mysteries of the kingdom of God; but unto others who are without, all these things are given in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand; and in them is fulfilled the prophecy of Isaiah (Esaias), which saith, they shall hear and not understand, and they shall see and not perceive. For this people's heart is waxed wicked and their eyes of understanding can not be opened. Therefore both their eyes and ears

are given to receiving the sensations only; and are void of all knowledge, and are closed, lest at any time they should see the unseen and hear the unknown, and understand with their hearts, and then turn around to rend the kingdom and trample upon it, to weaken it and to destroy it.

But blessed are your eyes, for they see; and your ears, for they hear. For, verily I say unto you, that many prophets and righteous men of before times desired to see those things which ye have seen and shall yet see, and to hear those things which ye have heard, and shall yet hear; but they saw them not. Hear ye therefore the parable of the sower — The seed is the word of God, and the sower soweth the seed; those by the wayside are they that hear the word and understand it not; and immediately the devil cometh and snatcheth away the word which was sown in their hearts, lest they should believe and be saved. Those on the stony ground are they that when they have heard the word, immediately receive it with joy and gladness, but because they have no root in themselves, for a time they believe, and in the time of temptations, or when afflictions and persecutions are brought upon them for the word's sake, they are offended and fall away. And those that are sown among thorns are they that heareth the word; but the cares of the world, and the deceitfulness of riches and pleasures of life, choke the word, and it becometh unfruitful. Albeit he that receiveth seed into the good ground is he that heareth the word, and understandeth it; and bringeth forth fruit some thirty fold, some sixty, some an hundred.

The kingdom of heaven is likened unto a man that sowed good seed in a fertile ground. But while the man slept, his enemy came and sowed tares among the wheat, and went his way; when the blade was sprung up, and brought forth foliage, then appeared the tares also. So the servants of the sower asked their master, saying, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the time of harvest; then I will say to the reapers, Gather ye together first the tares, and bind them in bundles to be burnt; then gather ye the wheat into my barn.

Another parable Jesus put forth unto them, saying: The kingdom of heaven is likened to a grain of mustard seed, which a man took, and sowed in his field; which is the least of all seeds; but when it is grown, it becometh greater than all herbs, and shooteth out great branches, and the fowls of the air lodge under its shadow and upon its branches. And Jesus began to give them parable upon parable concerning the kingdom of heaven; and without a parable he spake not this day; that it might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables, and utter things which have been kept hid from the foundation of the world.

And it came to pass that Jesus sent away the multitude, and went into a house to rest; and his disciples came to him, saying: Master, wilt thou declare unto us the parable of the tares of the field? He answered

and said unto them: He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom, and the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are angels and holy men. Therefore, as the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, the sons of Belial, the seekers of lusts and pleasures who despise their Creator and God, and crave to destroy all that is good, holy, pure, everlasting, and life-giving. And they shall be cast into a furnace of fire; there shall be wailing and gnashing of teeth; then shall the righteous and holy shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Again, the kingdom of heaven is likened unto leaven (yeast) which a woman took, and hid in three measures of meal, till the whole was leavened; and the kingdom of heaven is likened unto a merchant, seeking goodly pearls; who when he found one pearl of great price, went and sold all that he had, and bought it. And again, the kingdom of heaven is likened unto a net, that is cast into the sea, to gather every kind; which when it was full they drew to shore, and sat down to gather the good into vessels, but cast the bad away; so shall it be at the end of the world; the angels shall come forth, and separate the wicked from among the just; and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth. And behold, the kingdom of heaven is likened unto a man that cast his seed into the ground; day and night he labors in the hopes that the seed be good and that they sprout up and grow; but he knoweth not how nor how many; for the earth bringeth forth fruit of herself — first the blade, then the ear, then the full corn in the ear. And when the fruit is ripe, immediately he putteth forth his sickle and harvests it. Then said Jesus unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, nor kept secret, that shall not be brought forth, but all shall be revealed. Those who have ears to hear, let them hear. Then Jesus said unto them, Have ye understood all these things? And they replied, saying: Yea, Lord. And Jesus said unto them, Therefore every scribe who has become a disciple in the kingdom of heaven, is like unto a man that is an householder, that bringeth forth out of his treasure good things new and old.

And it came to pass, when Jesus saw a great multitude all around him, he gave commandment to depart unto the other side of the sea of Galilee. And a certain scribe came, and said, Master, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head. And another of his disciples said, Lord, suffer me first to go and bury my father. Jesus said unto him, Follow me, and let the dead bury their dead.

When he entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with waves, while he lay asleep. And his disciples came to him and awoke

him, saying, Lord, save us, we perish. And he said unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea, and the windstorm was stilled, and there was a great calm. But the men began to marvel, saying, What manner of man is this, that even the wind and the sea obey him!

And when he was come to the other side into the country of Gadara (Gadarenes, Gerasenes), southeast of the sea of Galilee, there met him two demoniacs possessed with devils, coming out of the tombs, exceedingly fierce in appearance and manner, that no man might pass by that way. Behold, they began to cry, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time (meaning before the appointed hour)? And there was a good way off from them an herd of many swine feeding; so the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And Jesus said, Go. And when they were come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And the keepers of the herd fled into the city, and told everything, and that which had befallen the demoniacs. And, behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their borders. So he entered into a ship, and returned to Capernaum.

And when he was in the vicinity of Capernaum, they brought to him a man sick of palsy, lying on a bed; and Jesus seeing their faith said unto the sick man, Son, be of good cheer; thy sins be forgiven thee. And when certain of the scribes began to murmur among themselves, saying, This man blasphemeth; Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For is it not easier to say, Thy sins be forgiven thee, than to say, Arise and walk? But that ye may know that the Son of Man hath power on earth to forgive sins. Then Jesus said to the sick of the palsy, Arise, take up thy bed, and go unto thine house. And the man arose and departed to his house. But when the multitude saw it, they marvelled, and glorified God, which had given such a power unto men.

Then came to him the disciples of John, saying, Why do we and the Pharisees fast often, but thy disciples fast not? And Jesus answered them, saying, Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then they shall fast; no man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse; neither do men put new wine into old bottles, else the bottles crack and the wine runneth out, and the bottles perish; but they put new wine into new bottles, that both be preserved.

And while he spake these things unto them, there came a certain ruler, and worshipped him, saying: My daughter is even as if she is dead; but perchance if thou mayest lay thine hand upon her, she may live. And Jesus and his disciples arose and followed him. Behold, as he arose, a woman that was diseased with hemorrhage twelve years, came behind

him, and touched the hem of his garment. For she said in her heart, if I may but touch his garment, I shall be whole. When Jesus looked behind and saw her, he said: Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. When Jesus arrived at the ruler's house, and saw the minstrels and people mourning and screaming, he said unto them: Make room, for the maid is not dead, but sleepeth, and they ridiculed him. And people made room for him to pass; he entered into the house and took her by the hand, and the maid arose. And the fame of this miracle spread throughout the land.

Then, when Jesus departed thence, two blind men followed him with the multitude, crying and saying: Thou Son of David, have mercy on us. And when he reached his residence, the blind men were brought to him; and Jesus said unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying: According to your faith be it unto you. And their eyes were opened; and Jesus sternly warned them, saying: See that no man know it. But they, when they departed, spread his fame in all the country. Then was brought unto him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake; and the multitude marvelled, saying: It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils, by Beelzebub. And Jesus knew their thoughts, and said unto them: Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; if Satan cast out Satan, he is divided against himself, how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you; therefore, your children shall be your judges. Can one enter into a strong man's house, and spoil his goods, except he first subdue the strong man? Verily, verily I say unto you, he that is not with me is against me; and he that gathereth not with me, scattereth. All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree bringeth forth not evil fruit, neither a corrupt tree bringeth forth good fruit. Every tree that bringeth forth not good fruit is hewn down, and cast into the fire; wherefore, by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But, verily,

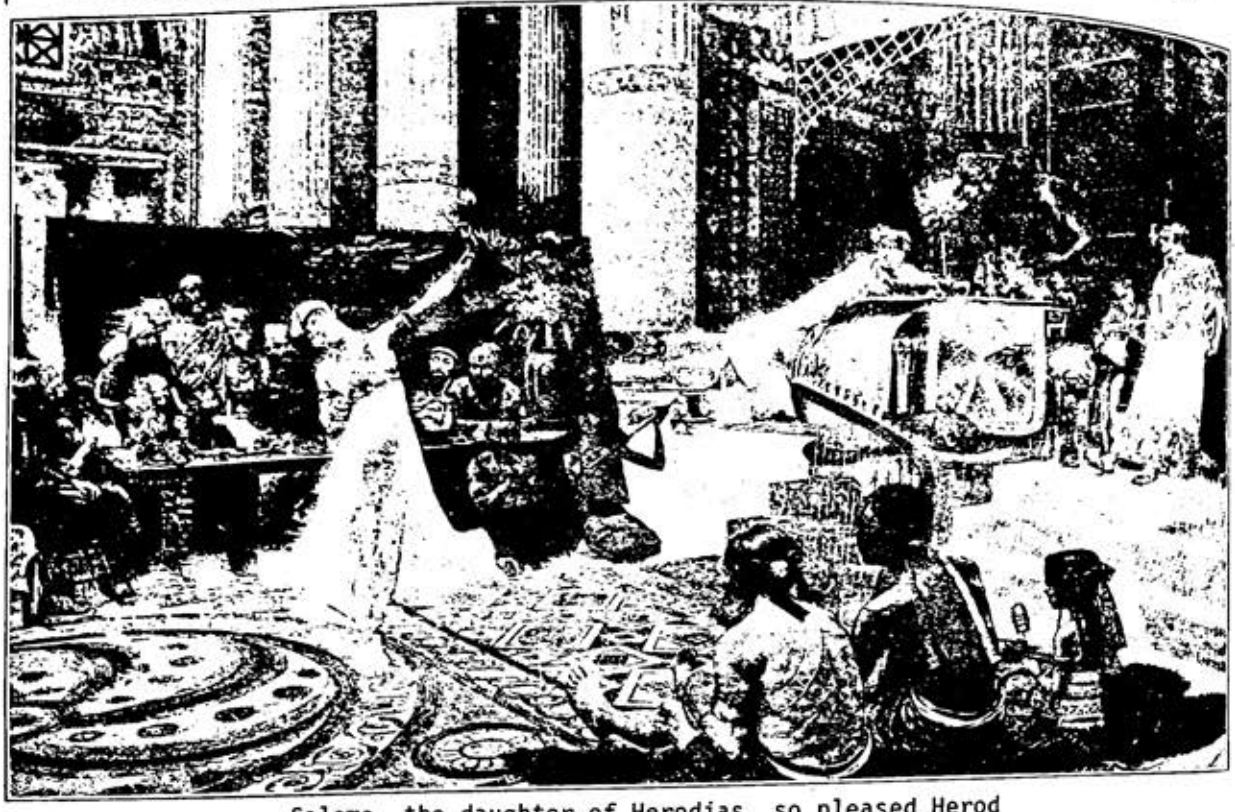
verily, I say unto you, That every idle word (gossip, profanity and such) that men speak, they shall give account in the day of judgement; for by their words they shall be justified, and by their words they shall be condemned. Then certain of the scribes and the Pharisees said unto him: Master, give us a sign that we may know! But Jesus said unto them: An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of prophet Jonah; for as Jonah was three days in the whale's belly, so shall the Son of Man be three days in the heart of the earth. Behold, the men of Nineveh shall rise in judgement with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and, behold, a greater than Solomon is here.

Behold, when the unclean spirit is gone of the man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished; and in disappointment, taketh upon himself seven other unclean spirits more wicked than before, and they dwell there; and the last state of that man is worse than the first. Even so shall it be unto this wicked generation. While he thus spake unto the people, behold, his mother and brethren stood without, desiring to speak with him. Then one said unto Jesus, Behold thy mother and thy brethren stand without, desiring to speak with thee. But he answered, saying: Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said: Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

And when he was come into his own country, Nazareth, he taught them in their synagogue insomuch that they were astonished, saying, Whence hath this man such wisdom and mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended by his presence. But Jesus said unto them, A prophet is not without honor, save in his own country and in the house of his own kinsfolk. And because of their unbelief, he did not many mighty works in Nazareth.

Then Jesus called the twelve apostles together, and gave them power and authority over all devils, and to cure diseases and heal the sick. And he sent them forth two and two to preach the kingdom of God; and commanded them that they should take nothing for their journey, save a staff only, no scrip, no bread, no money in their purse; shod with sandals, but not to put on two coats. And he said unto them, In whatsoever place ye enter into an house, there abide till ye depart from that place; and whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgement than for that city. And the apostles went out and preached that men should repent, and be baptized. And they cast out many evil spirits, and anointed many with oil that were sick, and healed them.

In the meantime Herod had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife, for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore, Herodias had a quarrel against him, and would have killed him, but she could not. For Herod feared John, knowing that he was a just and holy man, and observed him; and when he heard him, he did it gladly, and did many things for him.



Salome, the daughter of Herodias, so pleased Herod that he promised her up to half his kingdom.

The head of John the Baptist

And when a convenient day was come, Herod on his birthday made a supper to his lords, high captains, and chiefs of Galilee. When the daughter of Herodias (Salome) danced in front of them, and pleased Herod, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee, unto the half of my kingdom; and he sware unto her. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked,

saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry, yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison; and brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother. So according to the will and purposes of God, he was taken up by the power of the Almighty God, to witness even greater things in His eternal kingdom. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb. And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done and what they had taught.

And Jesus said unto them, Come ye yourselves apart into a solitary place in the desert, and rest a while; for there were many coming and going, and they had no leisure so much as to eat. So they departed into a solitary place by ship privately. And when the multitude saw them departing, they also ran up thither out of many cities, and gathered themselves together unto Jesus and his disciples. When the day was far spent, his disciples came to him and said, This is a solitary place and the time far spent; send them away into the country round about and into the villages, that they may buy themselves food, for they have nothing to eat. Jesus answered, Give ye them to eat. And they replied, Shall we go and buy two hundred pennyworth (dinars worth) of bread, and give them to eat? He said unto them, How many loaves have ye? Go and see. And when they learned they said, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass; and they sat down in ranks, by hundreds, and fifties. Then he took the five loaves and two fishes, and looked up to heaven, and blessed and brake the loaves, and gave to his disciples to set before them, with two fishes which were also divided among them.

And the disciples took up twelve baskets full of the fragments and of the fishes; and about five thousand were fed. After this he straightway constrained his disciples to get into the ship and go to the other side of the sea of Galilee, to Bethsaida; and sent away his followers, and departed into a mountain to pray. When he had returned, the ship was in the midst of the sea, and he alone in the land. And he saw them toiling in rowing, for the wind was contrary unto them. About the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been his ghost, and cried out; for they all saw him, and were troubled. Immediately Jesus spake unto them, saying, Be of good cheer; it is I, be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And as he went up unto their ship, the windstorm

ceased; and all were sore amazed beyond measure in wonderment; for they considered not the miracle of the loaves, for their heart was hardened.

When they came to Gennesaret, the multitude knew him; and as he came out of the ship, they came running to see him from all regions round about; and they began to carry their sick and afflicted in their beds, and laid the sick in the streets; and besought him that they might touch the border of his garment; and as many as touched him were made whole.

Then came to Jesus certain of the scribes and the Pharisees of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands, when they eat bread. And Jesus answered unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, Honor thy father and mother; and he that curseth his father or mother, let him die the death. But ye say, Whosoever shall say to his father or mother, it is a sacrifice (gift), Qurban (Corban), that thou mightest be profited by me; and honoreth not his father or his mother, is free from the curse; thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Isaiah (Esaias) prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me; and in vain they do worship, teaching the doctrines and commandments of men.

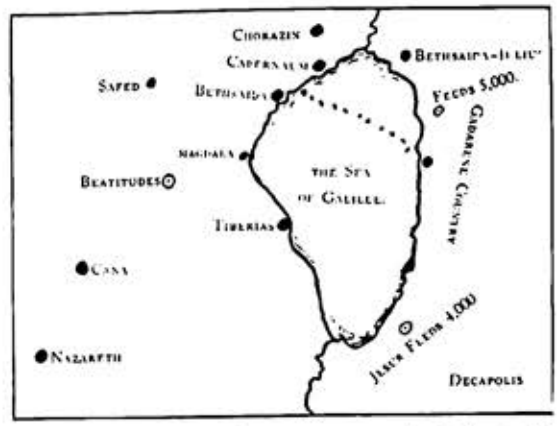
And Jesus called the multitude, and said unto them, Hear ye, and understand: Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard thy saying? But Jesus continued, saying, Every plant, which my Heavenly Father hath not planted, shall be rooted up. Ye the blind leaders of the blind, let my disciples alone; for when the blind lead the blind, both shall fall into a ditch. Then came Peter, and said unto him, declare unto us this parable! And Jesus said, Are ye (the apostles) also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart, and they defile the man; for out of the heart proceed evil thoughts, words, murders, adulteries, fornications, thefts, false witness, blasphemies, and all other evils; these are which defile man; but to eat prayerfully with unwashen hands defileth not a man.

Then Jesus departed into the borders of Tyre and Sidon. And, behold, a woman of the Canaanites came out, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. Jesus answered and said, I am not sent but unto the lost sheep of the house of Israel. Then she came again, and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and cast it to the dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus said unto her,

O woman, great is thy faith; be it unto thee even as thou wilt; and her daughter was made whole from that very hour. And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. Here great multitudes came to him, and cast at his feet their lame, blind, dumb, maimed, and others afflicted with diverse diseases; and he healed them; insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be made whole, the lame to walk, the blind to see; and they glorified the God of Israel.

Then Jesus called his disciples, and said unto them, I have compassion on the multitude, for they have continued with me now three days, and have nothing to eat; and I will not send them away fasting, lest they faint in the way. And his disciples said unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus said unto his disciples, How many loaves have ye? And they said, seven, and a few little fishes. Jesus then commanded the multitude to sit down on the ground; and he took the seven loaves and the fishes, and gave thanks and brake them; and gave to his disciples, who gave to the multitude. And they did all eat, and were filled; and they took up the fragments that were left, seven baskets full, after feeding some four thousand men, besides women and children. Then he sent away the multitude and took ship to come into the borders of Magdala (modern Mejdel), about two miles north of Tiberias on the sea of Galilee.

Sea of Galilee



Map of Galilee (during Jesus' ministry)

Here, the Pharisees and the Sadducees came to see Jesus, tempting him that he show them a sign from heaven. But Jesus said unto them, When it is evening, ye say, It will be fair weather, for the sky is red; and in the morning, It will be foul weather today, for the sky is red and lowering. O, ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the time? A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonah (Jonas). Then he left them, and departed.

When his disciples were come to the other side, they had forgotten to bring bread; and Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. But the disciples understood not the meaning of his words; and they reasoned among themselves, saying, It is because we have brought no bread. When Jesus perceived their thoughts, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? How is it that ye do not understand that I spake not to you concerning the bread, but that ye should be aware of the leaven of the Pharisees and the Sadducees? Then they understood how he bade them beware not of the leaven of the bread, but of the doctrine, and the falsehood of the Pharisees and Sadducees.

And when Jesus came into the borders of Caesarea Philippi, he asked his disciples, Whom do men say that I the Son of Man am? And they replied, saying, Some say that thou art John the Baptist, some Elijah (Elias); and others Jeremiah (Jeremias), or one of the prophets. Then Jesus asked, But whom say ye that I am? And Simon Peter answered, Thou art the Christ, the Son of the living God. Jesus answered and said unto Peter, Blessed art thou, Simon Bar-jona(son of Jonah); for flesh and blood hath not revealed unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter (or Pether, meaning rock), and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

From this time onward, Jesus began to show unto his disciples how he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke, him, saying, Be it far from thee, Lord; this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan; thou art offence unto me; for thou savorest not the things that be of God, but those that be of men.

And he said unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what profiteth a man, if he shall gain the whole world, and lose his own Soul? For the Son of Man cometh always in the glory of his Father with his angels; and rewardeth every man according to his work. Verily, I say unto you, There be some standing here, which shall not taste death, till they see the Son of Man coming in his kingdom.

And after six days Jesus took Peter, James, and John his brother unto a high mountain, apart by themselves; and there he was transfigured before them. And his raiment became shining, exceeding white as snow, so much so that no fuller on earth could whiten them. And there appeared unto them Moses, and Elijah talking with him. Then Peter approached

Jesus, and said, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elijah. While he yet spake, behold, a bright cloud overshadowed them, and a voice came out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their faces, and were sore afraid. And Jesus came and touched them, and said, Arise and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. As they came down the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

Then his disciples asked him, saying, Why then say the scribes that Elias (Elijah) must first come? And Jesus replied, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed; likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake of John the Baptist.

And when they were come to the multitude, there came to him a man, kneeling down, and saying, Lord, have mercy on my son; for he is a lunatic, and sore vexed; for ofttimes he throws himself into the fire, and oft into the water. And I brought him to thy disciples, but they could not cure him. Then Jesus said unto the man, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me. And Jesus rebuked the devil, and he departed out of him; and the child was cured from that very hour.

Then came the disciples to Jesus privily, saying, Why could not we cast him out? And Jesus said unto them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall be removed; and nothing shall be impossible unto you; howbeit this kind goeth not out, but by prayer and fasting.

Capernaum (ruins of an old synagogue)

And while they sojourned in Galilee, Jesus said unto his disciples, The Son of Man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

And when they were at Capernaum, the tax collectors came to Peter, saying, Doth not your master pay tribute money? He said, Yes. And when Peter came inside the house, Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? Of their own children

or of strangers? Peter replied, of strangers. Jesus then said, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; take that money, and give unto them for me and thee. And Peter did as he was instructed.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them; and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven; and whosoever shall receive one such child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it will be better for him that a millstone were hanged about his neck, and he were drowned in the depths of the sea. Woe unto the world because of offences, for it must needs be that offences come; but woe to the man by whom they come. Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, and to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes, and to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost.

How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. Moreover, if a brother of thine shall trespass against thee, go tell him his offence between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear thee, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatosever ye shall loose on earth shall be loosed in heaven. For where two or more are gathered together in my name, there I am in the midst of them.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus replied, I say not unto thee, until seven times, but until seventy times seven. The kingdom of heaven is likened unto a certain king, which would settle account of his servants. And when he began to reckon, one was brought before him, which owed him ten thousand talents. But forasmuch as he had not

to pay, his lord commanded him to be sold; his wife and children, and all that he had, as payment for his debts. The servant therefore fell down, and pleaded, saying, Lord, have patience and mercy, and I will pay thee all. Then the lord of the servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants which owed him an hundred pence, and laid lands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and begged for mercy, saying, Have patience with me, and I will pay thee all. And he would not; instead he had him cast into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their and his lord all that was done. Then his lord (the king), after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou besought my mercy; shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one of your brethren their trespasses.

And John the apostle said unto Jesus, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus answered, Forbid not, for he that is not against us is for us. And it came to pass, that he steadfastly set his face to go to Jerusalem; and sent messengers before him; and they went, and entered into a village of the Samaritans, to make ready for him. But they received him not, because his face was as though he would go to Jerusalem. And when his apostles James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? Jesus rebuked them, and said, Ye know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save them. So they went to another village.

And it came to pass, that the Jews' feast of tabernacles (festival of booths or of ingathering; which was held Ethanim 15-21, with a solemn assembly or sabbath on the 22nd) was at hand. His brethren therefore said unto Jesus, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest; for there is no man that doeth any thing in secret, and seeketh himself to be known openly; if thou do these things, shew thyself to the world. And there were many Jews in Galilee that sought to kill him, nor would they believe him. But Jesus said unto them, My time is not yet come, but your time is always ready; the world cannot hate you, but me it hateth; because I testify of it, that the works thereof are evil. Go ye up unto this feast; I go not up yet, for my time is not yet full come. And he dwelt in Galilee.

But when his brethren were gone up, then he also went to Jerusalem, not openly, but as it were in secret. And when the Jews sought him at the feast, saying, Where is he? some said in murmuring, He is a good man; others said, Nay, but he deceiveth the people; howbeit no man spoke of him openly for fear of the Jews. Now about the midst of the feast

Jesus went into the temple and taught; and the Jews marvelled, saying, How knoweth this man letters (the law) having never learned? Jesus answered them, saying, My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. For he that speaketh of himself, seeketh his own glory; but he that seeketh the glory of Him that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered, saying, Thou hast a devil, who goeth about to kill thee? And Jesus answered, Moses gave unto you circumcision, not because it is of Moses, but of the fathers; and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me because I have healed a sick man on the sabbath day? Judge not therefore according to the appearance, nor by the letter of the law, but judge according to the substance, and by the Spirit of truth.

Then said some of the Jews in Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is; but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am; and I am not come of myself, but He that sent me is true, whom ye know not. But I know Him, for I am from Him, and He hath sent me. Then they sought to take him; but no man laid hands on him, because his hour was not yet come. And many of them believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

When the Pharisees heard that the people murmured such things concerning him, they and the chief priests sent officers to take him. And said Jesus unto them, Yet a little while I am with you, and then I go unto him that sent me. Ye shall seek me, and shall not find; and where I am, thither ye cannot come. Then said the Jews among themselves, whither will he go, that we shall not find him? Will he go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this, Ye shall seek me, and shall not find me; and where I am, thither ye cannot come?

On the last day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. And this he spake of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given unto them, nor was yet Jesus glorified. Many of the people, therefore, when they heard this saying, said, Of a truth this is the Prophet; others said, This is the Christ. Yet others said, Shall Christ come out of Galilee? Hath not the scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

Then returned the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, never have we heard man speak like this man. Then said the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. But Nicodemus, a Pharisee and a member of the Sanhedrin, a ruler of the Jews, who came to visit Jesus one night; and confessed that Jesus must have come from God (it was to Nicodemus that Jesus spoke of being "born again" in order to see the kingdom of God, some two and a half years before); this Nicodemus spoke, saying, Our law does not judge a man unless first it has heard from him, and come to know what he is doing, does it? For this the others ridiculed him. (After the death of Jesus, it was also Nicodemus that came with Joseph of Arimathea, that fearful disciple, bringing a hundred pound roll of myrrh and aloes, with which to prepare Jesus' body for burial.)

After this Jesus went unto the mount of Olives. And early in the morning he came again into the temple. All the people gathered around him, as he sat down and taught them. Then the scribes and Pharisees brought unto him a woman taken in adultery, in the very act; and said, Now Moses in the law commanded us, that such should be stoned, but what sayest thou? And this they did to tempt him, that they might accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued to ask him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. Again he stooped down, and wrote on the ground. And they which heard him, being convicted of their own conscience, went out one by one, from the eldest to the least; and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, neither do I condemn thee; go, and sin no more.

Again Jesus encountered the Pharisees, and said, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. Then the Pharisees said, Thou bearest record of thyself; thy record is not true. And Jesus answered, Though I bear record of myself, yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh, judge not, but after the Spirit; and yet if I judge, my judgement is true, for I am not alone, but am with the Father that sent me. It is also written in your law, that the testimony of two men is true; I am one that beareth witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father; if ye had known me, ye should have known my Father also.

Then he said unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go ye cannot come. And the Jews said, Will he kill himself? for he saith, Whither I go, ye cannot come. And

he said, Ye are from beneath, I am from above; ye are of this world, I am not of this world. I said therefore, that ye shall die in your sins; for if ye believe that I am, ye shall die in your sins. Then they said unto him, Who art thou? And Jesus replied, Even the same that I said unto you from the beginning. When ye have lifted up the Son of Man, then shall ye know that I am; and that I do nothing of myself, but as my Father hath taught me, I speak these things. And he that sent me is with me; the Father hath not left me alone; for I do always those things that please Him. As he spake these words, many believed on him. Then Jesus said unto those Jews that believed on him, If ye continue in my word, then ye are my disciples indeed; and ye shall know the truth, and the truth shall make you free.

The Pharisees said unto Jesus, We be Abraham's seed, and were never in bondage to any man, wherefore sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin; and the servant abideth not in the house forever, but the Son abideth forever; the Son therefore shall make you free, and ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak of the things which are taught by my Father; and ye do that which you are taught by your father. They answered, Abraham is our father. Jesus answered, if ye were Abraham's children, ye would do the works of Abraham; and ye seek to kill a man that hath told you the truth of God, this did not Abraham. Do ye the deeds of your father.

Then they said to him, We be not born of fornication, we have one Father, the God. Jesus said unto them, If God were your Father, ye would love me; for I proceed forth and come from God; neither came I of myself, but He sent me. Why do ye not understand my speech? because ye cannot hear my word. Ye are of your father, the devil; and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because ye believe the lies, ye believe not the truths which I say unto you. Which of you convicteth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then said the Jews, Say we not well that thou art a Samaritan, and hath a devil? Jesus answered, I have not a devil; but I honor my Father, and ye do dishonor me. And I seek not mine own glory, but there is One that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

Now the Jews were fully wroth with him, and said, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? And the prophets are dead, whom makest thou thyself? Jesus answered, If I glory in myself, my glory is nothing; it is my Father that I glorify; of whom ye say, that He is your God. Yet ye have not known Him; but I know Him; and if I should say, I know Him not, I shall be a liar like unto you; but I know Him, and keep

His saying (commandment). Your father Abraham rejoiced to see my day; and he saw, and was glad. Then said the Pharisees unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM (Jesus Christ, Jehovah, or Yehweh). Then they took up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, he passed by unnoticed. At this time he was teaching in the treasury of the temple; no man laid hands on him, for his hour was not yet come.

And as Jesus passed by, he saw a man blind from his birth. His disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, neither should ye look upon him, nor upon his parents as the cause of his blindness; but that the works of God should be made manifest in him. I must work the works of Him that sent me, while it is yet day; the night cometh, and no man can work in darkness. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay; and said unto him, Go, wash in the pool of Siloam (Siloah). The man therefore went thither, and washed, and his blindness was removed, that he could see. When the neighbors saw him, they said, Is not this he that sat and begged? Some said, This is he; others said, He is like him; but he said, I am he. So they asked him, How were thine eyes opened? He answered, A man that is called Jesus made clay and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed, and received sight. Then they said unto him, Where is he? He said, I know not. Then they brought him to the Pharisees; and it was the sabbath day when Jesus made the clay, and anointed him to open his eyes. The Pharisees also asked him how he had received his sight; and he said, the man Jesus put clay upon mine eyes, and I washed in the pool of Siloam, and I do see.

Thereupon, said some Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They asked the man that before was blind, saying, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Pharisees did not believe the man, that he had been blind, and received his sight; so they called his parents, and asked them concerning him. And they answered, we know that this is our son, and that he was born blind. But by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age, ask him; he should speak for himself. These words spake his parents, because they feared the Jews; for the Pharisees agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

Then they called again the man that was blind, and said unto him, Give God the praise, we know that this man is a sinner. He replied, Whether he be a sinner or no, I know not; one thing I know, that whereas I was blind, now I see. And they said to him again, What did he to thee? How opened he thine eyes? He answered them, I have told you already,

and ye did not hear; wherefore would ye hear again? Will ye also become his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know God spake unto Moses; as for this fellow, we know not from whence he is. The man then said unto then, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners, but he alone that be a worshiper of God, and doeth his will, him He heareth. Since the world began, it was not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. The Pharisees rebuked him, and said, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

When Jesus heard that they cast him out, and when he had found him, he said unto the man that was blind before, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe; and he worshipped him. And Jesus said, For judgement I am come into this world, that they which see not might see; and that they which see, yet not, might be made blind. And when some of the Pharisees which were with him heard these words, they said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but ye say, we see; therefore your sin remaineth.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city, whither he himself would come; and said unto them, The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go ye your ways; behold, I send you forth as lambs among wolves; carry neither purse, nor scrip, nor your shoes, and salute no man by the way. And in whatsoever house ye enter, first say, Peace to this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall return to you again. Go not from house to house, but remain in the same house, eating and drinking such things as they provide you; for the laborer is worthy of his hire. And into whatsoever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me, despiseth Him that sent me.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And Jesus said unto them, I beheld Satan a lightning fall from heaven; behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this rejoice

not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in the Spirit which was there, and prayed: I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and the prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight. All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him.

Then he turned to his disciples, and said privately, Blessed are the eyes which see things that ye see; for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answered, Thou shalt love the Lord thy God with all thine heart, and with all thy Soul, and with all thy might, mind, and strength; and love thy neighbor (meaning fellowman) as thyself. And Jesus said, Thou hast answered right; this do, and thou shalt live. But the man, willing to justify himself, said unto Jesus, And who is my neighbor?

And Jesus answered, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, wounded him, and departed, leaving him half dead. And by chance there came down a certain (Aaronic) priest that way; and when he saw him, he passed by on the other side; and likewise a Levite, when he was at the place, came close and looked, and passed by on the other side. But a certain Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion on him. And he went to him, and bound up his wounds, pouring in oil and wine; and set him on his own beast, and brought him to an inn, and took care of him. In the morning when he departed, he took two pence, and gave them to the innkeeper, and said, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor (fellowman) unto him that fell among the thieves? And the man answered, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Now it came to pass, as they journeyed, that Jesus entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet and heard his word. But Martha was troubled about her much serving; and came to Jesus, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me (with the chores). And Jesus answered, Martha, Martha, thou art worried and troubled about many things. But this thing is needful — that which Mary hath chosen as her good portion, it shall not be taken away from her.

After this, it came to pass, that, as he was finished praying in a certain place, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say:

Our Father which art in heaven, Hallowed be Thy name; Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

And Jesus after speaking many things, said unto them, I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask for a fish, will he give him a serpent for a fish? Or if he asks for an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give his children the Holy Spirit that ask Him?

And it came to pass that, as Jesus was casting out a devil from a dumb man; and when the devil was gone out, the dumb spake; and the people marvelled, but some said, He casteth out devils through Beelzebub, the chief of the devils; yet others tempted him, and sought for a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against itself falleth. If Satan also be divided against himself, how shall his kingdom stand? Ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

Behold, when a strong man armed keepeth his palace, his goods are safe; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour, in which he trusted, and divideth his spoils. Verily, verily, I say unto you, He that is not with me is against me; and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my (old) house whence I came out. And he cometh, and findeth it swept and garnished. Then goeth he and taketh to himself seven other spirits more wicked and evil than before; and they enter in, and dwell there; the last state of that man is worse than the first.

And as Jesus spake these things, a certain woman lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it. Then the people began to gather thick around him, and he said, This is an evil generation; they seek a sign; and there shall no sign be given, but the sign of Jonah (Jonas) the prophet. For as Jonah was a sign unto the Ninevites, so shall the Son of Man be to this generation. The queen of the south shall rise up in the judgement with men of this generation, and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon (who was an Aaronic

priest); and, behold, a greater than Solomon is here. (But Jesus said this not to glorify himself or in unrighteousness, but to make them understand the truth.) And he said, The men of Nineveh shall rise up in the judgement with this generation, and condemn it. They repented at the preaching of Jonah; and, behold, a greater than Jonah is here, yet they repent not, but seek to kill him.

No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye; therefore when thine eye is single to God and His glory, the whole body also is full of light; but when thine eye is evil, thy body turns also full of darkness. Take heed therefore that the light which is in thee be not turned into darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give the light.

After this, a certain Pharisee besought him to dine; and Jesus went in, and sat down to meat. And he and all the others were offended that Jesus had not washed before dinner. And Jesus knowing their thoughts, said, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Fools, did not He that made that which is without make also that which is within? Give alms of such things as ye have, that ye might make all things clean unto yourselves. But woe unto the Pharisees, that tithe mint and rue and all manner of herbs, and pass over the judgement and the love of God; these ought ye to have done, and not to leave the other undone. Woe unto the Pharisees, that love the uppermost seats in the synagogues, and greetings in the markets. Woe unto the scribes, and the Pharisees, the hypocrites, for they are as graves which appear not, and as men that walk over, and are not aware.

Then called out one of the lawyers, saying, Master, thus saying thou reproachest us also. Then said Jesus, Woe unto you lawyers also, for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers; woe unto such, that build the sepulchres of the prophets, and your fathers killed them; truly ye bear witness that ye allow the deeds of your father, for they indeed killed them, and ye build their sepulchres. Therefore saith the wisdom of the Lord also, I will send them prophets and apostles, and of them they shall slay and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation. From the blood of Able, unto the blood of Zacharias (Zechariah son of Jehoiada), who perished between the altar and the temple; verily, I say unto you, it will be required of this generation. Woe unto the lawyers, that have taken away the key of knowledge (of God); ye enter not yourselves, and hinder those that enter in. And as he spake these things, the scribes and the Pharisees began to urge him vehemently, provoking him to speak more of such things; laying wait for him and seeking to catch something out of his mouth, that they might accuse him.

And when there gathered together an innumerable multitude of people; insomuch that they trod upon one another, Jesus said unto his disciples, Beware ye of the leaven of the Pharisee, which is hypocrisy. There is nothing of them covered, that shall not be revealed; or hid, that shall not be known; therefore, whatsoever speak they in the darkness shall be heard in the light, and that which is spoken in the ears and the closets shall be proclaimed upon the housetops. And he said to his disciples, I say unto you, my friends, Be not afraid of them that kill the body, for after that no more they can do; but I will forewarn you whom ye shall fear, fear him and trust not who after he hath killed hath power to cast into hell; yea, I say unto you, Fear him and trust not. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore, for ye are of more value than many sparrows. And verily, I say unto you, Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God. And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but he that blasphemeth against the Holy Ghost, it shall not be forgiven. And when they bring you unto the synagogues, and magistrates, and powers, take ye no thought how or what thing ye shall say, or answer; for the Holy Ghost shall teach you in the same hour what ye ought to say or do.

Then one of his disciples said unto him, Master, speak to my brother that he divide the inheritance with me. And Jesus said unto him, Man, who made me a judge or a divider over you? Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, What shall I do, because I have no room to store my fruits; therefore, this will I do — I will pull down my barns, and build greater ones; and there will I store my fruits and goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Fool, this night thy soul shall be required of thee (meaning, Thou hast ensnared thy soul this night); then whose shall these things be, which thou hast hoarded? So is he that layeth up treasure for himself, and is not rich toward God.

And he said unto his disciples, Therefore, I say unto you, Take no thought for your life, what ye shall eat, or what ye shall put on; the life is more than meat, and the body more than raiment. Consider the ravens; for they neither sow nor reap, nor have they storehouse or barns, and God feedeth them; how much more are ye better than the fowls? And which of you by worrying about it can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider also the lilies, how they grow; they toil not, nor do they spin; yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will He clothe you, O ye of little faith. Seek ye not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do

the nations of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Give alms and live righteously; provide yourselves with treasures in heaven that wax not old, nor that faileth; which no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart also be.

Let your loins be girded about, and your lights burning; and ye yourselves like unto them that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching in wait; verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he comes in the second watch or the third watch, and finds them so, blessed are those servants. And, behold, if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through; be ye therefore ready also; for the Son of Man cometh at an hour when ye think not.

Then Peter said unto him, Lord, speaketh thou this parable unto us, or even to all? And Jesus replied, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give portion of meat in due season? Blessed is the servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But if that servant say in his heart, My lord delayeth his coming; and begins to beat the menservants and maidens, eat, and drink, and be drunken, the lord of that servant will come in a day when he looketh not for him, at an hour when he is not aware, and will cut him asunder, and will appoint his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with fewer stripes. For unto whomsoever much is given, much is expected; and to whom men have committed much, of him they will ask the more.

I am come to send fire on the earth; and what will I, if it be already kindled? I have a baptism for the faithful to be baptized with (even the baptism of the Holy Spirit, and of fire); and how I am hard pressed till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay, but rather division. For henceforth there shall be five in one house divided, three against two, and two against three; the father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law. And he said unto the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when the south wind blows, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth, but how is it that ye discern not the signs of the time? and judge ye not what

is right? Then he said unto Peter, When thou goest with thine adversary to the magistrate, in the way give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite (smallest Jewish coin, worth less than half a penny).

At that time there were also some present that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answered them, saying, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish. He spake also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down, why cumbereth it the ground? And the dresser of his vineyard pleaded, saying, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down.

And it came to pass that, he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman that had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called upon the Lord, and said, Woman, thou art loosed from thine infirmity; and he blessed her with the Holy Spirit by laying on his hands; immediately she was made well, and she glorified God.

And the ruler of the synagogue reproached Jesus with indignation, because he had healed on the sabbath day. And Jesus said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day? Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when he had said these things, all his adversaries were ashamed; and all the people rejoiced in the glorious things which were done by him.

Another time, Jesus said unto the Pharisees, Unto what is the kingdom of God likened? And whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and robber. But he that entereth in by the door is the shepherd of the sheep; to him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of the stranger.

But the Pharisees understood not this parable. So Jesus said unto them, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved; and shall go in and out, and find pasture. The thief cometh not, but to steal, to kill, and to destroy. I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and I am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep have I, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, one shepherd. Therefore, doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Therefore there was a division among the Jews. Many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil, can a devil enlighten the mind, or open the eyes of the blind?

And it came to pass, that in the winter, the festival of dedication was at Jerusalem (Chislev 29 or 30, November-December 25, 32 A.D.); Jesus walked in the temple of Solomon's porch. Then came Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be Christ, tell us plainly. Jesus answered, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I have told you. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they still never perish, neither shall any pluck them out of my Father's hand. I and my Father are one.

Then the Jews took up stones to stone him. Jesus replied, Many good works have I shewed you from my Father; for which of these works do ye stone me? The Pharisees and the scribes answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, Ye are gods, even the sons and daughters of God. If he called them gods, unto whom the word God refers to, and the scriptures cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God? Behold, if I do not the works of my Father, believe me not; but if I do, though ye believe me not, believe the works; that ye may know, and believe, that the Father is in me, and I in Him. Therefore they sought him again to take him; but he escaped out of their hands, because his hour had not yet arrived.

And Jesus went away beyond Jordan, into the place where John at first used to baptize, and there he abode. And many talked among themselves, saying, John did no miracle; but all things that John spake of this man are true. And many believed on him. After this he went through the cities and villages, teaching and journeying toward Jerusalem. Then said one unto him, Lord are there few that be saved? And he said, Strive to enter in the strait (narrow) gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and shut the door; and ye are left without, and begin to knock at the door, saying, Lord, Lord, open unto us; he shall answer, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust out.

And they shall come from the east and the west, from the north and the south, and shall find their rest in the kingdom of God. And, behold, the last shall be first; and the first shall be last. As Jesus finished saying these things, there came certain of the Pharisees unto him, saying, Get thee out, and depart hence, for Herod will kill thee. And Jesus said, Go ye, and tell that fox, Behold, I cast out devils; and I do cures today and tomorrow, and the third day I shall be perfected. Nevertheless, I must walk today, tomorrow, and the day following; for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not! Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until the time cometh when ye shall say, Blessed is he that cometh in the name of the Lord.

And it came to pass, that as he sat to eat food on the sabbath day, at the house of one of the chief Pharisees; there was a certain man that sat before him that had dropsy. And Jesus spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him and blessed him to be healed, and let him go. But when he saw that some were offended, he said, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things.

And he put forth this parable to those that were bidden, when he noticed how they chose out the chief and the highest room: When ye are bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him; but sit down in the lowest room; that he who bade thee come may say unto you, Friend, go up higher; then ye shall have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.. When ye make a feast, call not thy friends, nor thy brethren, neither thy kinsmen, nor rich neighbors;

lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind. And ye shall be blessed, for they cannot recompense thee; and ye shall be recompensed at the resurrection of the just.

When one of them that sat at meat with Jesus heard these things, he said, blessed is he that shall eat bread in the kingdom of God. Then said Jesus unto him, A certain man made a great supper, and bade many. When only a handful showed up at supper, he sent his servant to say to them that were bidden, Come, for all things are now ready. And they all with one accord began to make excuse. The first said, I have bought a piece of land, and must needs to go and see it; I pray thee have me excused. Another said, I have bought five yoke of oxen, and I go to try them; I pray thee have me excused. And the third said, I have married a wife, and therefore I cannot come. So the servant returned to his lord, and showed these things. Then the master of the house was angry at his servant, and said, Go out quickly into the streets and lanes of the city, and bring in hither the poor, the maimed, the halt, and the blind. Then the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house be filled. For I say unto you, that none of these men which were bidden shall taste of my supper.

After this, he said unto a great multitude that was with him, If any of you come to me, and hate not the yoke of your father, mother, wife, and children, brethren, and sisters; yea, and hateth not his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and calculates the cost and resources, to know if there is sufficient to finish it? Lest, haply, after he hath laid the foundation, he is not able to finish it; and all that behold it begin to mock him, saying, This man began to build, and was not able to finish it. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able to meet that which cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he possesseth, he cannot be my disciple. Salt is good; but if the salt has lost its savor, wherewith shall it be seasoned? It is neither fit for land, nor yet for the dunghill; men cast it out. He that hath ears to hear, let him hear.

Then drew near unto him the publicans and sinners to hear him; and the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And Jesus spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me, for I have found my lost sheep. I say unto you, that likewise joy shall be in heaven

over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance. Or what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found, she calleth friends and neighbors together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And Jesus said unto them, A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that belongs to my inheritance; and he divided unto each his portion. Not many days after the younger son had cashed in his inheritance, he took his journey into a far country; and there he wasted his substance in riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. So he hired himself out to a citizen of that country, to feed the swine in his fields. And he set his heart upon the pods of the carob tree that the swine ate, but no man gave unto him. And when he began to think, he said in his heart, How many hired servants of my father's have bread enough to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and I am no more worthy to be called thy son; make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion; and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight; and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry and would not go in; therefore came his father out, and consoled him, and the son said, Lo, these many years do I serve thee, neither transgressed I at any time thy commandments; and yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead (in his sins), and is alive again (for he hath repented and forsaken); he was lost, and is found.

And Jesus said unto his disciples, There was a certain rich man, that had a steward; and the same was accused of wasting his goods. And he called him, and said, How is it that I hear this of thee? Therefore, give an account of thy stewardship, lest thou mayest no longer be steward. Then the steward said in his heart, What shall I do? For my lord

taketh away from me the stewardship; I cannot dig (ditches); to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship others may receive me into their houses. So he called every one of his lord's debtors, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. To another he said, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And his lord commended the unjust steward for his shrewdness, because he had done wisely; for the children of this world are wiser in the wisdom of the world, than the children of light.

And Jesus said, I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into their everlasting habitations. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. Therefore, if ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which belongs to another man, who shall give you that which is your own?

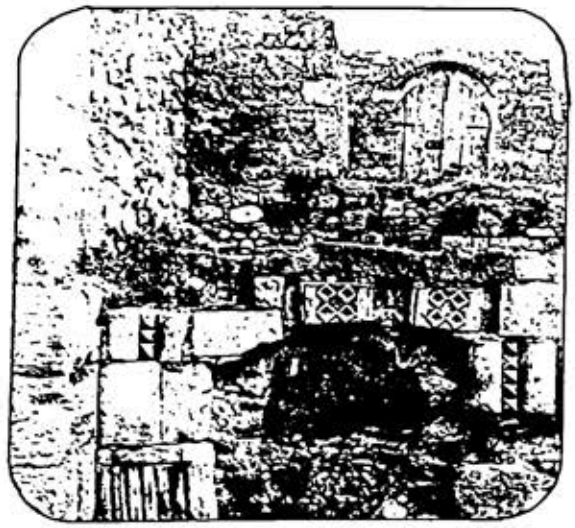
No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. And when the Pharisees, that were covetous, heard all these things, they derided him. And Jesus said unto them, Ye are they that justify themselves before men; but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God. The law and the prophets were preached until John; since that time the kingdom of God is preached, and every man presseth into it. And I say unto you, It is easier for heaven and earth to pass, than one tittle of the law (of Moses) to fail. And whosoever leaves his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery.

There was a certain rich man which was clothed in purple and fine linen, and dined sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores; desiring to be fed with the crumbs, which fell from the rich man's table; and dogs came and licked his sores. It came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died and was buried; and in hell he lifted up his eyes, being in torment, and saw Abraham afar off, with Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. Between us and thou there is a great gulf fixed; so that they which could pass from hence to thee cannot; neither can they pass to us, from thence. Then said the rich man, I pray thee, therefore, father, that thou wouldest send him to my father's house, for I have five brethren; that he may testify unto them, lest they also

come into this place of torment. Abraham said unto him, They have Moses and the prophets; let them hear them. And said he, Nay, father Abraham; but if one went unto them from the dead, they will repent. And Abraham said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

Then said Jesus unto his disciples, It is impossible but that offences will come; but woe unto him, through whom they come. It would have been better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves; if thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day, and turns again to thee, saying, I repent; thou shalt forgive him.

And the apostles said unto Jesus, Lord, increase our faith! And he said unto them, If ye had faith as a grain of mustard seed, ye might say unto this sycamine (mulberry) tree, Be thou plucked up by the root, and be thou planted in the sea, and it should be done according to your words. But which of you, having a servant plowing or tending a flock, will say unto him, Come immediately from the field, and sit down to meat? and will not rather wait till the master has eaten and drunken. Doth he thank the servant because he did the things that were commanded him, for the wages; I think not. So likewise ye, when ye shall have done all those things which are commanded unto you, say, We are thy humble servants; we have done that which was our duty to do.



Ruins of house of Martha in Bethany

Now a certain man was sick, namely, Lazarus of Bethany, the town of a certain Mary and her sister Martha. (It was this Mary which later anointed the Lord Jesus with ointment, and wiped his feet with her hair, whose brother was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. And Jesus said, This sickness is not unto death, but for the glory of God, that the Son of God be glorified thereby. Now Jesus loved the three, Mary, her sister Martha, and their brother Lazarus. And Jesus remained in the same place two days. On the third day he spake to his disciples, saying, Let us go into Judaea again. His disciples said, Master, the Jews lately sought to stone thee, and goest thou thither again? Jesus answered, Are there not twelve hours of daylight in the day? If any man walk in the day, he stumbleth not, because he seeth the world through the light; but if a man walk in the darkness of the night, he stumbleth, because there is no light in him. Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said

his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus meant, Lazarus is dead. Then said Thomas Didymus unto the fellow disciples of Jesus, Let us also go, that we may die with him. Then when Jesus and his disciples came to Bethany, they found that he had lain in the grave four days already.

Bethany

Tomb of Lazarus in Bethany. (This tomb is not far from Martha's home.)

Now Bethany was about fifteen furlongs (less than two miles) from Jerusalem. And many Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary stayed still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus said unto her, Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall have immortality and eternal life. Believest thou this? She replied, Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. When Mary was come where Jesus was, she fell down at his feet, saying, Lord, if thou hadst been here, my brother had not died.

When Jesus saw her weeping, and the Jews also weeping that followed her, he groaned, and was troubled in the spirit. And he said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man his friend should not have died? Jesus therefore again groaning

in himself came to the grave; it was a cave and a stone laid upon it. Jesus said unto the Jews, Take ye away the stone. And Martha, the sister of him that was dead, said unto Jesus, Lord, by this time he stinketh, for he hath been dead four days. Jesus said unto her, Said I not to thee, that if thou wouldest believe, thou should see the glory of God?

Then they took away the stone which covered the grave. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me; and I know that thou hearest me always; but because of the people which stand by, I call upon thee, that they may believe that thou hast sent me. Then Jesus cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with gravecloth; and his face was bound about with a napkin. Jesus said unto them, Loose him, that he may walk. Then many Jews that had seen the things which Jesus did, believed on him; but some went to the Pharisees, and told them all that they had seen.

Then the chief priests and the Pharisees gathered together in a council, and said, What do we? for this man doeth many miracles; if we let him alone, all men will believe on him; and the Romans shall come and take away both our place and nation. And Joseph Caiaphus, being the (Aaronic) high priest in that year, said unto them, Ye know nothing at all; nor do ye consider that it is expedient for us, that one man should die for the people, that the whole nation perish not; and he prophesied that Jesus should die for the nation. And not for the nation only, but that he should also gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for putting him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near the wilderness, into the city of Ephraim; and there he continued with his disciples.

And it came to pass, as he went out of Jerusalem, that he passed through the midst of Samaria and Galilee. When he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the (Aaronic) priests. And it came to pass, that all were made clean. But one of them, a Samaritan, when he saw that he was healed, returned to Jesus, and with a loud voice glorified God; and fell down on his face at his feet, giving him thanks. And Jesus said unto him, Were there not ten cleansed? but where are the nine? There are not found that return to give glory to God, save this stranger. And Jesus said to the Samaritan, Arise, go thy way; thy faith hath made thee whole.

Then he was demanded of the Pharisees, when the kingdom of God was to come; and Jesus answered them, The kingdom of God cometh not with observation. Neither should they say, Lo here! lo there! (for it is only its manifestation) for, behold, the kingdom of God is within you.

And Jesus said unto his disciples, The days will come, when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. And the false prophets shall say unto you, See here, or see there; go not after them, nor follow them. For as the lightning, that lighteneth out

of the one under heaven, shineth unto another under heaven; so shall also the Son of Man be in his day. But first he must suffer many things in the world, and be rejected of his generation. And as it was in the days of Noah, so shall it also be in the days of the Son of Man. They did eat, and drink, and marry wives, and were given in marriage; until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also, as it was in the days of Lot; they did eat and drink, they bought and sold, they planted and builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed.

In that day, he that shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return. Remember Lot's wife; whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it. I tell you, in that night, if there be two men in one bed, one shall be taken, and the other left; if there be two women grinding, one shall be taken, and the other left; if there be two men in the field, one shall be taken, and the other left. And Jesus' disciples said, Where, Lord? And he answered unto them, Wheresoever the body is, thither will the eagles be gathered together.

And he spake a parable unto them, so that men ought always to pray, and faint not; saying, There was in a city a judge, that feared not God, neither regarded man. And there was a widow in that city; and she came to him, saying, Avenge me of my adversary. But the judge would not for a while; then he said in his heart, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. If the unjust judge heareth so, how much more God. Will he not avenge his own elect, that cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of Man cometh, shall he find faith on earth?

Then he spake this parable concerning those that take pride in their self-righteousness, and despise others; saying, Two men went up into the temple to pray, the one a Pharisee and the other a publican. The Pharisee stood and prayed in his heart, God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican; I fast and give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house more justified than the other; for everyone that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

And it came to pass, that when Jesus had finished these sayings, he departed from Galilee; and came into the borders of Judaea beyond Jordan. A great multitude followed him there, and many were healed. The Pharisees also came to him, tempting him, and saying, Is it lawful for a man to put away his wife for every cause? And Jesus said unto them, Have ye not read, that he which made (created) them in the beginning,

made them male and female. And said, for this cause shall a man leave father and mother, and cleave to the spouse; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh; therefore, that which God hath joined together, let no man put asunder. Then the Pharisees said unto him, Why did Moses then command to give a written divorcement, to put her away? He replied, Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so. I say unto you, Whosoever shall put away his wife, except for fornication, and marries another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.

Then his disciples said unto him, If the case of the man be so, then it is not good to marry. But Jesus said unto them, All men cannot receive this saying, save to whom it is given. For there are some eunuchs, which are so born from their mother's womb; there are some eunuchs, which are made eunuchs of men; and there are eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive, let him receive.

After this they brought unto him little children, that he may bless them, by laying on of hands; but the disciples rebuked them. And Jesus said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven; and he blessed them, and departed thence. And it came to pass, that a certain man came to him, and said, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good, there is none good save one, that is, God; but if thou wilt enter into life, keep the commandments. And the young man said, Which? Jesus said, All the commandments that were given to Moses on Mount Sinai; thou shalt commit no murder, nor commit adultery, nor steal, nor bear false witness; thou shalt honor thy father and mother, and thou shalt love thy neighbor (fellow brethren) as thyself. And the young man said, All these things have I kept from my youth up, and none have I lacked. Jesus said unto him, For that which thou seeketh, go sell that which thou art burdened with, and give to the poor; and thou shall have treasure in heaven; and come and follow me. But when the young man heard this, he went away sorrowful, for he had great possessions.

And Jesus turned to his disciples, and said, Verily I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man (burdened with worldly possessions) to enter into the kingdom of heaven. When the disciples heard this, they were exceedingly puzzled, saying, Who then can be saved? And Jesus said unto them, With men this is impossible, but with God all things are possible. And Peter said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye that have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel. And everyone that hath forsaken houses, or brethren, or sisters, or fathers, or mothers, wives, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace. And he said unto them, Go ye also into the vineyard, and whatsoever is right I will give you; and they went to work. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all day idle? They replied, saying, Because no man hath hired us. So he said unto them, Go ye also into the vineyard; and whatsoever is right shall ye receive. When the evening was come, the lord of the vineyard said unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first ones came, they supposed that they should have received more; but they likewise received every man a penny. And after they had received it, they murmured against the good man of the house; saying, These last have wrought but one hour, and thou hast made them equal unto us, that have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take thine, and go thy way; I will give unto these last, even as it seemeth right unto me. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I do that which is right in my sight? And Jesus said, Likewise, the last shall be first, and the first last; for many be called, but few chosen.

And while travelling towards Jerusalem, Jesus took the twelve of his disciples (apostles) apart, and said unto them: Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and the scribes; and they shall condemn him to death; and shall deliver him to the Gentiles to mock and to scourge, and to crucify him; and the third day he shall rise again. Then at Jericho, came to him the mother of Zebedee's children with her sons James and John, for Zebedee's wife Salome was the sister of Jesus' mother Mary; worshipping him, and desiring a certain thing of him. And Jesus said unto her, What wilt thou? And she said, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered, saying, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They said unto him, We are able. And he said unto them, Ye shall drink indeed of my cup; and be baptized with the baptism that I am baptized with (meaning the baptism by full immersion, and of fire and the Holy Ghost). But to sit on my right hand, on my left, is not mine to give, but for whom it is prepared of my Father.

And when the ten apostles heard it, they were moved with indignation against James and John the sons of Zebedee. So Jesus called them, and said, Ye know that princes of the Gentiles exercise dominion over their people, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him

be your minister; and whosoever will be leader (chief) among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. And as they departed from Jericho, a great multitude followed him. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, Son of David. And the multitude rebuked them, because they should hold their peace; but they cried the more, saying, Have mercy on us, O Lord, Son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They said, Lord, that our eyes may be opened. So Jesus had compassion upon them, and touched their eyes; and immediately their eyes received sight, and they followed him, glorifying God; and the multitude, when they saw it, gave praise unto God.

Feast of Zacchaeus (the chief publican of Jericho)

Old Jericho

New Jericho

After this, as Jesus and his followers passed through the outskirts of Jericho, a rich man named Zacchaeus, the chief among the publicans, sought to see Jesus, but could not because of the multitude, because he was short of height. So he ran, and climbed up into a sycamore tree to see him. And when Jesus came to the place, he looked up, and saw him, and said, Zacchaeus, make haste, and come down; for today I must abide

at thy house. And he made haste, and came down, and received him joyfully. And when the multitude saw, they murmured, saying, He is gone to be guest at the house of a man that is a sinner. And Zacchaeus stood, and said unto Jesus, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of Man is come to seek and save that which was lost.

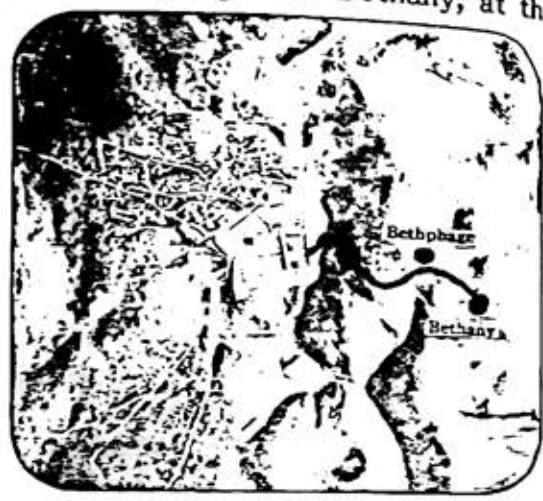
And Jesus gave them this parable, saying, A certain nobleman went into a far country to receive for himself a kingdom, and to return. Before he left he called his ten servants, and handed them each ten pounds, and said, Occupy yourselves in trade till I return. But his citizens hated him, for he was corrupt, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded his servants to be called, whom he had given the money; that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well done, thou good servant; and because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said unto him likewise, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere (ungenerous) man, and takest up that thou layedst not down, and reapest that thou did not sow. And the nobleman said unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with interest? He commanded his servants that stood by, saying, Take from him the pound, and give it to him that hath ten pounds. And they murmured, saying, Lord, he already has ten pounds! And he said unto them, For I say unto you, Unto every one which hath shall be given; and from him that hath not, even that which he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay before me.

And the Jews' passover was nigh at hand; and many went to Jerusalem before the passover, to purify themselves. At the temple people spake among themselves, saying, What think ye, will he come to the feast? And they sought Jesus, for both the chief priests and Pharisees had given a commandment, that if any man knew where he were, he should inform them, that they might take him. Six days before the passover Jesus came to Bethany, where Lazarus was, that had been dead, and was raised from the dead. There they made him a supper; Lazarus was one of them that sat at the table with him, and Martha served. After the supper, Mary took a pound of ointment of spikenard (an East Indian aromatic valerianaceous plant), and anointed Jesus' feet; and wiped his feet with her hair; and the house was filled with the aroma of the ointment. Then said one

of the disciples, Judas Iscariot, Simon's son (which later betrayed him), Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor, but because he was a thief; and carried a bag, and bare what was put in it. Then said Jesus, Let her alone; for she hath preserved it until this day, to prepare for my burial; the poor ye shall have always, but me ye have not always. Many Jews came there, not only to see Jesus, but also to see Lazarus who was raised from the dead. And many began to believe on Jesus.

The next day, many people that were come to the feast of the Passover heard that Jesus was coming to Jerusalem, and they took branches of palm trees, and went forth to meet him; and cried, Hosanna to the Most High; blessed is the King of Israel that cometh in the name of the Lord. And when Jesus was come nigh to Bethphage and Bethany, at the

Bethphage



From Bethphage Jesus sent out his disciples to find the ass upon which he rode during his triumphant entry into Jerusalem.

mount of Olives, he sent two of his disciples, saying, Go ye into the next village; at your entering ye shall find a colt tied, whereon yet never a man sat; loose him, and bring him hither. And they that were sent went, and found even as he had said unto them. And as they were loosening the colt, the owners said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus; and they cast garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes and garments in the way. When he was come near the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had witnessed with their own eyes. And the disciples praised God, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest. Then some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered, I tell you that, if today these should hold their peace, the stone would immediately cry out. But these things the disciples understood not at first; but when Jesus was glorified, then they

remembered that these things were written of him, and that they had done these things unto him. For Zechariah the prophet had written, Rejoice greatly, O daughter of Zion (Sion); shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, upon a colt of the foal of an ass. And the Pharisees began to say among themselves, Perceive ye how none of us can prevail against this man? Behold, the world is gone after him.

When Jesus reached near Jerusalem, and beheld the city, he wept over it; saying, If thou hadst known, even thou, at least in this thy day, the things unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and keep thee in on every side. And shall lay thee even on the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out those that bought and sold therein, and overthrew the tables of the moneychangers, and the seats of those that sold doves (pigeons); and said unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves. He taught daily at the temple; but the chief priests and scribes, and the chief of the people sought to destroy him; and could not find what they might do, for all the people were very eager to hear him.

And there were also some Greeks (heretics) that came to the feast at Jerusalem; the same came to Philip, of Bethsaida of Galilee, and desired him, saying, Sir, we are come to see Jesus. Philip then told Andrew, and both Philip and Andrew told Jesus. And Jesus answered them, saying, The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn (grain, seed) of wheat fall into the ground and die unto the ground, it abideth alone; but if it die, it bringeth forth much fruit. For if a man loveth his life he shall lose it; and he that hateth the life of this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; the man that serveth me, the same is honored by my Father.

Now is my soul troubled; and what shall I say? Father, save me from this hour, but for this cause came I unto this hour. Father, glory to thy name! Then came a voice from heaven, saying, I have both glorified, and will glorify again. When the disciples that stood by heard it, they said it was as if it thundered; others said, An angel spake to him. But Jesus said unto them, This voice came not because of me, but for your sakes. Now is the judgement of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said to remind of his upcoming death. Then the disciples asked him, We have heard out of the law that Christ abideth forever; and how sayest thou, The Son of Man must be lifted up? Who is this Son of Man? And Jesus said unto them, Yet a little while is the light (of Christ) with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. Then Jesus cried and said, He that believeth on me, believeth not

on me, but on Him that sent me. And he that seeth me seeth Him that sent me. I am come a light unto the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believeth not, I judge him not; for I came not to judge the world, but to save it. He that rejecteth me, and receiveth not my word, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself, but the Father which sent me; He gave me a commandment, what to say, and what to speak. And I know that this commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.

And in the morning, as they passed by, they saw the barren fig tree dried up from the roots; which Jesus had cursed, when previously he saw it in the way, and found nothing thereon, but leaves only, and said, Let no fruit grow on thee henceforward forever! And Peter calling to remembrance, said, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answered, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, whatsoever things ye ask for when ye pray, believe that ye shall receive, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

And as Jesus was walking in the temple, there came to him the chief priests and scribes, and the elders; saying, By what authority doest thou these things? And who gave thee this authority to do these things? Jesus said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But if we shall say, Of men; they feared the people, for all men counted John as a prophet indeed. So they answered and said unto Jesus, We cannot tell. And Jesus said, Neither do I tell you by what authority I do these things.

And he spake this parable, saying, A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower; and let it out to husbandmen, and went into a far country. And it came to pass, that at the season he sent to the husbandmen a servant, that he might receive from the husbandmen the fruit of the vineyard. And the husbandmen beat him, and sent him away empty. Then he sent unto them another servant; and at him they cast stones, and wounded him in the head, and he returned shamefully. Again he sent another; and they killed him. In the same manner they kept on beating some, and killing others. Having yet one son, well beloved, he sent him also at last, thinking, They might reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall

be ours. And they took, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others. Have ye not read the scripture: The stone which the builders rejected is become the head of the corner; this was the Lord's doing, and it is marvellous in our eyes?

Then some of the chief priests, scribes, and elders sought to lay hold on him, but could not, fearing the people; for they knew that he had spoken the parable against them. And they sent unto him certain of the Pharisees and the Herodians, to catch him in his words. And they came to him, saying, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth; Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give? But Jesus knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny, that I may see. And they brought it. And he said unto them, Whose is this image and superscription? And they said, Caesar's. And Jesus said unto them, Render to Caesar the things that are Caesar's; and to God the things that are God's. And they marvelled at him.

Then came to him the Sadducees (Siddiquis); now these Sadducees did not believe in resurrection nor the ministry of angels; but the Pharisees believed in both. Moreover, the Sadducees denied the working of divine grace and mercy, and fate; maintaining that an individual by his own action alone, was responsible for what befell him; they also denied the immortality of Soul, future punishments or rewards, and divine judgement. But the Pharisees believed in them and publicly declared their belief. And the Sadducees asked Jesus, saying, Master, Moses wrote unto us, If a man's brother die, and leave his wife behind, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brothers; and the first took a wife, and dying left no seed. And the second took her, and died leaving no seed; the third likewise, unto the seventh, and left no seed; last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of the seven that had her to wife?

And Jesus said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and Isaac, and Jacob? He is not the God of the dead, but of the living; ye therefore greatly err. Then one of the scribes, having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all commandments is, Hear, O Israel; the Lord our God is One Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might, mind and strength; this is the first commandment. And the second is like this, Thou shalt love thy neighbor (fellowman) as thyself.

There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth; for there is one God, and there is none other but He. And to love him with all the heart, and with all the understanding, and with all the soul, and with the strength; and to love the neighbor as oneself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that asked him any question.

Then said Jesus unto the scribes at the temple, What think ye of Christ? Whose son is he? And they replied, The son of David. Jesus said unto them, How then doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And the common people heard him gladly. And he said unto his disciples, Beware of the scribes, and their pretentions; for they love to go in long clothing, in the vanities of their heart; and love the salutations in the marketplace, and the chief seats in the synagogues, and uppermost rooms at the feasts; and they devour widows' houses, and make mockery of God by faithless prayers of pretention. These shall receive greater damnation.

And while Jesus sat near the treasury of the temple, he saw how the people cast money into the treasury, which was consecrated unto the Lord; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites which make a farthing. Jesus called unto him his disciples, and said, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury. For all did cast in of their abundance; but she of her want did cast in all that she had, even all her sustenance.

As Jesus left the temple, one of his disciples pointed out to Jesus, saying, Master, see what manner of stones, and what great buildings are here! And he answered unto him, Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives over against the temple, Peter, James, John, and Andrew asked him privately, Tell us, when shall these things be? What be the sign when all these things shall be fulfilled? And Jesus replied, Take heed lest any man deceive you; for many shall come in my name, saying, I am Christ; and shall deceive many with words and intrigue. And when ye shall hear of wars and rumors of war, be ye not troubled; for such things must needs be, but the end is not yet. Nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, famines and troubles; these are the beginnings of sorrows.

Moreover, take heed to yourselves; for they shall deliver you up to councils, and in synagogues ye shall be despised; and ye shall be brought before rulers and kings for my sake, for a testimony against them. And when they shall lead you, and deliver you up, take no thought before hand what ye shall speak, neither do ye premeditate; but whatsoever shall be given to you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost that causeth you to bring forth the words. And ye shall be hated of men for my name's sake; but he that shall endure to the end,

the same shall be saved. The gospel must first be published among all nations. But when ye shall see the abominations of desolation, spoken of by Daniel the prophet, standing where it ought not, let him that readeth understand; and let them of Judaea flee to the mountains; and let him that is on the housetop not go down into the house, to carry anything out of the house; nor let him that is in the field return back again to take up his garment. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! For there shall be many offended, and shall betray one another, and hate one another.

And many false prophets shall rise, and deceive many. Because iniquity shall abound, the love of God shall be replaced with selfish love; and there shall be great tribulations upon all men. And except those days should be shortened, there should no flesh be saved; but for the elect's sake alone those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe not. For there shall arise false Christs, and false prophets, showing great signs and wonders; so much so, that through intrigue and deception, they shall deceive the very elect, if possible. But, behold, take heed; I have foretold you all things. In those days, after the tribulation, the sun shall be darkened, and the moon shall not give light to the earth; and the stars shall fall, and the powers of heaven shall be shaken. And all shall see the Son of Man coming in the clouds with great power and glory. Then shall he send his angels, and gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Now learn of the parable of the fig tree; when its branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so ye likewise, when ye shall see these things come to pass, know that it is near at the doors. Verily, I say unto you, This generation shall not pass away, till all these things shall be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. Nevertheless, of that day and hour knoweth no man, no, not the angels of heaven, neither the Son, but the Father. As the days of Noah were, so shall also be the (second) coming of the Son of Man. For as in the days that were before the flood they were eating, drinking, and making merry, until the day Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall also be the coming of the Son of Man. Watch therefore, for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh. For the Son of Man is likened to a man taking a far journey, who left his house, and gave authority to his servants, and to every man his task, and commanded the guardsman to watch. Watch ye therefore; for ye know not when the master of the house cometh, at evening, or at midnight; at the cockcrowing, or in the morning; lest coming suddenly

he find you sleeping. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he returns, finds him so doing. Verily, I say unto you, that he shall make him ruler over all his goods. But if that evil servant shall say in his heart, My lord delayeth his coming; and begins to deceive and persecute his fellowservants, and eats and drinks with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder, and appoint to him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

And at the Mount of Olives Jesus said unto his disciples, The kingdom of heaven be likened unto ten virgins, that took their lamps, and went forth to meet the bridegroom; and five of them were wise, five foolish. And the foolish took their lamps, but no oil with them. And the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. The wise answered, go ye rather to them that sell, lest there be not enough for us and you. And while they went to buy themselves oil for their lamps, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open (the door) to us. But he answered, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.

For the kingdom of heaven is likened to a man travelling to a far country; who called his own servants, and delivered unto them his goods, to each according to his ability; and straightway took his journey. Unto one he gave five talents, to another two, and to another one. Then he that received the five talents went and traded with the same, and made five more talents; likewise the second also doubled his investment. But the third had digged the ground and hid his lord's money. After a long time the lord of those servants returned, to settle their accounts. So the first came and brought the other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. He that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His lord said unto him; well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. Then came he that had received the one talent, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and hid thy talent in the earth; lo, thou hast that which is thine. His lord answered and said unto him, Thou slothful and wicked servant; thou

knewest that I reap where I sowed not, and gather where I have not strawed. Thou oughtest therefore to have put my money to the exchangers, that at my coming I should have received mine own with interest. And he said unto his servants, Take therefore the talent from him, and give it to him that hath ten talents; for unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.

And Jesus said unto his disciples at the Mount of Olives, When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from his goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in. Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

And the King shall say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then they also shall answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall the King answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these (my brethren), ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal.

And it came to pass, when Jesus had finished these sayings, he said unto his disciples, near Jerusalem, Ye know that after two days is (the feast of) the Passover, and the Son of Man is betrayed to be crucified. Then assembled together the chief priests, the scribes, and the elders of the people, unto the residence of the high priest Caiaphas; and consulted that they might take Jesus by cunning, and kill him. But they decided against it, saying, Not on the feast day, lest there be an uproar among the people. Now before the feast of the passover, Jesus knew that his hour was come that he should depart out of this world unto the celestial world of his Father, having loved his own that were in the world unto the end.

After the passover feast was eaten with the Twelve, the apostles of Jesus, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; and Jesus knowing it, was troubled in spirit. And Jesus knowing that the Father had given all things into his hands; and that he was come from God, and was to return to God, arose and laid aside his garments; and took a towel and girded himself. After that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. When he came to Simon Peter, he said, Lord, dost thou wash my feet? Jesus answered, What I do thou knowest not now; but thou shalt know hereafter. Peter replied, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Then Simon Peter pleaded, Lord, not my feet only, but my hands and head also. And Jesus said unto him, He that is washed needeth not, save to wash his feet, but is clean every whit; and ye are clean, but not all of you. And after he had washed their feet, and put on his garments, and was set down again, he said unto his apostles, know ye what I have done to you? Ye call me Master and Lord; and ye say well, for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all. I know whom I have chosen; but that the scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth Him that sent me.

When Jesus had thus spoken, he was yet troubled in spirit, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the apostles looked one toward another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his apostles, whom Jesus loved. Simon Peter beckoned to him, that he should ask who it should be of whom he spake. Therefore he that was lying on Jesus' breast asked him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop (morsel, or mouthful), when I have dipped it. And when he had dipped it, he gave to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then Jesus said unto him, That thou doest, do quickly. But no man at the table knew for what intent he spake this unto him. For some of them thought, that Jesus had said this to Judas to buy the things for the feast, to be given to the poor; for he carried a bag.

When Judas Iscariot was gone out, Jesus said unto the eleven of his apostles, Now is the Son of Man glorified, and God is glorified in him. And if God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. As I said unto the Jews, Ye shall seek me, and whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, that ye love one another, as I have loved you; by this shall all men know that

ye are my apostles. The Son of Man goeth as it is written of him; but woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born. Then Judas, who betrayed him, answered saying, Master, is it I? He said unto him, Thou hast said.

And as they were eating, Jesus took bread, and blessed it, and brake it; and gave it to his apostles, and said: Take eat; this is my body. Then he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, the brethren and Jesus went out into the Mount of Olives.

Then said Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered. But after I am risen again, I will go before you into Galilee. Then Simon Peter said unto him, Though all men shall be offended because of thee, yet will I never be offended. And Jesus said unto Peter, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee; and likewise said all the apostles. And Peter said unto him, Lord, thou sayest, Whither I go ye cannot come; whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if not so, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may also be; and whither I go ye know, and the way also. Then Thomas said, Lord, we know not whither thou goest, and how can we know the way? Jesus said unto him, I am the way, the truth, the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; but henceforth ye know him, and have seen him. Then said Philip, Lord, show us the Father, and it sufficeth us. Jesus said unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, He doth the works. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, it shall be done. If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth,

whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. I will not leave you without the Comforter; I will come to you. Yet a little while, and the world seeth me no more, but ye see me; and because I live, ye shall live also. In that day ye shall know that I am in the Father, and ye in me, and I in you.

He that hath my commandments, and keepeth them, the same loveth me; and he that loveth me shall be loved of the Father; and I will love him, and will manifest myself to him. Then Judas, not Iscariot, said unto him, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered, saying, If a man love me, he will keep my words, and the Father will love him; and we will come unto him, and make our abode with him; but he that loveth me not keepeth not my sayings. Behold, the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, and the Holy Ghost, whom the Father will send in my name, they shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you; and not as the world giveth, give I unto you.

Let not your heart be troubled, neither be ye afraid. Ye have heard how I said unto you, I go away, and come again unto you. Now if ye loved me, ye would rejoice, because I said, I go unto the Father; for the Father is greater than I. And now I have told you, before it all come to pass; hereafter I will not talk much with you, for the prince of this world (or darkness) cometh, but hath no power over me, but hath power over you. Then said Jesus unto his apostles, Arise, let us go hence.

And while yet in Jerusalem, Jesus spake these words unto his apostles: I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth, that it may bring forth more fruit. Now ye are cleansed through the word which I have spoken unto you; abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; neither can ye, except ye abide in me. I am the vine, ye the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast out as a branch, and is withered; and such are gathered and cast into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is the Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you, that my joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not the things of his lord.

But I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you; that ye should go and bring fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give it you. These things I command you, that ye love one another.

And if the world hate you, ye know that it hated me before you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; and if they have kept my saying, they will keep yours also. Yea, all these things will they do unto you for my name's sake, because they know not Him that sent me. If I had not come and spoken, they would have remained in the ignorance of sin, hiding it away to justify their wrong; but now they have no cloak for their sin. He that hateth me hateth my Father also; and now they have both seen and hated me and my Father. But, behold, it fulfilleth the word written in their law, They hated me without a cause. And when the Comforter, even the Spirit of truth, which proceedeth from the Father, is come, whom I will send unto you from the Father; he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

These things have I spoken unto you, that ye should not be offended. Behold, they shall put you out of the synagogues; and the time cometh that they will delight in persecuting you, and whosoever killeth you will think that he doeth God service. These things will they do unto you, because they have not known the Father, nor me. And these things I said not unto you at the beginning, because I was with you. But now I go to Him that sent me; and none of you asketh me, Whither goest thou? And because I have said these things, sorrow hath filled your heart; nevertheless, I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter, even the Spirit of truth which proceedeth from the Father, will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world, of sin, of judgement, and of righteousness. Of sin, because they believe not on me; of judgement, because the prince of this world is judged; of righteousness, because I go to the Father, and ye see me no more.

I have yet many things to say unto you, but ye cannot bear them now. But when he, the Spirit of truth, is come, ye will be guided unto truth by him; for he shall not speak of himself, but by the power of the Spirit he shall speak unto you, that which is given to him by me; and he will shew you things to come, and warn the unbelievers. He shall glorify me, for he shall receive of mine, and shew it unto you. All things the Father hath are mine; therefore said I, that he shall take of mine, and be my messenger unto you.

A little while, and ye shall not see me; and again, a little while, ye shall see me, because I go to the Father. Then said some of the disciples of Jesus among themselves, What is this that he saith unto us, A little

while, and ye shall not see me; and again, a little while, and ye shall see me; and because I go to the Father? And Jesus knowing that they were desirous to ask him, said unto them, Do ye enquire among yourselves that which I have just spoken of? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. Likewise, a woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish; for the joy hast replaced it. Ye now have sorrow; but I will see you again, and your heart shall rejoice; and your joy no man taketh from you. And in that day, ye shall be filled, and ask me no more. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give you. As yet have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full.

Moreover, these things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in similitudes, but I will shew you plainly of the Father. And in that day, ye shall ask in my name; and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me; and have believed that I came out from God. I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father. Then said his disciples unto him, Lo, now speakest thou plainly, and speaketh no proverb; now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest from God.

Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. Behold, these things I have spoken unto you, that in me ye might have peace; in the world ye shall have tribulation and suffering; but be of good cheer, I have overcome the world.

After these words, Jesus lifted up his eyes to heaven, and said, Father, the hour is come; now mayest thou glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him; and this is life eternal, that they might know thee the only true God, and Jesus Christ (Jesus the Anointed) whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And, now, O Father, glorify thou thine Only Begotten, with the glory which he had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me, and they have received them; and have known surely that I came out from thee, and have believed that thou didst send me. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. All mine are thine, and thine are mine; and I am glorified in them.

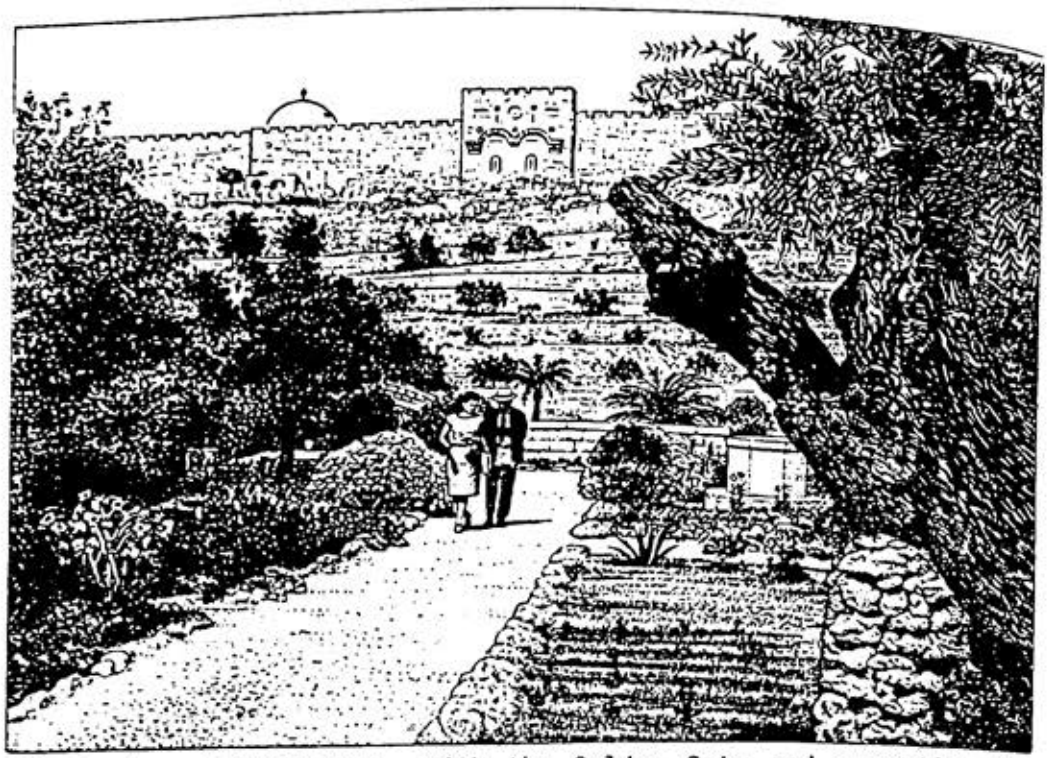
Now I am no longer in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as are we. While I was with them in the world, I kept them in my name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have joy fulfilled in themselves. I have given them thy words, and the world hath hated them; for they are not of the world, even as I am not of the world. I pray not, Father, that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Those thou hast given me are not of the world, even as I am not of the world. Sanctify them, I pray, through thy truths, even thy word which is the truth. As thou hast sent me, O Holy Father, into the world, even so have I sent them into the world. And for their sake I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word (testimony). That they all may be one, as thou, O Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me; that they may be made perfect in one. And that the world may know that thou hast sent thy Son, and hast loved them, as thou hast loved me.

O Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovest the Son before the foundation of the world. O Righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy Name, and will declare it; that the love wherewith thou hast loved me be in them, through thy Son.

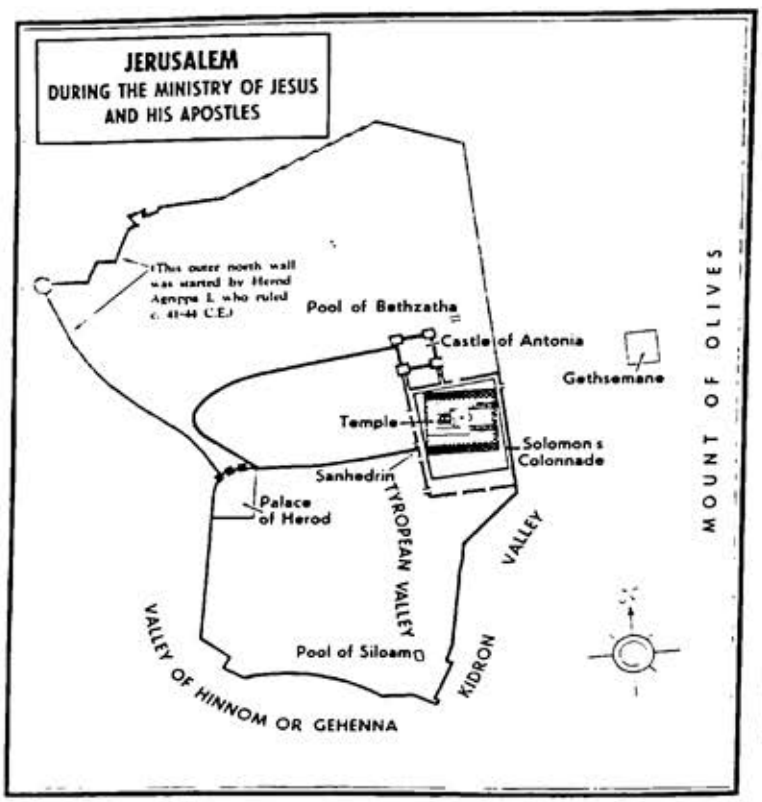
Then came Jesus with his disciples unto a place called Gethsemane, a garden of olive trees equipped with a press for squeezing oil from the olives, at the foot of the Mount of Olives, across the Kidron Valley. And here he said unto his disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then said he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and keep awake. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. And he returned and found the three asleep. And he said unto Peter, What, could ye not stay awake with me one hour? Stay awake and pray, that ye enter not into temptation; the Spirit indeed is willing, but the flesh is weak.

Then Jesus went away again, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again, for their eyes were heavy. He left them, and went away again, and prayed the third time, saying the same words. Then he returned to his disciples, and said, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of Man

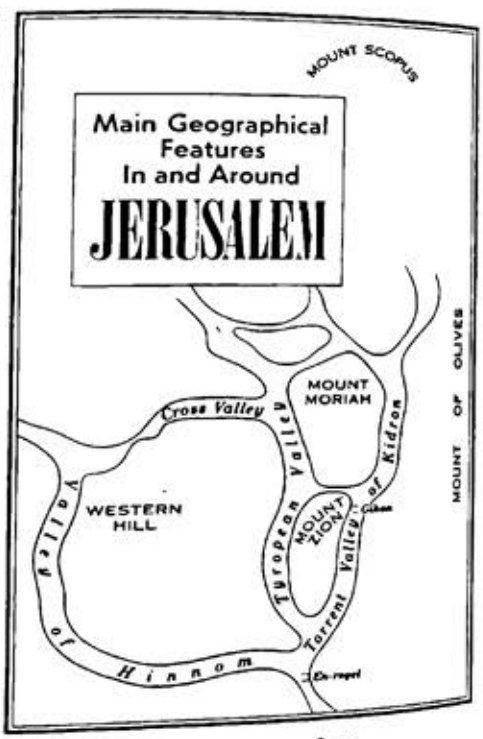
V. THE FIFTH EPOCH: FROM JESUS TO MOHAMMED (2-1 B.C. - 632 A.D.)



The Garden of Gethsemane, with the Golden Gate and a portion of the Dome of the Rock visible across the Kidron Valley.



Jerusalem during the ministry of Jesus and his Apostles



Jerusalem
Main geographical features

is betrayed into the hands of sinners. Rise, let us be going; behold, the hour of betrayal is at hand. And while he yet spake, lo, Judas, one of the Twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now, Judas Iscariot, that betrayed him, gave unto them a sign, saying, Whomsoever I shall kiss, the same is he, hold him fast. And immediately he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Brother, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. Behold, one of them that were with Jesus drew his sword and struck a servant of the high priest, and smote off his ear. But Jesus reproved him, and said, Put away thy sword into its place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall give me more than twelve legions of angels? But how then shall the scriptures be fulfilled; therefore this, it must be.

Then Jesus turned around, and spake to the multitude, saying, Are ye come out as against a thief with sword and staves to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. And as he thus spake, all the disciples forsook him, and fled. And they laid hold on Jesus, and led him away to Caiaphas the high priest (of the Aaronic Order); where the scribes and elders were assembled. But Peter followed him afar off unto the residence of the high priest, and went in; and sat with the servants, to see the end.

Now the chief priests, elders, and all the council sought false witness against Jesus, to put him to death; but found none. Though many false witnesses came, yet none they found. At last two false witnesses came; saying, This fellow said, I am able to destroy the temple of God, and build it in three days. And the high priest arose, and said unto Jesus, Answerest thou nothing? what they witness against thee? But Jesus held his peace. And the high priest raised his voice, and said, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus replied, Thou hast said, nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and returning in the clouds of heaven.

Counsel to kill Jesus

Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold,

now ye have heard his blasphemy. What think ye? And they answered, He is guilty of death. Then they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, who is he that smote thee? Now Peter sat in the outer chamber with the servants; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee. Then began he to curse and swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the words of Jesus, when he said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

When the morning was come, all the chief priests and elders took counsel against Jesus, to put him to death. And they bound him, and led him away, and delivered him to Pontius Pilate the governor. Then Judas Iscariot, who had betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders; and said, I have sinned in that I have betrayed innocent blood. And they said unto him, What is that to us? That is your affair. And he cast down the pieces of silver in the temple, and departed, and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful to put these into the treasury, because it is the price of blood. So they took counsel, and bought with them the potter's field, to bury strangers (and later this potter's field came to be known as the Field of Blood, or Akeldama, on the southern slope of Hinnon valley, just before it joins the Kidron valley). Then was the scripture fulfilled, saying, And they took the thirty pieces of silver, the price of him that was valued, whom the children of Israel did value; and gave them for the potter's field.

And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? Jesus answered not a word; insomuch that the governor marvelled greatly. For some accused him, saying, We found him perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ the King. And others said, He stirreth up the people, teaching throughout all Jewry, from Galilee to this place (Jerusalem). And as soon as Pilate heard of Galilee, he asked if the man be a Galilean; and immediately he sent him away unto Herod under whose jurisdiction Galilee was; for at that time Herod was in Jerusalem for the feast of Passover.

When Herod saw Jesus, he was exceedingly glad; for he was desirous to see him for a long season, because he had heard many good things of him; and he hoped to see more miracles done by him. Then he questioned him in many words, but Jesus kept silence, and answered not a word.

And the chief priests and scribes with force began to accuse him. Thereupon Herod and his men of war set him at nought, and mocked him; then arrayed him in a gorgeous robe, and sent him back to Pilate. And the same day Pilate and Herod were made friends together; for before enmity existed between the two.

And Pilate when he had assembled together the chief priests, the elders, and the people; he said unto them, Ye have brought this man unto me, as one that perverteth the people; and behold, I have examined him before you, and found no fault in this man touching those things whereof ye accuse him. No, nor yet Herod, although I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastize him and release him. For of necessity the governor must release one unto the people at the feast. And they cried out all at once, saying, Away with this, and release unto us Barabbas, who was cast into prison for sedition, and murder.

Pilate again willing to release Jesus, spake unto them; but they cried, Crucify, crucify him! And Pilate spake to them the third time, saying, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastize him and let him go. But they persisted with loud voices, saying, Crucify, crucify him! And the chief priests enticed the multitude into saying that they should ask for Barabbas and destroy Jesus. And as Pilate sat in the judgement seat his wife sent a message unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. Then Pilate arose, and said unto them, Which of the twain will ye that I release unto you? Barabbas, or Jesus which is called Christ? They said, Barabbas. Pilate said unto them, What shall I do then with Jesus which is called Christ? They cried aloud, Let him be crucified. And as the tumult was made, Pilate took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; be ye my witness: Then answered all the people, His blood be on us, and on our children. Then Pilate gave sentence that it should be done according to the will of the people; and they released the one that caused insurrection in the city, and was accused of murder, and delivered Jesus into the hand of the authorities to be crucified. Then the soldiers of the governor took Jesus into the common hall, called Praetorium; and they called together the whole band. And they clothed him with purple, and plaited a crown of thorns, and put it upon his head. And they began to salute him, Hail, King of the Jews! And they smote him on the head with a reed (hyssop), and did spit upon him, and bowing their knees worshipped him. Then they began to mock him, and took off the purple from him, and put his own clothes on him; and led him out to be crucified. And they compelled Simon a Cyrenian, the father of Alexander and Rufus, who passed by, coming out of the country, to bear his cross.

And they brought Jesus unto the place Golgotha, the place of the skull; and gave him vinegar mingled with gall (or myrrh); and when he tasted it, he would not drink. Then they crucified him; and parted his garments, casting lots (meaning they divided his clothes among

themselves); that the scripture might be fulfilled, saying, They parted my garments among themselves, and upon my vesture did they cast lot. Moreover Pilate himself wrote a title and put it on the cross, which said: THIS IS JESUS OF NAZARETH THE KING OF THE JEWS; and he wrote it in large letters, in Hebrew, Greek, and Latin. For the place where Jesus was to be crucified was near the city. Then the chief priests and the scribes said, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

And there followed a great multitude, and many women also bewailed and lamented; as Jesus and two thieves (or criminals) were led to Calvary, to be crucified; one of the criminals was to be crucified on his right hand, and the other on his left, that the scripture might be fulfilled, saying, He was numbered with the transgressors. And one of the thieves that was hanged reproached Jesus, saying, If thou be Christ, save thyself and us. But the other rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? We indeed justly receive our due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

It was the third hour (about 9 a.m.) when they put him upon the cross; and set up over his head this superinscription: THIS IS JESUS OF NAZARETH THE KING OF THE JEWS. And as they passed by him, wagging their heads, they said, Ah, thou that destroyeth the temple, and buildeth it in three days; save thyself, and come down from the cross. Likewise the chief priests and scribes said among themselves, He saved others; himself he cannot save; let the Christ the King of Israel descend now from the cross, that we may see and believe. Jesus then said: Father, forgive them; for they know not what they do. And when the sixth hour (about midday) was come, there was darkness over the whole land until the ninth hour. And at the ninth hour (about 3 p.m.) Jesus cried: Eloi, Eloi, lama Sabachtani? Which is, being interpreted, My God, My God, Why hast thou forsaken me? (or My God, My God, Why this lesson?)

Then some men that stood there thought he was calling for Elias. And one ran and filled a sponge with vinegar, and put it upon hyssop, and gave him to drink. And they mocked him, saying, Let us see if Elias will come to save him. There also stood by the cross of Jesus, his mother Mary, and his mother's sister Salome; Mary the wife of Clopas (Cleophas, or Alphaeus), and Mary Magdalene, among other women who followed Jesus from Galilee; to minister unto him. And when Jesus saw his mother and one of his disciples that he loved, standing by, he said unto his mother, Woman, behold thy son! Then he looked at his disciple and said, Behold thy mother! And from that hour that disciple took her into his own.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said, I thirst. Now there was a vessel full of vinegar, and they dipped a sponge into the vinegar, and put it upon hyssop, and gave him to drink. When Jesus had tasted the vinegar, he cried with a loud voice, It is finished; he bowed his head, and yielded up the ghost.

Now from the sixth hour there was darkness over all the land unto the ninth hour, for the sun was darkened. And it was about the ninth hour when he cried with a loud voice, Eloi, Eloi, lama sabachtani. And, behold, the veil of the temple was rent in twain from top to bottom; the earth did quake, the rocks rent, and graves were opened; and many bodies of saints which slept arose. And when the centurion, and his men, watched Jesus, and witnessed all the things that were done unto him, and the earthquake, they feared greatly, saying, Truly this was the Son of God. And the multitude seeing the things which were done, smote their breast and returned.

And certain Jews, because it was the day of preparation for the sabbath, said unto Pilate, that the bodies of the crucified should not remain upon the cross on the sabbath day; and besought him that their legs be broken that they might die by hanging, and therefore be taken away. (For according to the law of Moses, if a man has commmitted a sin worthy of death, he was to be put to death, and hanged upon a tree or stake; and his body was not to remain all night upon the stake, but must be buried the selfsame day.) So the soldiers came, and brake the legs of the first, and of the other with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. Then one of the soldiers with a spear pierced Jesus' side, and at once blood and water gushed forth. And it was done that he that saw bare record, that it was true, that ye might believe. And all these things were done, that the scripture might be fulfilled, saying, A bone of him shall not be broken; and they shall look on him whom they pierced.

After this, Joseph of Arimathaea, being a disciple of Jesus who also waited for the Kingdom, besought Pilate that he might take away the body of Jesus. And Pilate marvelled if he were already dead; and calling the centurion, he asked him whether he had been any while dead; and when he knew of the centurion, he commanded that the body be given to Joseph of Arimathaea. Also with Joseph came Nicodemus, a ruler of the Jews, a member of the Sanhedrin, bringing with him a hundred-pound roll of myrrh and aloes, with which to prepare Jesus' body for burial. And together they took the body of Jesus, and wound it in fine linen cloth with the spices, in the manner of the Jews to bury; and they laid him in Joseph's own new tomb, which he had hewn out in the rock; and they rolled a great stone to the door of the sepulchre, and departed. But Mary Magdalene and Mary the mother of Joses sat over against the sepulchre. And other women also, that came from Galilee, to minister unto him, beheld the sepulchre wherein never a man before was laid, and saw that his body was laid therein.

The next day, that followed the day of preparation, the chief priests and Pharisees came to Pilate, saying, Sir, we remember that the deceiver said, while he was yet alive, In three days I will rise again. Command therefore that the sepulchre be made sure until the third day; lest his disciples come by night, and steal him away, and say unto people, He is risen from the dead; so our last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make as sure as ye can.

So they went and made the sepulchre sure, sealing the stone, and setting a watch.

The first day of the week (Sunday), early in the morning, the women from Galilee returned to the sepulchre with Mary Magdalene and the other Mary. Behold an angel of the Lord descended from heaven, and the earth quaked; and he rolled back the stone from the door of the sepulchre, and sat upon it. His countenance was like lightning, and his raiment white as snow. And the guards of the sepulchre trembled with fear, and became as dead. Then the angel said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, tell his disciples that he is risen from the dead; behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you. And they departed quickly from the sepulchre with fear and great joy.

And when arrived other women of Galilee, that brought with them prepared spices and ointments; and saw the stone rolled away from the sepulchre; they entered in, and found not the body of the Lord Jesus. And as they stood there in amazement, behold, two men stood by them in shining garments. And as the women in fear bowed down their faces to the earth, they said unto the women, Why seek ye the living among the dead? He is not here, but he is risen; remember how he spake unto you in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. They remembered his words. And they departed from the sepulchre; and Mary Magdalene, Joanna, Mary the mother of James, and other women with them, went unto the eleven apostles, and the rest of the disciples, and told all these things. But their words seemed to them as idle tales, and they believed them not. Then arose Simon Peter, and ran unto the sepulchre, and the others didst follow him, and one of the favorite disciples of Jesus outran Peter, and reached first to the sepulchre. Then he stooped down, and looked in; and saw the linen clothes laid by themselves, yet went not in. Then arrived Simon Peter, and went into the sepulchre, and saw the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then entered the other disciple also into the sepulchre; and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the other disciples also went in, and witnessed the resurrection of Jesus.

Now, behold, Mary Magdalene stood outside the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre. And she saw two angels in white sitting, one at the head, and the other at the feet, where the body of Jesus had lain. And they said unto her, Woman, why weepest thou? She replied, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus spoken, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. And Jesus said unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardner, said, Sir, if thou have carried him hence, tell me where thou hast laid him, and I will take

him away. Jesus said unto her, Mary. She lifted up her face, and said, Rabboni, which is to say Master. Jesus said unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; to my God, and your God. Then Mary Magdalene went and told the disciples that she had seen the Lord; and that he had spoken these things unto her.

Then the same day, in the evening, being the first day of the week (which was Sunday), the disciples had assembled themselves in a building and shut the door; for the fear of the persecuting Jews; and there stood Jesus in their midst, and spake, Peace unto you! And when he had so said, he showed them his hands and side. Then were the disciples glad, when they saw the Lord. And Jesus said unto them again, Peace unto you! As the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said, Receive ye the Holy Ghost. Whosoever's sins ye remit, they are remitted unto them; and whosoever's sins ye retain, they are retained.

But Thomas, one of the Twelve, called Didymus, was not with them when appeared Jesus in the assembly of the disciple. And when the other disciples said unto him, We have seen the Lord; he said unto them, Except that I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. Behold, after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace unto you! And said he unto Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust into my side; and be not faithless, but believing. And Thomas answered in amazement, saying, My Lord and my God. Jesus said unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. After this, Jesus showed himself to the disciples at the sea of Tiberias in this manner: There were gathered together Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, the sons of Zebedee, and two other of his disciples. And Simon Peter said unto them, I go a fishing. They said unto him, we all go with thee. They went forth and entered into a ship immediately; and that night they caught nothing. When the morning was come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus said unto them, Children have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now were not able to draw it for the abundance of fishes. Then recognized the disciple whom Jesus loved, and said unto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girt up his fisher's coat, and dove into the sea, and swam to the shore. Then the other disciples followed in a little boat, dragging the net full of great fishes.

As soon as they reached ashore, they saw a fire of coal there, and fish laid thereon, and bread set aside. Jesus said unto them, Bring of the fish which ye have now caught. And Simon Peter went up and drew the net to the shore, an hundred and fifty-three fishes, yet the net was unbroken. Jesus said unto them, Come dine. And none of the disciples

dared to ask him, Who art thou? knowing that it was the Lord. He then gave them fishes and bread. This was the third time that the Lord Jesus showed himself to his disciples, after he was risen from the dead; meaning, after his resurrection.

When they had dined, Jesus said to Simon Peter, Simon, son of Jonah, lovest thou me more than these? He said, Yea, Lord; thou knowest that I love thee. Jesus said unto him, Feed my lambs! He said to him again, Simon, son of Jonah, lovest thou me? Peter replied, Yea, Lord; thou knowest that I love thee. Jesus said unto him, Feed my sheep! He said to him the third time, Simon, son of Jonah, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And Peter said, Lord, thou knowest all things; thou knowest that I love thee. Jesus said unto him, Feed my other sheep! Verily, verily I say unto thee, when thou wast young, thou girdest thyself, and walkedst whithersoever thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hand, and another shall gird thee, and carry thee whither thou wouldest not. This spake Jesus concerning his later ministry in Rome; and also signifying by what death he would glorify God. And Jesus said unto him, Follow me. Then Peter, turning about, saw John, the disciple whom Jesus loved, following; this was the same disciple (even John) that leaned on his breast at the last supper, and said, Lord, which is he that betrayeth thee? When Peter saw that disciple, he said to Jesus, Lord, what shall this man do? Jesus said unto Peter, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went his saying abroad among the brethren, that the disciples shall not taste death, till they see the kingdom of God; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, What is that to thee?

And it came to pass, the eleven apostles went away into Galilee, into a mountain where Jesus had appointed them; and when they saw him, they worshipped him, but some doubted. And Jesus came and spake to them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end.

He was also seen by others, by over five hundred brethren at an assembly; and by Peter and James on other occasions. And while he was yet in Jerusalem, two of his disciples Cleophas (or Clopas) husband of Mary, and another, as they travelled to the village called Emmaus, about sixty furlongs from Jerusalem, they talked to each other concerning all the things that had happened, on the first day of the week. And as they talked and reasoned together, behold, Jesus drew himself near unto them; and said, What manner of communications are these that ye have one with another, as ye walk, and are sad? But they recognized him not, for their eyes were restrained, that they should not know him. And Cleophas answered, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the

people. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; besides, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre. And when they found not his body, they came, saying they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found even so as the women had said; but him they saw not. Then Jesus said unto them, O ye simpletons, and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered these things, and to enter into his glory? And ought he not to have expounded unto them, beginning with Moses and all the prophets, the things concerning himself?

And as they drew near the village of Emmaus, Jesus made as though he would continue farther; but they constrained him, saying, Abide with us, for it is toward evening, and the day is far spent. And he tarried with them. And as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. Their eyes were now opened, and they recognized him; immediately he vanished out of their sight. And they said one to another, Did not our hearts burn within us, while he talked with us by the way; and while he opened to us the scriptures? And the twain rose up, and returned to Jerusalem. There they found the eleven gathered together, and with them other disciples; and they said, The Lord is risen indeed, and hath appeared also to Simon (Peter, or Cephas). And they told them what things were done in the way; and how they recognized him in breaking of bread. And as they thus spake, Jesus stood in the midst of them, and said, Peace unto you! But they were terrified and affrighted; and supposed that they had seen a spirit (or ghost). And Jesus said unto them, Why are ye troubled? And why do such doubts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat (or food)? And they gave him a piece of broiled fish, and of an honeycomb. And he took it, and did eat before them.

And Jesus said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then was their understanding opened, that they might understand the scriptures. And he said unto them, Thus it is written, and thus it was necessary for Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Thus the first principles and ordinances of the gospel of the Lord Jesus Christ were formulated, and later established, namely: Faith, Repentance; Baptism by immersion (to symbolize the death and resurrection, the agreement or covenant to abide in the gospel, the remission of sins, the confirmation of records that are kept in the Kingdom); and the gift of the Holy Ghost by laying on of hands.

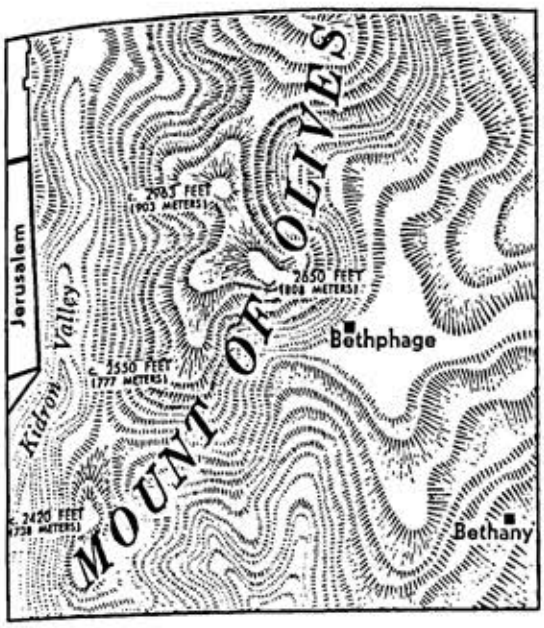
Then Jesus said unto his disciples, And, behold, I send the promise of the Father upon you; but tarry ye in the city of Jerusalem, until ye be endowed with the power from on high. Go ye into all the world; and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues (languages); they shall take up serpents; and if they partake of any deadly thing, it will not harm them; and they shall lay hands on the sick, and they shall recover.

And Jesus said unto his disciples at the Mount of Olives, Behold, John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. Then they asked him, saying, Lord wilt thou at this time restore again the kingdom of Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after the Holy Ghost is come upon you; and ye shall be witnesses unto me; both in Jerusalem, and in all Judaea, Samaria, and the uttermost parts of the earth. And Jesus led his disciples out as far as to the Mount of Olives, near Bethany; and he lifted up his hands, and blessed them; and when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; and said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so return in like manner, as ye have seen him go into heaven (referring to the Second Coming of Christ).

And as he parted from them, he ascended into heaven, and sat on the right hand of God. His disciples worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs which followed. Many other signs and miracles did Jesus truly perform in the presence of his disciples, all of which are not written; but these have been recorded, that all men might believe that Jesus is the Christ, the Son of God; and by believing they might have life through him.

Thus Jesus ascended to heaven, the fortieth day of his resurrected living; and a new era in the history of mankind began ten days later, on the fiftieth day from Nisan 16 (the day when the barley sheaf was offered by the high priest; and Jesus was resurrected); on the day of Pentecost, or the Festival of Harvest, Sivan 6, 33 A.D. It was on this day of Pentecost that the Holy Spirit was poured out on about one hundred and twenty disciples.

Now, many notable events of history are associated with this Mount of Olives; which is a chain of rounded limestone hills, having four summits, located on the eastern side of Jerusalem. The Mount of Olives extends about a mile from northeast to southwest. And anciently this ridge was covered with palm, myrtle, olive trees, and winepresses. For it was here that king David, barefoot and weeping, climbed the mount as he fled from



Map of the Mount of Olives

his son Absalom. King Solomon built high places for false (idolatrous) worship there; which king Josiah later brake in pieces, and cut down the groves (asherim). And it was near or on the Mount of Olives that Jesus Christ often met with his disciples in the Garden of Gethsemane. When at Jerusalem, Jesus and his disciples usually spent the night at Bethany, on the eastern slope of the Mount of Olives, in the home of Martha, Mary, and Lazarus. And from Bethphage, Jesus, seated on a colt of an ass, began his triumphal ride over the Mount of Olives to Jerusalem. It was on this selfsame mount that he explained to his disciples what the signs of his coming, (or Second Coming) shall be. And it was on the Mount of Olives, that after his resurrection, Jesus ascended into heaven.

And it came to pass, that the disciples of Jesus returned to Jerusalem from the Mount of Olives, which was a sabbath day's journey (on foot) from Jerusalem. When they were inside the city, they went up into an upper room; where abode Peter, James, and John, and Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus; and with his brethren. And it came to pass, that Peter stood up in the midst of the disciples, the number of men that were gathered in that assembly was about one hundred and twenty; and said, Men and brethren, the scripture must needs have been fulfilled, concerning Judas (Iscariot), which was a party to them that took Jesus; for the field Akeldama (or Aceldama), or the Field of Blood, was purchased with the wages of iniquity. For it is written in the book of Psalms (69): Let their habitation be desolate, and let none dwell in their tents; for they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. And let his bishopric be taken by another. Wherefore, of those men which have accompanied us all the time, that the Lord Jesus went in and out among us; beginning from the baptism of John, unto the day he was taken up from us, one must be ordained to be a Witness with us of his resurrection.

Thereupon, they picked two, Joseph called Barsabas, who was surnamed Justus; and Matthias, to fill the vacancy caused by Judas. And

they prayed, Thou, Lord, who knowest the hearts of all men, shew us which of these two thou hast chosen, to be called of God. And they gave forth their lots; and the lot fell upon Matthias; and he was chosen to be numbered with the eleven apostles.

Then the day of Pentecost, or the Festival of Harvest, arrived, which was on the fiftieth day after the barley sheaf was offered by the high priest, and Jesus was resurrected; which was fifty days from Nisan 16, or on Sivan 6, 33 A.D. And they were all gathered together with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house of assembly; and there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak in other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and they were perplexed, because every man heard them speak in his own language. In amazement they said one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? The Parthians, Medes, Elamites, Mesopotamians, Judaeans, Cappadocians; and the dwellers of Pontus, Asia Minor, Phrygia, Pamphylia, Egypt, Cyrene, and parts of Libya; Cretans (or Caphtorites) and Arabians; Jews and proselytes alike, we do hear them speak in our tongues the wonderful works of God. And they were all amazed; but some doubted, saying, These men are full of new wine!

But Peter stood up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, all ye that dwell at Jerusalem, be this known unto you, and hearken to my words; for these are not drunken, as ye suppose, seeing it is but the third hour of the day (about 9:00 a.m.). But this is that which was spoken by the prophet Joel, that it shall come to pass in the last days, said God, I will pour out of my Spirit upon all flesh; and your sons and daughters shall prophesy, and your young men shall see visions; and your old men shall dream dreams. And on my servants and handmaidens I will pour out in those days of my Spirit; and they shall prophesy. And I will shew wonders in heaven above, and signs in the earth beneath — blood, fire, and vapor of smoke. The sun shall be turned into darkness, and moon into blood; before that great and notable day of the Lord come.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles, wonders, and signs, which God did by him in the midst of you, as ye yourselves know. Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it. For David spake concerning the Lord, saying, I foresaw the Lord always before my face, for he is at the right hand of God, that I shall not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover, also my flesh shall rest in

hope; because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One (Jesus Christ) to see corruption; thou hast made known to me the ways of life, thou shalt make me full of joy with thy countenance.

Men and brethren, let me therefore freely speak unto you of the patriarch David; that he is both dead and buried, and his sepulchre is with us unto this day. And being a prophet, and knowing that God had sworn with an oath, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he didst speak of the resurrection of Christ, that his soul not be left in hell, neither did his flesh see corruption. It is this Jesus the Christ that God hath raised up, of which we all are Witnesses. Therefore being at the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath brought forth all that ye now see and hear. For David was not ascended into the heavens; but said himself, The Lord God said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made the selfsame Jesus, whom ye have crucified, both Lord and Christ.

Moreover, before his ascension, Jesus not only preached the kingdom of God, but commanded his disciples that they should not depart from Jerusalem, but wait for the promise of the Father; for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. And after the Holy Ghost is come upon you, ye shall be witnesses unto me both in Jerusalem, in all Judaea, in Samaria; and unto the uttermost part of the earth.

Now when the congregation heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did Peter testify and exhort, saying, Save yourselves from this crooked generation.

After this they gladly received his word; and the same day about three thousand souls were baptized into the church. And they continued steadfastly in the apostles' doctrine and their fellowship; in breaking bread, and in prayers. And all that believed were together, and had all things common; they sold their possessions and goods, and parted them to all men, as every man had need; and they continued daily with one accord in the temple; breaking bread from house to house, and did eat their meat (food) with gladness and singleness of heart; praising God and having favor with all people. And daily the Lord added to the church such as should be saved. And the fear came upon every soul, as many wonders and signs were done by the apostles.

Now the principles of Faith and Repentance; and the ordinances of Baptism by immersion for remission of sin, and the Gift of the Holy Ghost by the laying on of hands, were utilized by the apostles of Jesus Christ in bringing into the fold new converts. Faith is the assurance of

things hoped for; the confirmation of things unseen. It underlies visible conditions, and guarantees a future reward; it is the assured expectation of the things hoped for; the evident demonstration of truths unseen; it is the bringing forth of evidence that demonstrates something contrary to what appears to be. The evident demonstration or the evident conviction is so powerful in righteousness, that faith is said to be it.

Testimony of the Doctrine of Faith

Faith, therefore, is the basis for hope and evidence for conviction concerning unseen or sublime truths. All truths of the holy scripture constitute the true "faith" of the believer or the faithful. Fulness of Faith, therefore, is based on the complete Word of God, including all the truths of God; revealed to man in different dispensations, in different times, in different places, to different people, under different circumstances.

Faith is based on solid evidence; for the visible creative works testify to the existence of an invisible Creator and Maker. The actual events of Jesus' life and ministry identify him as the Son of God; and God's promise and record of providing for his earthly creatures serves as a true basis for believing that he will certainly provide for his servants. Moreover, the reliance on God's Word, and accurate fulfilling of its prophecies, instills confidence in the realization of all His promises. Thus, in many ways, faith follows the thing heard or seen. So faith is not the belief or readiness of belief on slight evidence. For the person who ridiculeth faith, hath faith in someone else, or in himself. In the same manner, the scientist hath faith in the principles of his scientific study; for he baseth new experiments on past findings and discoveries, and looks for new things on the basis of those things which are already established as true. The farmer also prepares his soil and sows the seed; expecting that the seed will sprout, and that plants will grow as they receive the needed care, moisture and sunshine. Therefore it is written, Faith in the stability of the natural laws governing the universe actually constitutes a foundation for man's plans and activities.

Had not Abraham genuine faith in God's divine justice when he offered up his only son of promise Isaac? Were not the reproductive powers of Sarah and Abraham restored? And did not these things strengthen their faith in resurrection? Yea, Abraham had a firm basis for faith in a resurrection. Also, Abraham's family line was to continue through Sarah forever; and Isaac was brought forth into the world for this purpose. In the same manner, those who came or were brought to Jesus to be healed, had genuine conviction in whatsoever they heard about the powerful works of Jesus. On the basis of what they saw or heard, they were confirmed that Jesus could heal them also. Moreover, they were acquainted with God's Word; and were familiar with the miracles performed by the prophets in times past. Upon hearing Jesus, some were convinced that he was the prophet, and others said that he was the Christ. And on occasions, Jesus said to those that were healed, Your faith hath made you well. Had those persons not exercised faith in Jesus, they would not have sought him, and therefore would not have received healing for themselves.

And while the faith healers of the time could not heal, but pretended to heal only those who had strong faith, Jesus, on the contrary, healed all who came to him; without any consideration of the degree of faith one possessed; each was healed according to his disease; for Jesus performed these healings as a witness, to establish faith. But in his home country, where much unfaithfulness and persecution was experienced, Jesus chose not to perform many mighty works, because people refused to listen and were unworthy.

Faith is a fruitage of God's Spirit; and those who lack faith are rejected of the Lord, Jesus Christ. And in order to be acceptable to God, it is necessary to accept Jesus Christ; and only this makes possible a righteous standing with God. The Christian, or true faith, is not static, but grows. Remember the request of Jesus' disciples, when they said, Lord, give us more faith! And Jesus did provide them the foundation for increased faith; for he supplied them with greater evidence and understanding on which to base their faith. By faith man can move mountains; and overcome all obstacles which would hinder his service to God. Faith serves as a shield against the fiery darts of the Devil; and trials result in strengthening faith; and through faith man becomes conqueror of the world.

But faith cannot be taken lightly or for granted, because lack of faith is the sin, which puts a snare upon our Soul, and binds us to the false and deathly ways of the world. Therefore to maintain and sustain a firm faith requires putting up a hard fight to guard it; resisting men and ideas that could plunge one into mortality and works of the flesh; avoiding the snares of the temporal world (materialism); and looking intently at our Savior and Redeemer, Chief Agent, and Perfector of our faith, the Lord Jesus Christ. And no salvation for man is possible without faith in Jesus Christ. Faith is also kindled by hearing the testimony of those who have faith. Miracles do not produce faith, but strong faith is developed by obedience to the gospel of Jesus Christ. Faith comes by righteousness, although miracles do confirm one's faith. The perfect character of the Lord has been revealed unto man; which included the possession in fulness all the attributes of love, knowledge, justice, mercy, constancy, power, glory, and all other things which come out of righteousness; so that man may place confidence in him, without reservation.

Faith is a principle of action and power; and by it one can command the elements, heal the sick, or influence any number of events. It is by faith that one obtains a remission of sins, and eventually can stand in the presence of God. However, all true faith must be based upon correct knowledge and understanding, otherwise it cannot produce the desired outcome. Faith in Jesus Christ is the first principle of the gospel; it is more than a belief, because it moves its possessor to some physical or mental action. A lack of faith leads one to despair, which ariseth out of iniquity.

It is written, that faith is a gift that must be sought after, nurtured, protected; until it grows from a tiny seed to a great tree. The effects of true faith in Jesus Christ include: actual knowledge that the course

of life one is pursuing is acceptable to the Lord; qualifying the person to receive all the blessings of the Lord in this life; and assuring the same of personal salvation in the world to come. Where there is true faith there are miracles, visions, dreams, healings, and all the gifts of God which he gives to his saints and holy men. And such is the meaning of the word Faith, as interpreted by the primitive as well as latter-day church of Jesus Christ.

Testimony of the Doctrine of Repentance

The second principle of Christian doctrine, Repentance, denotes a change of mind, or a fresh view toward God, or oneself, or the world. Since all men are born into conditions of mortality, repentance also means a turning of heart and will to God; and renunciation of sin to which we are naturally inclined. There can be no progress in the Spiritual salvation, for all accountable persons are stained by sin; and must be cleansed in order to enter the kingdom of heaven. Repentance is a commandment of God. And it was the preaching of repentance by John the Baptist, which prepared the way for the ministry of Jesus.

Now, the cause making repentance necessary is sin, transgression, iniquity, or error of man; in other words, it is failure to meet God's righteous requirements. And since all mankind is born in Adam, or the natural man, the lower or primeval self, all Adam's descendants have had need of repentance. And repentance, followed by conversion, is a requirement for man's being reconciled to God. What is reconciliation? It is to bring back into harmony, or cause to be friendly again; to adjust and settle differences. Jesus' instructions are that one should first make peace with his brother (fellowman), before presenting an offering on the altar. And one can be reconciled with God by means of the sacrifice of the Only Begotten Son, or Jesus Christ.

It is written, that such reconciliation with God is necessary, because an alienation, a separation, a lack of harmony, and a state of enmity has existed; and mankind has been in a state of enmity toward God. And since God's standard is one of perfect righteousness, he cannot view sin with favor; for it is the violation of his express will. Although he is gracious and merciful, he does not extend mercy toward those who break his law, and repent not; for unless justice is done, mercy cannot be extended. The relationship between God and sinful man can be considered as a legal one, as that of a sovereign in his judicial capacity; and a criminal who has violated his laws, and risen up against his authority; and who is therefore treated as an enemy. And this was the situation into which mankind was brought, due to the inheritance of sin from their father Adam.

Therefore, it is only by and through the ransom sacrifice of Jesus Christ that full reconciliation with God is possible; he is the way, and no one comes to the Father, except through him. His death served as propitiatory sacrifice for the sins of man; and that sacrifice appeased (or satisfied) the demands of God's perfect justice; by providing just and righteous basis for pardoning sins; that mankind be reconciled with God.

Thus, through Christ, God made it possible to reconcile again to himself all other things by making peace, through the sacrifice of Jesus the Christ. Thereby persons once alienated and enemies, due to having their minds on wicked works, could now be reconciled by means of that one great sacrifice by Jesus. The Lord could now declare righteous those whom he had selected to become his spiritual sons and daughters; they would no longer be subject to the powers of the adversary, since they are now fully reconciled with God.

Repentance may be in regard to one's life's path, a path that has been contrary to God's purpose and will, although has been in harmony with the world under the control of the adversary. Or it might be in regard to a particular wrong one has committed; a wrong thought, a wrong word, or a wrong deed. Repentance may also be on the part of those already having cherished a favorable relationship with God, having gone astray and suffered the loss of God's favor and blessings. First Israel became a covenant nation, a congregation of priests and a holy nation, chosen from among all the nations; then came Christianity into a righteous standing before God, through the new covenant mediated by Jesus. In such cases, for those who went astray, repentance led to the restoration of their right relationship with God, and all His blessings thereof. But the Lord's servants need not be in a continual state of remorse due to their errors arising from this imperfection; for the Lord is merciful and recognizes the fleshly weakness of his servants. If they walk in meekness, humility, long-suffering, patience, and in service of God, they may be joyful.

Moreover, repentance may be on a collective as well as individual basis; as we can see that Jonah's preaching caused the entire city of Nineveh, from the king down to the least one of them, to repent; the entire congregation of returned Israelites, under Ezra's prompting, acknowledged collective guilt before God, expressing repentance through their princely representatives. In the same manner, the congregation at Corinth expressed repentance over having tolerated among them a practicer of gross wrongdoing. Ignorance or forgetfulness of the Lord's will and His commandments is a barrier to repentance. For repentance involves both mind and heart, all wrongs must be recognized; and this requires an acknowledgement that God's standard and judgements are righteous. It is for this reason the Lord mercifully sendeth prophets and preachers, calling persons to repentance. God's Word, written or spoken, is the means for persuading and convincing mankind of the rightness of God's way, and the wrongness of their own ways, and calling all men everywhere to repent; for God's law is perfect.

King David spake of teaching the transgressors of God's law that they may repent, and turn to Him. Repentance leadeth to an accurate knowledge of truth, which enables one to return to his proper senses, out of the snares of the Devil. Therefore, the call to repentance may be given to the congregation of God's people, as well as to those who have gone astray. The task of the prophets of Israel has always been to convince and warn the congregation of its sins, transgressions, iniquities, and ways of error. The message of John the Baptist and Jesus also was the call

to repentance on the part of the Jews; and Jesus stripped away from their people and priests the cloak of self-righteousness and hypocrisy; of observance of man-made traditions and precepts of man, and brought to their attention their sinful state.

For repentance, then, one must first see and hear with understanding, with receptive heart. It is said that not only does the mind perceive and grasp what the ears hear and the eyes see, but those that repent get the sense of it with their hearts. Therefore, repentance implies not only an intellectual recognition of the wrong, but a heart-felt acceptance of this fact. If there is faith and love for God in that person's heart, there will be a sincere regret and sadness over the wrong which has been committed. And appreciation for God's goodness and greatness will make the transgressor feel keen remorse at having brought reproach on His name. It is confirmed that the repentant feels broken at heart, crushed and lowly, contrite in spirit, and trembling at Word; he comes quivering to the Lord, beseeching Him for His mercy. As did David, when he acted unwisely in the matter of the national census, and his heart began to beat him.

Therefore, there must be definite rejection of the bad course; a heartfelt hating of it, an abhorrence of it. For the ancients have written that the fear of the Lord means the hating of the bad; including, self-exaltation, pride, false belief and perverse mouth. Along with this there must be a loving of righteousness, and a firm commitment to adhere to the righteous course thenceforth. Without this duality of hatred of bad and love of righteousness, there will be no genuine force to repentance, nor following through with true conversion. As in the case of king Rehoboam, son of Solomon, who repented when Shemaiah the prophet told him that the Lord had left Israel in the hand of Shishak king of Egypt; saying, The Lord is righteous! But his heart was not firmly established in the Lord; and he did that which was bad.

The scriptures declare two types of sadness; namely, worldly sadness, and Spiritual sadness. The sadness of the world does not stem from faith and love of God and righteousness; but it ariseth out of failure, disappointment, loss, punishment for wrongdoing, and shame; and is often accompanied by or produces bitterness, resentment, envy, and death; and leads to no lasting reward, improvement, or hope. Worldly sadness mourns the unpleasant consequences of sin, but not the sin itself and its reproach toward God. Was not Cain divinely warned to repent of his evil thoughts, and turn to doing good, so that sin should not win over him? But Cain did not repent of his murderous thoughts toward his brother Abel; which led him to use false words to deceive him, which in turn led him to commit the murderous deed. When questioned by God, he gave devious reply; and only when sentence was pronounced on him did he express regret. But this regret or sadness does not constitute repentance; for his regret was over the severity of punishment, not over the wrong committed. He thus showed that he originated of the Wicked One.

In the same manner this worldly sadness was displayed by Esau when he learned that his brother Jacob had received the blessing of the firstborn, for he had sold his sacred birthright to Jacob, Esau cried out in a loud

voice and bitter manner, with tears, seeking change of mind on the part of his father; he regretted his loss, not his ignorance or appetitive life of the natural man, which caused him to despise the birthright. Judas Iscariot also, after betraying Jesus, felt remorse; and tried to return the bribe which he had bargained for, and thereafter committed suicide by hanging. The consequences of wrong done by him, and certainly of divine judgement, overwhelmed him, and caused his death. Although he felt remorse of guilt, despair, and desperation, he expressed not godly sadness that leads to repentance. He sought not God, but the leaders of the Jews to confess his sin and guilt, by returning the money, with delusion of obtaining release from the consequence of his crime. Peter Simon, on the other hand, when he denied the Lord three times before the cock crowed, as Jesus had reprovingly foretold, wept bitterly from a broken heart, and truly repented in his heart for not believing the words of Jesus; therefore his standing with God was restored, and he became reconciled with God. Fasting, weeping and wailing were considered proper, only when combined with true repentance of heart. Therefore regret, remorse and tears are not the measure of true repentance, but the thoughts of the heart determine the matter.

Therefore a repentant person must humble himself, and seek God's forgiveness; and not escape into the snares of self-righteousness and self-justification. And those who say, We have no sin, are deceiving themselves and misleading others; and the truth is not in them. But if they confess their sins in repentance, the Lord doth forgive their sins and cleanse them from all unrighteousness. He that hideth his transgressions will not succeed, but he that confesseth, and forsaketh them shall be saved. This prayer of Daniel serves as an example of a sincere confession:

> And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee; let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; because of our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications; and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; and open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own's sake, O my God; for thy city and thy people are known by thy name.

The founding fathers of the Church during Jesus' time counselled that Christians may openly confess their sins to one another, and pray

for one another. But such is not confession because people serve as mediators for man with God, for Christ alone fills that role by virtue of his great sacrifice. No man, of himself, can actually right the wrong done toward God, on their own behalf, or on behalf of others, being unable to provide needed atonement.

Now, atonement means to be at one with; by satisfactory reparation of an offense or injury; it is the redeeming effect of Christ's birth, suffering, death, and resurrection; it is reconciliation between God and man, through an acceptable sacrifice. Atonement exemplifies man's unity with God, through sacrifice; so that he might be able to cleanse himself from inherited sin. Adam who was cast out from the presence of the Lord for his transgression, bequeathed sin, mortality, and death to his offspring; and Adam's descendants therefore came under condemnation unto death. For God's just law required life for life, eye for eye, tooth for tooth, hand for hand, foot for foot; or equal compensation thereof. Sin is the cause of estrangement, therefore the purpose of atonement is to correct or overcome the consequences of sin. Jesus Christ, as the Only Begotten Son of God, the least sinful person on earth living in that day, was the only one capable of making an atonement for mankind. By his selection and foreordination in the Grand Council before he was formed; his divine Sonship, his life of purity, the shedding of his blood in the Garden of Gethsemane, his death upon the cross, his resurrection from the grave; all these qualified him to make a perfect atonement for all mankind. It is because of Jesus' great sacrifice that we can claim that, as in Adam all shall die, in Christ shall all be made alive; or as in the lower self all shall die, in the Higher Self all shall live in immortality and eternal life.

Therefore, to make atonement for what was forfeited by Adam, a sin offering of a precise value, of a perfect human being, became necessary. For Jehovah had instituted an arrangement for atonement among the Israelites; and it is Jehovah the Lord and not man who is responsible for determining and revealing the precise value and means of atonement; to purge away inherited sin, and to obtain relief from condemnation unto death. On the annual atonement day, Israel's (Aaronic) high priest offered animal sacrifices and made atonement for himself, other priests and Levites, and for nonpriestly tribes of Israel. Sacrificial animals were to be unblemished, and their blood was shed to make atonement. And the sin offerings made by the Israelites and yearly day of atonement did impress upon their minds the reminder of their sinful state, and their great need of complete atonement. For man is forever in need of sin covering, or atonement, due to inherited sin. But they could not find release from suffering through animal sacrifices alone; for beasts being inferior to man, they could not completely atone for human sin. It was for this reason that Jesus' complete atonement was required for human sins. In this way a part of the Law of Moses was fulfilled, he being the One to be offered as a sacrifice. As a man approved of God, Jesus was the sin offering for all Adam's descendants who now can be delivered from inherited sin, mortality, and death; through obedience to the principles and ordinances of the gospel. Moreover, Jesus was the Lamb of God that takes away the sin of the world; and those Christians who

walk in the light of Christ are assured that the blood of Jesus, the Son of God, the Great High Priest of the Order of Melchizedek, shall cleanse them from all sin. Thus Jesus' human life offered in sacrifice, as ransom for all mankind, accomplished a most valuable thing; the purchase of mankind, and redeeming them from inherited sin, immortality, and death. That which was forfeited by rebellious Adam was now gained by the righteousness and atoning sacrifice of Jesus. And Jehovah God made reconciliation between himself and sinful mankind possible, through the man perfect in the sight of God, even the Lord Jesus Christ.

Yet justice must needs be fulfilled. Because of the fall of Adam and his offspring, all mankind came under condemnation. Justice of the eternal kingdom of God required that God execute the sentence of his law against the rebellious and disobedient Adam. But it is written that love moved God to purpose an arrangement of substitution; whereby justice would be satisfied and yet repentant offspring of sinner Adam could be forgiven, and could achieve reconciliation with God. It was for this reason that the Lord God sent forth his Son as a propitiatory sacrifice for man's sins. And Jesus' propitiatory sacrifice removes the cause for God to condemn his creatures; and makes possible the extension of his grace, mercy, and love, and manifold blessings; and this propitiation removes the charge of sin, and resulting condemnation, unto death.

Although Christ died for the sins of man, to fulfill the scriptures; and by purchase released mankind from the curse of the Law, by becoming a curse himself, instead of all mankind (especially Jews), because it is written. And he was numbered with the transgressors, that all be fulfilled. Is it not written, Accursed is every man hanged upon a stake? And Jesus sat to meat with the transgressors? Christ himself bore the sins of mankind in his own body upon the cross, in order that man might rise above its sinful state, and live in righteousness. And Christ died for the sake of the world, a righteous man for the unrighteous, that he might lead mankind to God.

Now, it was the love and grace and mercy of God, combined with the atoning sacrifice of Christ, which brought mankind the supreme gift of the provision of complete atonement for inherited human sins. But, to benefit therefrom, one must truly exercise faith, the first principle of the gospel; and must be truly repentant. For a sacrifice offered without a proper attitude pleases not God. Remember, God sent Christ into the world, as an offering for propitiation through faith in his sacrifice and atonement. Only those who in faith accept God's provision for atonement through Jesus Christ can gain salvation; those who reject it cannot. Also those who practice sin willfully after having received the accurate knowledge of truth, there is no longer any sacrifice for sins left, but there is a constant fearful expectation of judgement.

Repentance, therefore, marks a halt in the person's wrong course, complete rejection of it, with no turning back; and maintaining the right course unto the end. If repentance be genuine, it will be followed by conversion. And conversion implies more than a mere attitude and verbal expression; it requires works to support and nurture it, works that befit

repentance; by inquiring of the Lord with all one's heart and soul; by seeking God's favor by listening to his voice, as expressed in his Word; by showing insight into his Truths, by learning to know his mind; by obedience to his commandments; by putting full trust in him and his powers; by serving him alone, and not the idols of the world; and by relying on the guidance of the Holy Ghost. All prayers, sacrifices, fastings, and observance of ordinances, are only deceptive and illusive; unless accompanied by good works, in meekness, humility, long-suffering, patience, and in truth.

Repentance demands a new heart, and a new spirit; a changed motive and aim in life; producing a new frame of mind; a new disposition, and a new moral force. For, behold, the one whose life course changes, it results in a new personality (also name and form), which is created according to God's will, purposes, and designs; of which no man may know; and for such, all the mysteries and blessings of the eternal Kingdom are at their disposal. Thus was the early Christian interpretation of the word Repentance, the second principle of the Christian faith. And both Faith on the Lord Jesus Christ, and Repentance are required for salvation.

Besides Faith, and Repentance, the ordinance of Baptism is necessary; both the baptism by immersion in water, and by the Holy Spirit of God. Baptism in water is the first ordinance of the gospel of Jesus Christ, and it must be followed by the baptism of the Spirit, and fire also. Baptism has been practiced, as long as the gospel of Jesus Christ has been on earth, and has been taught by the priests of the holy priesthood of God, since time immemorial; and certainly from the time of Adam. Baptism symbolizes death, burial, and resurrection; and can only be done by immersion, in the manner of John the Baptist, and Philip the apostle of Jesus. Although other Jewish sects of the Essenes, or the Pharisees practiced a type of baptism, they were mostly ablutions and washings; only the baptism by full immersion was of the Kingdom.

Testimony of the Ordinance of Baptism with Water

While the Aaronic Priesthood has the authority to baptize with water, the Melchizedek Priesthood has power to baptize not only with water, but also to confer the gift of the Holy Ghost. And John knew this difference, for he was an Aaronic priest, whereas Jesus was a priest of the Order of Melchizedek; each having a different mission. Jesus said, Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God; that which is born of flesh is flesh; and that which is born of the Spirit is Spirit. And when he sent the Twelve forth to teach the gospel, he told them that whosoever believed and was baptized would be saved, and whosoever did not believe would be damned. Jesus himself had to be baptized, to fulfill the gospel in all righteousness.

Besides symbolizing death, burial, and resurrection, baptism in water is the gateway to personal sanctification and salvation, when followed by the reception of the Holy Ghost, by the laying on of hands. Baptism in water is used for remission of sins, for the membership in the Church,

and for entrance into the celestial kingdom. Baptism is also a most sacred ordinance, which a person, having received, can remember throughout lifetime as a reminder of personal commitment to Jesus Christ. By being baptized in water, Jesus fulfilled the law himself, and set the example for all mankind.

John the Baptist, son of Zechariah and Elizabeth, was sent forth of God to preach baptism in symbol of repentance for forgiveness of sins, baptism conditioned on repentance. In John's baptism, men repented of their sins, changed their ways, and were baptized by full immersion in water; and God granted a forgiveness of their sins, according to the laws of the eternal Kingdom of God. The baptism did not wash away their sins as if they never existed, but repentance and changing of their ways did; and baptism served as a symbol of this. Therefore the baptism performed by John was not a washing away of sins, through his servant John, but it was an official demonstration and symbol of the individual repentance of his sins against God's Law; which was to lead one to Christ. John's work served to prepare a people for the Lord (Jehovah), which had been prophesied by Isaiah and Malachi; and paved the way for the ministry of Jesus Christ, the Son of God, the Meshiahh (Messiah). And it was also prophesied that John's ministry was to decrease, and the Messiah's to increase.

Now, since John, and later Jesus' disciples also, baptized men in symbol of repentance for forgiveness of sins; why did Jesus have to be baptized, for he committed no sins in the world? Behold, none is found guiltless in the sight of God, even prophets and the Son of God; all must be cleansed and purified from the pollution of the world, by means of the established standards of the eternal Kingdom of God. Moreover, baptism served other important purposes, which have been discussed previously. It was for these reasons Jesus consented to the baptism of John, as it is written in the scriptures: Jesus came from Galilee to Jordan unto John, to be baptized of him; but John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answered, Suffer it to be so now; for it is befitting for us to fulfill all that is righteous.

As faith in the Lord Jesus Christ precedes repentance, repentance precedes baptism by immersion. But baptism also requires the individual to make a solemn decision, after hearing the Word, and embracing it heartily; which generally infants cannot do, nor are they in need of repentance. It was for this reason infant baptisms were forbidden in the early Church history; only exceptions being where the entire families were baptized, and some had their infants, below the age of accountability of eight years, baptized with their parents. Although Jesus said unto his disciples, Allow the little children, and forbid them not to come unto me, for of such is made up the kingdom of heaven; but Jesus did not baptize them; he blessed them by laying his hands upon them. And the kingdom of God belongs to such not because they are baptized, but because they are teachable and trusting; and the Christians were commanded to be babes to badness, and yet full-grown in powers of understanding!

A few infant baptisms were performed in the second and third centuries of the Christian Era; and as exceptions continued throughout the history of the world, but not in the kingdom of God.

Jesus' ministry began with his baptism in the fall of 29 A.D. (or C.E.); and his baptism was not to be a mere pouring or sprinkling, but full immersion or submersion in water. It was for this reason that John selected a location near Salim, in the Jordan Valley, to baptize Jesus; because there was a great quantity of water there; and complete submersion was necessary to symbolize burial. Jesus knew all this; and that his prepared body must be put to death, that he must die in purity and holiness, as a perfect sacrifice with ransoming value to mankind; that he must be plunged into death, but he would be raised out of it on the third day. And Jesus likened his ministry to a baptism into death; and he explained to his disciples that he was already undergoing this baptism during his ministry. Jesus' baptism into death is distinct and separate from his water baptism; for he had completely undergone water baptism, at the beginning of his ministry, at which time also began his baptism into death. Jesus was fully baptized into death when he was impaled on the torture stake on Nisan 14, 33 A.D. (or C.E.). His resurrection by the Father on the third day completed this baptism. So baptism into Jesus Christ and into his death is quite apart from water baptism; therefore all of us who are baptized into Christ Jesus, are baptized into his death.

It is Jehovah God, the Father, who is responsible for this greater baptism. He anointed Jesus, making him the Christ or Anointed One; and he baptized Jesus with the Holy Spirit, in order that, through Jesus, his followers might thereafter be baptized with the Holy Spirit. As if Jesus was the candle lighted; and from this one candle many others can be lighted. Therefore, those who become joint heirs of his, with celestial hopes, must be baptized into Christ Jesus, not into human Jesus; that is, into the Anointed Jesus, who at the time of his anointing, was also begotten to be a spiritual Son of God; thereby they become united to him, their Head, and they become members of the congregation, the body of Christ.

And the life course of the faithful who are baptized into Christ Jesus is a course of integrity, beginning at the time of their baptism into Christ, until the final death in integrity. Thus being buried with him through baptism into his death; so that just as Christ was raised up from the dead through the glory of the Father, we may likewise walk in the newness of life. For if we become united with him in the similitude of his death, we shall certainly also be united with him in the similitude of his resurrection. But, behold, only the Almighty God the Father in Heaven, who is the Baptizer of those who are baptized into Christ Jesus and into his death, can complete the baptism. This the Father does through Christ by raising them up out of death unto the similitude of the resurrection of Christ, which is unto heavenly, immortal life.

Once Jesus said unto the Sadducees, a sect that did not believe in resurrection, that the writings of Moses in the Hebrew scriptures, which they possessed and claimed to believe, prove there is a resurrection; that

in saying that he was the God of Abraham, Isaac, and Jacob, who were actually dead, the Lord Jehovah counted them alive, because of the resurrection that He purposed to give them; for He is not God of the dead, but of the living. And God because of his power and glory makes the dead alive, and calls the things that are not as though they were. For the Almighty God with power and capacity to create man in His own image, with perfect body, and potential for full expression of the marvelous characteristics implanted in his personality, it would pose no difficult problem to resurrect an individual. If the principles of science established by God and His eternal Kingdom, can be used by the worldly scientists to preserve an image, and reconstruct a visible and audible manifestation of that image by means of a videotape, how easy it is for the Universal Sovereign and Creator to resurrect a person by repatterning the same personality in a newly formed body. Is anything too extraordinary for Jehovah? Nay, but all things are possible with God. The resurrection is also a means by which the Lord sees that his will, purposes, and designs are carried out.

Although resurrections were performed in the tenth century before Christ by and through the prophets Elijah and Elisha, these resurrected persons died again; as did those resurrected by Jesus, and by his apostles. But those resurrected by Jesus, for example, Lazarus, might have an opportunity of receiving a resurrection like Christ's which he otherwise would not have had. Jesus Christ was called the first-born from the dead, who was resurrected to everlasting life, in the Spirit, to life in heaven. He was raised to a higher form of life and a higher position than that which he had held in the heavens, prior to his baptism and ministry in Galilee, Samaria, and Judaea.

For forty days after his resurrection Jesus appeared to his disciples on different occasions in various fleshly bodies, just as angels had appeared to men of ancient times. Like those angels, he had the power to change form by means of those fleshly bodies at will; it was also a proof to others that he had been resurrected. And to those who are called and chosen among the faithful, the Spiritually begotten as God's children, are promised a resurrection like that of Jesus, unto an incorruptible, undefiled and unfading inheritance. But they must undergo a change of nature, giving up the natural man, and transmuting the base tendencies to higher truths and ideals; and they must die a death in integrity. It is the soul of the person that is resurrected, with a body to suit the environment into which God resurrects him; like the planting and sprouting of a seed, in which to the essence God gives a body, just as it pleases him.

And concerning the time of heavenly resurrection, it is written that the resurrection of Christ's joint heirs begins after Jesus Christ returns in heavenly glory, his Second Coming; and he will first resurrect his Spiritual brothers, the saints and the righteous, those who have fallen asleep in death. Each one will be resurrected in his own rank; Christ the firstfruit, afterward those who belong to Christ during his presence; these as the House of God, have been under judgement throughout their lifetime. Now, these having been under judgement, at Christ's return shall receive

their rewards; and he will reward his anointed ones, his apostles and faithful disciples. And Christ, after having prepared a place for them in heaven, shall return and receive them home to himself; that where he is they may also be. And these as a body are called his bride; for they are promised to him in marriage, his taking of them to himself, in the heavens, therefore, constitutes the marriage of the Lamb. Some of the apostles of Jesus looked forward with eagerness to receiving resurrection at that time. When Christ's second presence takes place, there shall be some of his Spiritual brothers and sisters, and kinsfolk yet alive on earth; they shall be invited to the evening meal of the Lamb's marriage; but those who have died are given first attention by a resurrection. For this is the word of Jehovah God, that the living who survive unto the presence of the Lord in no way precede those who have fallen asleep in mortality and death; because the Lord himself will descend from heaven with a commanding call, with an Archangel's voice and God's trumpet; and those who are dead in union with Christ will rise first.

Then the remaining ones, who have the invitation to the evening meal of the Lamb's marriage, at the time that they finish their earthly course faithfully in death, shall be immediately resurrected to fill all the places alloted at the feast in heaven. These, while yet on earth, undergo laborious experiences with opposition from God's enemies, and do their work under imperfect conditions in imperfect fleshly bodies; but at death these rest from their labors, for the things they did go right with them. They continue to serve in works of the Kingdom, but now in the heavens with the Lamb of God. They did not fall asleep in death (meaning, waiting in a long sleep, as did the apostles); but, on dying, these are changed, in a moment, in the twinkling of an eye. Moreover, Jesus also preached the resurrection to life and resurrection to judgement, saying, The hour is coming, and it is now, when the dead will hear the voice of the Son of God; and those who have given heed will live; marvel not at this, for the hour is coming in which all those in the memorial tombs will hear his voice and come out; those who did good things to a resurrection of life; and those who did vile things to a resurrection of judgement, there some will be saved and others damned.

And to those who ask the question, Is the old body reassembled in the resurrection? Or is it a precise replica of the former body, made exactly as it was when the person died? How are the dead to be raised up, with what sort of body? The scriptures say, What one sows is not made alive unless first it dies; and as for what one sows, one sows not the body that will develop, but a bare grain; but God gives it a body just as it pleases him, to each of the seeds its own body. The heavenly ones, however, receive a Spiritual body, for it pleases God for them to have bodies suitable for their heavenly environment. But to whom the Lord pleases to raise to an earthly resurrection, the selfsame body with which it died could not be given, of exactly the same atoms. For if a man dies and is buried, by process of decay his body is reconverted into organic chemicals that are absorbed by vegetation. Persons may eat that vegetation, the elements, the atoms of that original person; and now they will

Moreover, if ye forgive men their trespasses, your Father in heaven will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. And when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their glory and their own reward; but thou when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up your treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart also be.

And Jesus continued to speak unto the Twelve whom he had chosen, saying: Behold, the light of the body is the eye; therefore, if your eye be single to the glory of God, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness; therefore if the light within thee be darkness, how great is that darkness! Remember ye also that no man can serve two masters — for either he will hate the one and love the other, or else he will hold onto one, and despise the other; ye cannot worship both God and man. Give not much thought for your life, or what ye shall eat, or drink, or put upon your body; is not life more than food, raiment, shelter, and lusts and pleasures of life? Consider the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your Father in heaven feedeth them; are ye not better than they? And behold the lilies of the field, how they grow; they toil not, neither they spin, yet even Solomon in all his glory was not arrayed like one of them. Which of you by taking thought can add one cubit to his stature? Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more attend to your needs, O ye of little faith?

Verily, I say unto you, take no thought, saying, What shall we eat? or What shall we drink? or How shall we be provided raiment and shelter? For after all such things do the Gentiles seek. Know ye not that your Father in heaven knoweth that ye have need of all these things? Therefore, seek first the kingdom of God and his righteousness, and all these things shall be added unto you. Take no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient unto this day is the evil thereof. Judge not, that ye be not judged; for with the same measure with which ye judge others, ye shall also be judged. Give not that which is holy unto the dogs; neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; he that seeketh, findeth; and to him that knocketh, it shall be opened. What man is there among you, whom if his son asketh for bread, will give him a stone? Or if he asketh for a fish, will give him a serpent? Therefore, if man being evil knoweth how to give good gifts unto his children, how much more

be in many new persons. In the resurrection also the same atoms cannot be in the original person and in all the others at the same time. Neither is the resurrected body necessarily constructed to be the exact replica of the body at the moment of death. God's will and pleasure are that the resurrected person must obey the things written in the scrolls (meaning in the holy scriptures). It would have to be a healthy body, possessing all its faculties. For example, Jesus resurrected Lazarus in a sound body, afer he was partially decomposed; yet such an individual would not be perfect on being brought back, for he must exercise faith in Christ's ransom, and must have the priestly ministration of Christ and his royal priesthood.

At the time of Jesus' ministry all mankind were under condemnation unto death before God, the Judge of all; and Jesus spake of those who have everlasting life, because they hear his word with faith and obedience; and believe on the Father who sent him. Each one of such cometh not into judgement, but passeth over from death to life; verily, I say unto you, The hour is nigh, and it is now, when the (Spiritually) dead will hear the voice of the Son of God; and those who give heed will live. It is to such dead in the Spirit he referred, when he said to one of his disciples, who wanted to go home first to bury his father; Follow me, and let the dead bury their dead. And it was these Spiritually dead people of the world, who became Christians with true belief.

And Paul the apostle once reminded the congregation, saying: It is you God made alive though you were dead in your trespasses and sins; in which ye at one time walked according to the system of things of this world. But God, who is rich in mercy, for his great love with which he loved us, made us alive together with the Christ, even when we were dead in trespasses; by undeserved kindness ye have been saved. And he raised us up together and seated us together in heavenly places in union with Christ Jesus.

And for such kind, because they no longer walked in trespasses and sins against God, he lifted up his condemnation from them; because of their faith in Christ. He raised them up from the Spiritually dead, and gave them hope of everlasting life.

And concerning the earthly resurrection and judgement during the Millennium, the following has been written in the latter-day scriptures and some secular works.

> A very liberal estimate of the number of persons that have ever lived on earth is twenty billion (20,000,000,000). Many students of the subject calculate that not nearly so many have lived., Not all of these will receive a resurrection, but even assuming that they did, there would be no problem as to living space and food for them. The land surface of the earth at present is about 57,000,000,000 square miles or 147,630,000 kilometers; or more than 36,000,000,000 acres (or 14,568,732,000 hectares). Even allowing half of that to be set aside for

other uses, there would be more than half an acre for each person. As to the earth's potential food production, one-half acre will actually provide more than enough food for one person, especially when, as God has demonstrated in the case of the nation of Israel, there is abundance of food due to God's blessings.

On the question of the earth's food-producing capacity, the United Nations Food and Agrigultural Organization maintains that the world's agricultural potential is great enough to feed 157 billion (157,000,000,000) persons. Now let us assume that those who compose the great crowd of righteous persons, who come out of the great tribulation alive, number one million (or about one thirty five hundredth, 1/3,500) of earth's present population (circa 1970 A.D.). Then, say, allowing a hundred years for their education and training, and subduing a portion of the earth, God purposes to bring back three percent (3%) of this number, this would mean that each newly arrived person would be looked after by thirty-three trained ones. Since a yearly increase of three percent, compounded, doubles the number in about twenty-four years, the entire twenty billion (20,000,000,000) could be resurrected before five hundred years of Christ's thousand-year reign had elapsed; giving ample time for training and judging the resurrected ones without disrupting harmony and order on earth. Thus God, with his almighty power and wisdom, is able to bring his purpose to a glorious conclusion; fully within the framework of the laws and arrangements he has made for mankind from the beginning, with the added undeserved kindness of the resurrection.

Now, returning to the baptism of water, it should be noted that the one being baptized in water enters into a special relationship with God, as his slave and servant, to do His will. The individual does not determine the will of God concerning him; but it is God that determines what is best for the individual. In times past the entire nation of Israel was under a special covenant and relationship with God; they were His people, chosen from among all other people on the face of the earth, even a royal nation of priests and holy men; but only the tribe of Levi (or Al-Levi) was chosen for Spiritual ministration, and service at the sanctuary or tabernacle. And the two branches of the sons of Levi; namely, Moses' descendants, and those of Aaron, remained separate; one remained more Spiritual, and the other more temporal. And they were all Jehovah's, or the Lord's, property, as unto this day. Likewise, those who undergo Christian baptism become God's property, his servants and slaves, to be employed as he sees fit. The scriptures say, that there is a definite number of persons sealed unto Christ, namely, 144,000. And this seal is God's Holy Spirit, his active force; and it gives those sealed a token in advance

of their celestial inheritance. Moreover, for these have such a hope, God hath set each member in the body of Christ, just as it pleased him.

Finally, baptism by the Holy Spirit and fire was also performed by the founding fathers of the Christian church, but not always understood by this name. John the Baptist, when many Pharisees and Sadducees came to his baptism, he called them offspring of vipers. And he spoke of the coming One (Jesus), and said: One will baptize you with the Holy Spirit and with fire. The baptism by the Holy Spirit is not only performed on the individual basis, but also on a collective basis. As the children of Israel were collectively baptized by means of a cloud while crossing the isthmus of the Red Sea in 1513 B.C.; the congregation at Jerusalem was collectively baptized by the Holy Spirit of Jehovah on the day of Pentecost 33 A.D. But Jesus gave the gift of the Holy Ghost to the converts by means of laying on of the hands, and blessed them. This is also a baptism of the Holy Spirit on an individual basis. But baptism by fire was the occasional utterance of the Melchizedek priests, to bring to remembrance, in a sublime manner, the past wrongs of the converts, that should eventually release him of guilt, and strengthen him. For such truth causeth a great discomfort, and pricks the heart, it was referred to as the baptism of fire. God's Word is the Spirit's sword; revealing what a person really is, exposing hidden qualities or heart attitudes, and causing him either to soften his heart and conform to God's Word, or to harden his heart in rebellion. Therefore, God's Word plays a forceful part in predicting adverse judgement, since God's Word must be carried out; and the fulfillment of that Word produces an action like that of fire on straw, and like that of a forge hammer in smashing the crag. Jesus Christ, as God's chief Spokesman, as the Word of God, declares divine judgements, and is authorized to order execution upon those judged; the Holy Spirit being the activating force of his mouth.

The Lord God accomplished the creation of the material world by means of his Spirit or active force. By the Word of God the heavens were made, and by the Spirit of his mouth all their army. Like a powerful breath, God's Spirit can be sent forth to exert power, even though there is no bodily contact with that which is acted upon. While a human craftsman would use force of his hands and fingers to produce things, God uses his Spirit (Rūh-el-Qudūs in Arabic and Hebrew). Therefore, Spirit is also referred to as God's hands or fingers.

It is written, that a principle use of God's Spirit involves its ability to inform, to illuminate, to reveal things. This illuminating power of the Spirit is notable in prophecy; and the prophets are borne along by the Holy Spirit, conveyed, moved, and guided by the active force of God. So are all the inspired Scriptures; they are inspired of God, meaning the Spirit operated in sublime manner to communicate and guide such men, causing them to see visions or dreams; but in all cases operating on their hearts and minds to motivate and guide them according to God's purposes. The means for the inspiration of all scriptures were God's Holy Spirit or active force. That Holy Spirit operated toward or upon men to move them, and guide them in setting down God's message. For no prophecy of

scripture arises out of personal interpretation or man's will; rather it springs forth when men of God were borne along by the Holy Spirit; and this is true of all the Bible writings; that God's Spirit operated on the hearts and minds of the writers, to carry them along to fulfill the purposes of God. And even as the Lord's Spirit moved men to perform divine assignments, as making of priestly garments, building the tabernacle or the temple, leading military forces; so it enabled men to record the holy scriptures. By means of that Holy Spirit, wisdom, understanding, knowledge, counsel, power and glory, could be gained and given, which is beyond any human conception.

Jesus assured his apostles that God's Holy Spirit will heal them, teaching, guiding, and recalling to their minds the things they had heard from him; the Spirit revealeth also the future things. It assures the truthfulness and accuracy of their gospel accounts, including many lengthy quotations of Jesus' teachings; even though the accounts were written scores of years after Jesus' death and resurrection.

Therefore, came all the Bible writers under Jehovah the Lord's guiding and controlling power. And, even as the Lord's hand causes His servants to speak or to keep silence at appointed times, so the Holy Spirit prompts the writer to write the words as they arise out of this Spirit; the end product always being as Jehovah the Lord desireth.

The ways employed in writing the holy scriptures, included divinely supplied written information, or spoken word of the ministering archangels of the eternal kingdom of God. Besides these methods, dreams and visions were given to men of God, for the purposes of writing the scriptures. Visions given while the person was conscious were even more frequently used as the vehicle of communication of God's thoughts to the mind of the writer, the revelations being impressed pictorially upon the conscious mind. Some visions were received when the person had fallen into a trance; although conscious, the person became so absorbed by the vision received during the trance, that to all else around him he remained oblivious. A vision, then, is a sight or sense presented to a person's mind, while one is in a trance or dreaming. When a person receives a vision from God during waking hours, it appears that the impression was made upon the conscious mind; this vision could later be recalled, and recorded by the recipient, in his own words. Sometimes God's Holy Spirit superimposed on the mind a picture of God's purpose or a vision while a person was in a state of deep concentration, a sleeplike condition, or in a trance. One of the qualities of trance is that it makes the individual oblivious to his surroundings, and receptive to the vision.

Certain visions from God revealed to the Lord's servants how He was dealing with them, and gave them assurance of divine favor. The word of the Lord came to Abram (Abraham) in a vision, and he was assured: Do not fear, Abram. I am thy shield, and thy exceeding great reward. Then his grandson Jacob was given a vision of God in the night, telling him not to be afraid to go down to Egypt, for God would constitute him a great nation there, and would eventually bring him up from that land. Yet some visions from God gave the recipients guidance in the performance

of the Lord's will; and others were prophetic, or were given to enable the recipient to interpret prophecies communicated in visions and dreams. The prophet Daniel had understanding in manifold visions and dreams. It was in a night vision that God revealed to Daniel the content and meaning of king Nebuchadnezzar's dream, about the great image representing world powers; and in a prophetic dream and visions during the night Daniel beheld four huge beasts coming out of the sea, indicating that four kings would stand up from the earth; also he beheld One like the Son of Man, obtaining rulership, dignity, and the Kingdom from the Ancient of Days, the Eternal Father. Visions from God were received by all Bible writers, including Isaiah, Amos, Ezekiel, Jonah, and all others.

There are also false visions, spoken by false prophets; which are the visions of their own heart; or they were hired men of the adversary to destroy or oppose the purposes of God, by means of falsehood and lies presented as visions. For their messages originated not from God, having no vision from Jehovah, all their visions were vain and worthless; for they spoke untruth, and visioned a lie, and the Lord was against them.

Moreover, angelic messengers were used frequently to transmit the divine messages. Such messengers were used in the transmission of information to Moses. Thus, while the Law given to Moses is presented as spoken by God, his angels were used to transmit that legal code. But, for the angels spake in Jehovah's name, the message they presented is considered the word of Jehovah, the Lord. Regardless of the means employed for the transmission of the heavenly messages, all scriptures are inspired of God or God-breathed; therefore, they are good for all mankind.

It was by inspiration (or Holy Spirit) that John the Divine, the apostle of Jesus Christ, came to be in the Lord's day (sabbath), and was told: What thou seest, write in a book, and send unto the seven churches. God does allow the writers of the Scripture to use their own judgement in the selection and use of words and expressions to describe the visions they have seen; at the same time the Lord exercises sufficient control and guidance over them, so that the finished product is not only assured of its accuracy and truthfulness, but also, is suited for his purposes. Personal effort on the part of the writers, pondering, searching, arranging, and properly presenting thoughts and ideas in the Spiritual language of the words of truth, was required to accomplish the task.

Therefore, the writers of scriptures always cooperated with the operations of the eternal kingdom of Jehovah, and his Holy Spirit. They were willing and submissive to God's guidance, eager to know his will, purposes and designs. In many cases they had certain divine goals in their mind, or were responding to an evident need; and God directed them so that what they wrote coincided with, and fulfilled his purpose. As Spiritual men, their hearts and minds were in tune with God's will, and they were truly the instruments in the hand of Christ.

Testimony of the Doctrine of the Holy Ghost or Spirit, and the Gift of the Holy Ghost

The Holy Spirit, the active force of God, had varieties of operations upon writers of the holy scriptures. A considerable portion of information

was publicly accessible to them, which already existed in written form, as in genealogies, and certain historical accounts. Here God's Spirit would operate to prevent inaccuracy or error from entering into the Holy Writ, and also guide in the selection and rewriting of the material. But the information concerning heavenly events and activities, or pre-historic events, prophecies, God's purposes and doctrines were not publicly available; and had to be transmitted through the ministry of the angels, or some other means. And the operation of God's Spirit is required to ensure that information qualifies as part of the Word of God; the God that is alive and exerts power, and is able to discern thoughts and intentions of heart.

In addition to the canonical and other sacred books of the Hebrew scriptures, there were records of the kings of Judah and Israel; all written by the devoted servants of the Lord. Even as God by his Holy Spirit or active force granted to his chosen servants the power of discernment of inspired utterances, so could he guide the governing body of Christian congregation in discerning which inspired writings were to be included in the canon of the sacred scriptures. The Bible canon, therefore, denoted the catalog of inspired books or writings, worthy of being used as a straightedge in measuring faith, doctrine and conduct.

For example, the Bible began with Moses, circa 1513 B.C. In these records were preserved God's commandments and precepts to Adam, Noah, Abraham, Isaac and Jacob; as well as the regulations of the Law covenant. The Pentateuch included the five books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The book of Job was also written by Moses. That these writings of Moses were of divine origin, and inspired of God, there is not a doubt. Moses had no ambition or desire to be a leader and a writer, but in obedience to God's command, and by the power of the Holy Spirit, he was moved first to speak and then to write down part of the Bible canon. Jehovah God himself set the precedent for having laws and commandments written down. For after speaking to Moses in Mount Sinai, the Lord proceeded to give him two tablets of the Testimony, tablets of stone, written with the finger of God. And also the Lord said unto Moses, Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel. It was Jehovah who spake to Moses, and instructed him to write down and preserve the first five books of the Bible canon. No council of men made them canonical; from their inception they had divine approval.

And as soon as Moses had finished writing the words of the law in a book (scroll), he commanded the Levites, saying: Take this book of the law, and put it in the side of the Ark of the Covenant of the Lord your God, that it may remain there for a witness against thee. Like Moses, the priests and Levites were also used by God to preserve these commandments, and to teach them to the people. Following the death of Moses, the writings of Joshua, Samuel, Gad and Nathan, and others were added; each writer being endowed with miraculous prophetic ability from God; in turn, each living up to the requirements of true prophets as decreed by Jehovah, the Lord. They spake in the name of the Lord, their prophecies were fulfilled, and they turned the people toward God.

Moreover, all the sacred scriptures were progressively added to the Bible canon, and were recognized by God's servants; including by Jesus and his apostles, as inspired. Inspiration, therefore, does not mean a mere heightening of the intellect (or buddhi) and emotions to a higher degree of sensitivity, or accomplishment, as it is often understood by the secular artists or poets; but the inspired writings that carry the same authority as if written by God himself, are the manifestations of inspiration; meaning, they are God-breathed. Even gods are subject to the Holy Word. When Jesus reproved the Sadducees, for they were in error concerning resurrection; he said, Ye know neither the Scriptures nor the power of God. It is for this reason that absolute accuracy is attributed to the written Word of God.

The Holy Spirit, then, not only brings revelations and understanding of God's will, but also uplifts his servants to accomplish all things, which are otherwise impossible to achieve. It is the driving force that moves and impells them; as it impelled Jesus to move into the wilderness after his baptism. This Spirit is likened to a fire within, causing them to be aglow with that force, providing them with the power to do certain work; which power comes of the Spirit or through the Spirit. And as a force like electricity can be used to accomplish a numerous variety of things, so God's Holy Spirit is used to commission and enable persons to do a variety of things. Although this wondrous gift of the Holy Spirit is manifested in varieties of things, with varieties of operations and ministries, yet there is the same Lord, and the same Spirit. The Spirit also has a qualifying force or capacity, which qualifies persons for a work or an office. Though one may have had knowledge of crafts before their appointment, God's Spirit fills them with wisdom, understanding and knowledge, so that the work can be accomplished in the way purposed. It heightens whatever natural abilities and acquired knowledge they already possess, and enables them to teach others.

For example, God's Holy Spirit acted on and through Moses in prophesying and performing miraculous acts, in leading the nation of Israel, and serving as its judge and lawgiver. But the Lord came down in a cloud, and took away some of the Spirit which was upon Moses, and gave to the seventy elders, that they might help carry the load of responsibility. The Holy Spirit also became operative on David, from the time of his anointing by Samuel, guiding and preparing him for his future kingship. Although Joshua became full of the Spirit of Wisdom, as Moses' successor, the Spirit did not produce within him the ability to prophecy or to do the mighty works which were wrought through Moses. But Joshua's Spirit led him to military campaign and conquest. Similarly, the Spirit of God impelled such men as Othniel, Gideon, Jephthah, Samson, and others to fight on behalf of God's people.

The Spirit of God also energizes and uplifts men to communicate his message of truth with authority, boldly and courageously, before opposers at the risk of their lives. The pouring out of the Holy Spirit upon his people, is an evidence of God's love toward them, of his favor; which enables men to obtain his manifold and marvellous blessings; and it makes

them prosper and rejoice. By his Holy Spirit God renders judgement on men and nations; and his judgements and decrees are carried out to the letter. Therefore God's Holy Spirit (Rūh or Rūh-el-Qudūs) reaches everywhere, acting for or against those who receive his attention.

Jesus, upon ascending to heaven, asked the Father for the Holy Spirit of truth, the Comforter, the Holy Ghost, as he had promised to send unto his disciples; and this Holy Spirit or active force of God was poured upon the congregation of the faithful, on the day of Pentecost, 33 A.D. (or C.E.). It is said, that as they had been baptized in water, on that day they were baptized into one body of Christ; by that one Spirit, immersed in it, as it were, somewhat like a piece of metal, immersed in a magnetic field and imbued with magnetic force. And this God's Spirit had operated in them in a heightened and powerful manner, in a way not previously experienced.

God's Spirit or active force also acts as helper for the Christian congregation, in directing its activities on earth, Jesus being, by God's appointment, its Head, Owner and Lord. As a helper, that Spirit gives them heightened understanding of God's will, purposes and designs, and opens up his prophetic Word unto them, enabling them to uplift in the Spirit, and serve as witnesses in all the earth; granting them miraculous gifts of languages, prophecy, healing, and all the other gifts from God.

God imparts his Holy Spirit as a gift to his people, enabling them to avoid the deathly works of the flesh; and to cultivate instead the fruitage of the Spirit, namely, love and goodwill, compassion and mercy, joy and gladness, peace and serenity. Jesus assured his disciples that God's Holy Spirit would teach them all things, and bring back to their minds the things he had taught them, as well as make a defense before all authorities and rulers. The gifts of God given to men are the expression of his grace and mercy, his undeserved kindness. It is therefore proper that the gifts received from Jehovah be used for the benefit of fellowmen, and to the glory of God,the Giver; and for he has received it freely, he must also give it freely.

Every good gift and every perfect gift is from God. The Lord giveth to all persons life and breath, and all things; and allows both the righteous and the wicked to benefit from the sunshine and the rain. True wisdom and knowledge are gifts from God; but one must study and ponder the Word of God through the Holy Spirit, and have faith in Jesus Christ. And while God's wisdom serves as a protection and guide in the world, the worldly wisdom is harmful, and outside the realm of God; and is foolishness in the eyes of Jehovah. The Holy Spirit is God's free gift, which he gladly grants to those who sincerely seek and pray for it. A right heart is the key, but knowledge and obedience to God's commandments are also essential. Once received, the Christian should not grieve God's Spirit by taking it for granted or disregarding it, by taking a course contrary to its guidance; or through false beliefs, false speech, and self-justification. By hypocrisy one can play false to that Holy Spirit by which Christ directs the congregation; and those who make a test of its power in this manner, are led to destruction. Deliberate opposition to and rebellion against

the evident manifestation of God's Spirit can cause blasphemy against the Holy Spirit, a sin which becomes unforgiveable.

God's Spirit is a unifying force of enormous strength, as long as it is allowed a free course among the faithful; it enables them to be joined together peacefully in bonds of love and devotion to the Father, his Son, and one another. And there is a tremendous vitality of the life force that God had initially breathed into all living things by means of his Holy Spirit. Although it is necessary for the human body to be nourished and refreshed by breathing, drinking, and eating, the thing far more essential for continuance of life is the Holy Spirit of God. For it is written, Man does not live by bread alone, but by every expression that comes out of the Lord's mouth. Jesus said, My food is for me to do the will of him that sent me and to finish his work; and also, Just as the living Father sent me forth and I live because of the Father, he also that feeds on me, even that one will live because of me.

Obedience to the Word of God leads all men to everlasting life, immortality, incorruption, and regeneration; through the active force of God, the Holy Spirit. When Adam transgressed, however, the Lord decreed, saying, Now in order that he may not put his hand out and take also of the tree of life, and eat, and live forever. Then the Lord followed his words with action. And it was decreed that he would not allow one unworthy of life to live in the garden made for the righteous, and to eat of the tree of life. And in order that physical wholeness might be restored to men, with the hope and prospect of living forever, the Lord has provided his truths through his Holy Word, which can only be understood by the power of his Holy Spirit, and in no other way. Following these truths leads men to a knowledge of God's provision of Jesus Christ, who gave himself a corresponding ransom for all mankind. Through this means only can man be restored to full Spirituality and physical wholeness.

Now, originally, in Hebrew and Greek scriptures the words ransom and redemption were used synonymously; meaning "buying back." While redemption refers to regaining possession of something, ransom carries the thought of liberation from bondage, slavery, obligation, or undesirable circumstance; but both carry the inherent similarity in the idea of giving of a price or thing of value to effect the ransom or redemption. Therefore, the thought of exchange, correspondency, equivalence or substitution are found in both; meaning one thing is given for another, satisfying the demands of one thing for another, satisfying the demands of justice and mercy. Thus justice could be satisfied through the atonement or covering of sins; and the thing given to accomplish this is the ransom price.

It was for this reason, that the Lord designated for his people Israel various sacrifices and offerings to cover or atone for their sins; including those of the priests and Levites, other nations and people; to sanctify the altar and the tabernacle. The life of the sacrificial animal was offered in place of the life of the sinner(s), to atone for the sins of the people; and the blood of the animal was offered on God's altar to atone for the sins, as a ransom price. These sacrifices were required if the nation and its worship were to receive and maintain the righteous God's approval

and acceptance. According to the Law of Moses, if a bull known to gore was allowed to go loose so that it killed a human, the owner was to be put to death, paying for the life of the slain person with his own life. But since he did not kill the other person deliberately, if the judges deemed it proper to impose upon him a ransom (kopher in Hebrew) instead, then he must pay the redemption price. The sum assessed and paid was acceptable to all as the just and proper compensation for the lost life. (The same is true in our day, in case of lost life; prison term, monetary payment, or some other compensation can be used in lieu of lost life.) And without this action the person's soul will remain in torment and misery of guilt and wrong forever. The same is true and more in Spiritual crimes, in crimes against the Holy Spirit, against God's laws. But because no worldly man can see or know God, or anything about his justice and mercy, they remain forever in that guilty state, until divine interference is decreed in the heavens.

Now, let us look upon the ransom paid by Jesus Christ, the Son of God, who was sent into the world in the meridian of time.

It is written that mankind's need for a ransom came about through the fall of Adam and Eve, when they sold their souls for the sake of rebellion and selfish pleasure. And when they were cast out from the garden of the righteous, in Eden, their descendants were sold into slavery to sin and death; this was God's justice for their crime. But when both repented with sincere hearts, God forgave them. Now the Law of Moses provided for animal sacrifices as a covering or atonement for sin; and these animals were to be without blemish, perfect specimens. Although it was a symbolic or token covering for sin, it did relieve them of the torment and misery of the consequence of sin, and of their guilt. And it was for this reason Christ Jesus was brought forth into the world to be offered up unto the Lord God as the Ransomer of all mankind, a human lamb without blemish, a perfect specimen, and untainted by the inherited sin of Adam; for he was of Divine conception, being the seed of God. And, in this manner, Jesus did satisfy God's perfect justice that required like for like, an eye for an eye, and a tooth for a tooth, a soul for a soul. It was this strict demand of God's justice which made it impossible for mankind itself to provide its own redeemer; therefore was raised up a Son of God to be offered up as a ransom for all mankind. Jesus gave his soul a ransom in exchange for many; and became a corresponding ransom for all the descendants of Adam, being under the curse of the inherited sin. Thus Christ repurchased them, that they might become his family, by presenting the full value of his ransom sacrifice to the God of absolute justice, the bestower of undeserved kindness, and forgiver of sins.

Although the ransom sacrifice of Christ is available to all, it is not understood or accepted by all; the wrath of God remains on those that reject it, and on those who first accept it, then turn away from it; and they gain no deliverance from the enslavements to kings, sin and death. The sacrifice of Jesus, therefore, is not acceptable to God as a ransom for the sinner Adam, wilful transgressor. But Adam's offspring who avail themselves of such release are approved by God for redemption. It is also

written that as through the disobedience of one man many were constituted sinners, likewise also through the obedience of one person many will be constituted righteous. But the vital necessity to control and properly channel one's Spirit is emphasized. As a city broken through without a wall, is the man that has no restraint for his Spirit! And he that is slow to anger is better than a mighty man; he that controlleth his Spirit, than the one capturing a city. Knowledge and discernment keep a man calm in Spirit, in control of his tongue. The Lord appraises and judges those who fail to guard themselves respecting their Spirit. There are the spirits of the world in contrast with God's Holy Spirit. And these worldly spirits, under the control of God's adversary, are catered to the desires of the fallen flesh, of selfishness, bringing enmity toward God; promoting fornication, either physical or spiritual, with idolatry.

Jesus, during his earthly sojourn and ministry, proved to the people that he was the Messiah, God's Anointed One; by expelling the demons from possessed persons, he simply commanded the demons by the power of the Holy Spirit to come out, and they obeyed his voice, for they recognized his authority; in the same manner as Satan recognized the Lord's authority when he permitted him to afflict Job for a test, but commanded Satan not to kill him. Such is the nature and power of the Holy Spirit, or the Holy Ghost, the active force of God; which was known to the ancient people of the Lord as Rūh, or Rūahh, or Rūh-el-Qudūs. Thus the Holy Spirit completes the conversion process into Christianity. For it begins with Faith in the Lord Jesus Christ; Repentance, Baptism by full immersion, and the gift of the Holy Spirit or Holy Ghost, by laying on of the hands.

Now, although the expression "Son of God" generally refers to Christ Jesus, there were sons of God before the Flood of Noah's time; and they came in unto the daughters of men, and took themselves wives from among them; and they bare children to them, which became mighty men, like the men of renown of old. And this increased the wickedness of man, and grieved the Lord's heart. And while these sons of God were men of the line of Seth; there were Spirit sons of the true God, that dwelt in God's presence; these were the angelic sons of God, not humans descended from Adam; heavenly creatures, not earthlings they were. But when the heavenly was mixed with the earthly, it accelerated the gross wickedness and wrong human conduct. And when the angels became disobedient to God's laws, and kept not their original position, but forsook their dwelling place, the Spirit realm, they became the spirits in prison.

Moreover, marriages between the heavenly angels did not exist. Even in Jesus' time it was true, as it is unto this day; for in resurrection they neither marry nor are given in marriage. They could, however, materialize human bodies, according to their mission. And this enabled them to materialize human forms and enter into marriage relations with human women. As a result, their corruption became so widespread, that Sodom and Gomorrah and many other cities had followed their example, and became laden with sins and the fruits of sins; they indulged in fornication, unnatural use of flesh, lies, deceit, and murders. And to such Jesus said

that they were of their father the Devil, for they listened to and did the will and works of God's adversary. Therefore, the sonship with God on the part of any of Adam's descendants required God's provision of a spiritual relationship with Him; and such relationship, in turn, requires that the spirit sons and daughters of God keep faith in the Lord Jesus Christ, love him with their heart and Soul, obey his commandments, and serve his purposes and interests.

Only those nations and people that showed belief in Christ Jesus were granted the privilege to become God's children. This remnant of Jewish converts was brought out of the Law covenant, through the ransom sacrifice of Christ; and they were freed, that they might receive the adoption as sons and daughters and become heirs through God. People and nations previously without a true and living God, also became reconciled with God through faith in Christ. And these Christians were the new covenant people, as Israel was of the old; because they heard the good news and exercised faith, and became joint heirs with God's Son. Therefore, they are declared righteous by God on the basis of their faith in the ransom; and thus are brought forth by the word of truth, being born again as baptized Christians, begotten or produced by God's Holy Spirit, as his sons and daughters, with a promise to enjoy Spirit life in the heavens. Such had received not the spirit of slavery such as resulted from Adam's trespass, but a Spirit of adoption as sons and daughters of the living God, by which Spirit they called out Abba, Father! As did Jesus, when he prayed in Gethsemane unto Jehovah God, saying, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will, but what thou wilt. Similarly, many Christians made use of the term Abba in their prayers to God. This Aramaic word Abba was also used as a title of honor to Jewish rabbis, and to the vice-president of the Jewish Sanhedrin. Later, this title was given to bishops of the Coptic, Ethiopic and Syrian churches; and to the bishop of Alexandria, making him Abba, pope or papa, of that part of the Eastern church. The English words abbot and abbey are both derived from Aramaic Abba, Father. Moreover, Jesus said unto the multitude and his disciples, And call no man your father upon the earth, for One is your Father, the One in heaven.

The Sonship of God does not of itself guarantee a continued relationship with God. They must be led by the Holy Spirit of God, not by their sinful flesh; and must be willing to suffer as did Christ. They must also be obedient to God's commandments and accept his discipline. Thus, by conquering the world by faithfulness to Christ unto the end, they receive the fulness of the heavenly blessings by being resurrected as Spirit sons and daughters of God; sons, daughters, brothers and sisters of God's chief Son, Christ Jesus. And those who are called to this heavenly calling, as God's Spiritual children, know they are such; for God's Spirit itself beareth witness that they are God's children; therefore, their mental and emotional inclinations respond favorably to the expression of God's Spirit through his Holy Word; and their testimony and confidence grows concerning their being God's Spiritual children and heirs.

Now, the scriptures also declare the prehuman existence of Jesus Christ, the Son of God, as being the Word; and that the Word became flesh, and resided among men, and his glory being such as belongs to the Only-Begotten of the Father. Jesus' Sonship did not begin with his birth, but began millennia past, as the scriptures of the Egyptians, Medes, Persians, and Elamites confirm.

Why then is Jesus referred to as the Son of Man, nearly eighty times, in the Gospel accounts? Because in Hebrew this expression is mainly Ben Adham (Adam), meaning Son of mankind, a human or earthly son. For Jesus was numbered with the transgressors and also being born of the mortal Mary, the choicest of all women in Israel in virtue and truth of the Lord. When Jesus was thirty years old, he was baptized by John the Baptist, and God's Holy Spirit descended upon him, and a voice from heaven spake unto him, saying, This is my beloved Son, in whom I am well pleased. Jesus the man then became born again to be a Spiritual Son; and was ordained King, and a Priest of the Order of Melchizedek; and after his resurrection he was made a high priest according to the manner of Melchizedek.

Although Jesus was a Son, he learned obedience from the things he had suffered; and because he himself had suffered when being put to the test, he could come to the aid of those who are also put to test; and those who call on him for help are assured of merciful and generous consideration; for he was made a high priest who understood human weaknesses, and was tested in all respects like other men, but sinless he remained in the sight of God. And after he was made perfect, God made him responsible to bestow everlasting salvation upon all those that obey him.

Like the Aaronic high priest of Israel, Jesus Christ had a body of underpriests provided for him by the Father. These are promised joint heirship with him in the heavens, where they will share as associate kings in his kingdom; they are known as a royal priesthood. It is written that there are 144,000 such persons, bought from the earth as the followers of the Lamb, as firstfruits to God and the Lamb. These 144,000 are the ones which endure faithfully and who through the newness of life rule as kings and priests with Christ. And such will rule also in the Millennial-day.

It is written concerning the Millennial-day, that while the ancient city Jerusalem had a temple, the New Jerusalem, the New Zion or Good Land of the Lord, will be a sanctuary and habitation of the Most High God. The Lord God Almighty and the Lamb shall be its temple. Aaron and his family, together with the priestly tribe of Levi, shall minister to the people of the twelve tribes of Israel; and the nations will walk by means of its light.

Now, what does it mean to be a priest (kohen) in the eternal kingdom of God? Every priest taken from among men is appointed in behalf of men over the things pertaining to God, that he may offer gifts and sacrifices for sins. The priest comes near unto the Lord, representing God and his will to his people he serves; instructing them about God and his laws; and in turn, representing the people before God, approaching God

in their behalf; offering sacrifices, interceding and pleading for them.

In ancient times of the patriarchs the family head served as priest for his family, the duty passing to the firstborn son after the death of the father. When the Israelites were in slavery in Egypt, the Lord sanctified unto himself every firstborn son of Israel at the time he destroyed every firstborn of the Egyptians, in the tenth plague. And these firstborn males of Israel became the property of the Lord, to be used exclusively in special service to him. But since God could not choose the priests and caretakers of the sanctuary from among the carnal or fleshly Israel, he designated the tribe of Levi for this purpose. When God led his people to Mount Sinai he commanded, Let the priests also who come regularly near to the Lord sanctify themselves, lest Jehovah (יהוה) break forth upon them. This was before the priesthood of Aaron was formally established. The priesthood of Aaron was established in 1512 B.C.; and through this arrangement, the old family-head priesthood was replaced by the priesthood of Aaron; although some continued to follow the old custom of the family-head priesthood, as they do unto this day in some primitive cultures and societies.

And for the induction of the Aaronic priests into office, Aaron and his sons were taken from the Kohathite family of the tribe of Levi to serve as the priesthood for Israel. Their installation ceremonies took seven days, Nisan 1-7, 1512 B.C., while Israel was encamped at the foot of Mount Sinai in Arabia. Moses, the brother of Aaron, a Melchizedek priest, ordained into the office by his Midianite father-in-law Jethro (or Reuel), performed the ceremonies. The tent of meeting had just been completed and set up on the first day of the month, and the Lord's presence was represented by the pillar of cloud above the tabernacle. After Moses had assembled all the sacrificial items, the bull, the two rams, the basket of unfermented cakes, the anointing oil, and the priestly garments; he called the congregation of Israel to gather at the entrance of the tent of meeting, outside the curtain that surrounded the courtyard. And he washed Aaron and his sons Nadab, Abihu, Eleazar, and Ithmar; this was a baptism, but not by full immersion, as was that of John the Baptist; and put upon Aaron the fancy garments of the high priest. Then Moses anointed the tabernacle and all its furnishings and utensils, the altar of the burnt offering, its basins and utensils. This sanctified them, setting them apart for the exclusive use and service of God. And Moses poured of the anointing oil upon Aaron's head, to anoint and sanctify him. After this Moses clothed Aaron's sons, and caused Aaron and his sons to lay their hands on the head of the bull of the sin offering; and Moses put some of the blood on the altar and poured the rest out at the base of the altar. After many sacrificial offerings and rituals, the priests were officially sanctified to the Lord's holy priesthood.

Their installation to the office of an Aaronic priest took seven days. On each of the six days following their investiture and ordination through their mediator Moses, sacrifices were to be offered in this manner: a young ram in the morning, with a grain offering and a drink offering of wine; and a like sacrifice in the evening as burnt offerings. Each day

and night for seven days, the newly ordained priests had to guard the posts of duty at the entrance to the tent of meeting, keeping the obligatory watch of Jehovah (יהוה שמרת), that they might not die. On the eighth day, fully equipped and installed in office, the priesthood officiated for the first time the atonement service for the nation of Israel. The need of cleansing was great, not only because of their natural sinfulness, but also because of their recent disobedience shown by worshipping the golden calf. And at the end of this first service of the Aaronic priesthood, the Lord showed his approval and confirmation by sending fire out from before the Lord which consumed the remainder of the burnt offering, which was upon the altar.

Now, the name Jesus Christ is the name and title of the Son of God from the time of his anointing while on earth. The name Jesus corresponds to Iesous in Greek, Iesa in Arabic, Jeshua or Jehoshua in Hebrew. And it was not an uncommon name during that time; for this reason people referred to him as Jesus of Nazareth, or Jesus the Nazarene, or Jesus of Galilee, and by other names. The name Christ is from Greek Khristos, the equivalent of Hebrew Meshiahh (Messiah), meaning the Anointed One. In the Christian Greek scriptures the name Christ or the Anointed One appears 571 times, Jesus Christ 113 times, Lord Jesus Christ 85 times, Christ Jesus 58 times, The Christ 20 times.

Although the coming of Christ or Messiah, the One whom Jehovah (יהוה משיח) would anoint with his Holy Spirit to be the universal king and priest, had been foretold centuries before Jesus birth; he was not born as the Anointed One or Christ, but the angel of the Lord instructed Joseph to call his name JESUS. At the age of thirty he became the Christ, the Anointed One of God's Spirit; after he was baptized by John the Baptist, his cousin.

Other uses of the term Christ include the title of anointed priests, kings and prophets. Moses was called the Lord's anointed one or Christ; so were Aaron, Saul, David, and others. But the anointing by oil was common for the kings and political (temporal) Christs or Messiahs; and the anointing by the Holy Spirit of God was exclusively for the Spiritual kings and priests of the eternal kingdom of God. There are also lesser Christs, and also false christs, or antichrists. [As in latter days, in 1828 A.D., Joseph C. Dylks, at Salesville, Ohio, claimed to be the Christ who died at Calvary; in 1863 a Persian named Husayn Ali ascended to the Messianic throne of Bahaism, and took the title of Bahaullah; and the adherents of the Bahai faith proclaimed him as Christ returned; and claimed that the prophecies concerning Jesus the Christ applied to him. In 1890 Francis Schlatter of Colorado was hailed as the second Messiah; and when he was asked, Are you the Christ? he always answered, I am. Then in 1901, the Russian Doukhober (Donkhober) sect that settled in Canada, made claim that their leader Peter Vasilyevitch Verigen was the Lord, Christ the Savior. Next year, in 1902, John Hugh Smyth-Pigott of England announced, I am the Lord Jesus Christ, who died and rose again and ascended into heaven . . . Yes, I am He that liveth, and behold I am alive for evermore; who died in 1927. After him George Baker, known as Father Divine, was

hailed in New York in the 1930's with slogans such as Father Divine is the Messiah, or Father Divine is King of Kings and Lord of Lords, etc. And in 1961 Kwame Nkrumah, one-time dictator of Ghana, set himself up as the Messiah with his slogan, Seek ye first the political kingdom and all else shall be added unto you; and in his government-controlled newspaper he was hailed as the Messiah, the Christ of our day.]

But Jesus the true Messiah or Christ warned his disciples at the Mount of Olives concerning these things, saying: Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many. It is also written that the Word, Jesus (or Mazda or Mathra), in prehuman existence, was God's first creation, his firstborn Son. The person Jesus Christ, who came in the meridian of time, did not begin life here on earth, for he himself spoke of his prehuman heavenly existence. The Scriptures say, In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God; and all things were made by him; without him was not anything made or created. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness comprehendeth it not.

Since the Lord is eternal, the Word being with God from the very beginning of his creative works, Jesus was the firstborn of that creation of God. Thus the scriptures identify the Word, or Jesus in prehuman existence, as God's first creation, his firstborn Son; and Jehovah (יהוה ;יַהְוֶה) was truly the Father and life-giver to this firstborn Son. Therefore this Son was a creature of God. Jesus did confirm, saying, I live because of the Father; God being the source of his life. But the Son's share in the creative works did not make him a co-Creator with his Father. The power for creation came from God, through his Holy Spirit (Rūh-el-Qudūs, Higher Self, Fravashi, or Soul), which is the active force of God. And since Jehovah is the Source of all life, all creatures visible and invisible, owe their lives to Him. The Son, therefore, is not to be considered as co-Creator, but an instrument in the hand of God, through whom Jehovah the Creator worked. And all God's wise purposes involving mankind were made manifest through his Son, Jesus Christ; and Christ represented the power and wisdom of God, also righteousness, sanctification, and release by ransom.

By virtue of his being the creation of his Father, the firstborn Son was unique and different from all other God's sons created or begotten by Jehovah. So the Word was Jehovah's only-begotten Son, as was Isaac the only-begotten of Abraham, although Abraham had another son at that time, and he had six other sons from his wife Keturah; but Isaac was the only-begotten of the Lord. Jehovah said unto Moses, concerning his brother Aaron: Thou shalt speak unto him, and put words in his mouth; and I will be thy mouth and his mouth, and will teach you what ye shall say. Likewise, the Word (or Logos, or Mathra) became Jesus Christ. Jehovah used his Son as an instrument to deliver his message to humans on earth. Being God's Word or Spokesman, Jesus said to his Jewish brethren: The doctrine which I teach is not mine, but His that sent me; if any man will do His will, he shall understand the doctrine, and will know

if it be of God, or whether I speak of mine own self. Also the angel who guided Israel through the wilderness, and whose voice all Israel was to obey, because Jehovah's name was within him, was also a God's Son, the Word. But the Word is not the only angelic representative through whom the Lord speaketh; for the nation of Israel was ministered to by other sons of God, and the Law covenant was transmitted to Moses by angelic sons of God, other than his Only Begotten Son, or the Firstborn.

The Word's high position among God's creatures as the Firstborn, the one through whom God created all things, and as God's Spokesman, justifies to be called a god or mighty one. The Messianic prophecy by Isaiah foretold that Jesus would be called Mighty God, not the Almighty God; and he would be called ever-lasting Father, the Prince of Peace, unto all those who are privileged to live under him as his subjects. And when Jesus said unto the Jews, I and my Father are one, they took up stones to stone him. And Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? And the Jews replied, For a good work we stone thee not, but for blasphemy; and because thou, being a man, makest thyself God. Jesus answered them, saying, If he called them Gods unto whom the Word of God came, and the scripture cannot be denied; why, then, say ye of him, whom the Father hath sanctified and sent unto the world, that he blasphemest, for he said he is the Son of God? And yet they believed him not.

The angels of heaven are sons of God, as was Adam; but the Word (or Logos), called Jesus by the Hebrews, is the Only Begotten Son of God. He is the only one whom God his Father used in bringing into existence all other creatures. He is the firstborn and Head of all the celestial archangels; which archangels are godlike or gods. Therefore, the Lord Jesus Christ is appropriately called the Only-Begotten of God, God the Son, God the Only-Begotten, or the Only-Begotten God. Jehovah God created and raised up his firstborn Son, Jesus, to accomplish all his purposes; and to save and redeem mankind from their fallen state; and to solve the problems that Satan's rebellion had raised. Also to lay the foundation upon which God would accomplish all His future works for the eternal good of His family in heaven and earth.

Now, before the coming of Christ Jesus to the earth, this sacred mystery (or secret) was kept hidden from man since the world began; and the men of faith had awaited the fulfillment of God's promise of a seed of Abraham that can bruise the head of the adversary likened unto the serpent; thereby bring relief to mankind, and take possession of the gates of hell of the enemy; and by whom all nations of the earth would be blessed. And when Jesus came in the meridian of time, through him the sacred mystery was revealed to man. For the secrets of salvation and enlightenment, and the government of the Kingdom had been already revealed to Gaotama Buddha and Zarathustra (or Zoroaster), more than five centuries before; but they were only revealed to those who were initiated into the religion of the ancient fire-worshippers and its various vehicles. The uninitiated were denied both access to the knowledge and

the workings of the sacred secrets or mysteries. Those that were initiated were bound by a vow of silence, not to reveal the secrets. Besides the rituals and ceremonies, the initiate learned the secrets of how to be full, and how to be hungry; how to have an abundance, and how to suffer want. These selfsame sacred mysteries of the ancient Holy Order of Zarathustra and of the Buddhist monkhood were revealed to Jesus, besides all the scriptures of the Jews. And this served as the foundation of Jesus' morality.

And as Zarathustra (or Zoroaster), who was also called Mithra (or Mithras, meaning Friend, Savior or Saoshyant, Defender of Truth, and enemy of the powers of darkness); who was created and raised by the priesthood of the eternal kingdom of God and sent to the world as the Word, or Mathra, so was Jesus, or Mithra, sent in the meridian of time as the Word or Mathra to the world. Moreover as all the divine sons of Gods were raised by the Magi, a vehicle of the ancient Order of the fire-worshippers, so was Jesus. The so-called Wise Men of the east who followed the star were priests of the Order of Zarathustra (or Zoroaster). These priests or wise men were angelic beings, having been given the power to materialize suitable bodies for the occasion, and then dematerializing them after completing their assignments; and they remained spirit creatures, employing a physical body temporarily. And although to the Hebrews Jesus was the Word or Mathra made flesh in the form of a Savior and Friend, or Mithra, to the Medo-Persians and Elamites he was Mithra, God of the Sun; and in Rome and Asia Minor he was Mithras. For it was the ancient cult of Mithra which raised all the Mithras that brought the Mathra or the Word of God to mankind; and became their saviors and redeemers, teachers and masters.

Although the date of December 25, as the actual day of Jesus' birth may not be accepted by all, this date of birth is quite acceptable. For Mary did return to Nazareth from Ain Kairim in the month of Tammuz (June/July), after spending three months there. And if she had conceived before she left, in the month of Nisan (March/April) it would make December the month of her delivery. This date was, however, established in memory of Jesus' birth in the fourth century A.D. And in the fifth century the Western Church ordered the feast to be celebrated on the day of Mithraic rites of the birth of the sun and the close of the feast of Saturnalia. This feast of the Romans, mostly Persians and those influenced by them, was celebrated in mid-December for merry-making. Christmas was originally a solar or Zoroastrian festival, celebrating at the winter solstice (about December 22nd), the lengthening of the day, and the triumph of the sun over his enemies. It was a Mithraic feast day, which became a Christian holy day. The influence of the religion of Zarathustra or Zoroaster upon the Law of Righteousness (or the Buddhist Dharma), and later upon the Christian religion is self-evident; each adding new facets to the great mysteries and secrets of the eternal kingdom of God; and bringing mankind closer and closer to the realization of the fulness of salvation, enlightenment, peace, joy, love, and all that ariseth out of the Good Principle (or Sisamoro).

Testimony of the Doctrine of Prayer and Fasting

Now, my beloved brothers, sisters, and friends of the Church of Jesus Christ of Latter-day and Millennial-day Saints --- besides the doctrine of faith, repentance, baptism, and the gift of the Holy Ghost, the fulness of the gospel of Jesus Christ requires an understanding and inclusion of prayer in our daily lives; and some fasting to feed our Souls. For prayer and fasting were an important part of Jesus' life. What is a prayer? It is a worshipful address to the true God, or to false gods. Speaking to God in the absence of the Spirit does not constitute a prayer, as can be seen in the judgement in Eden, and in the case of Cain. Prayer involves devotion, trust, a sense of dependence on the one to whom prayer is directed, love and joy. And the worshipper may ask, request, petition, entreat, supplicate, plead, beseech, beg, implore, seek, inquire, praise, thank or bless, by means of prayer.

Those who are obedient to God's commandments, and do those things that are pleasing in his eyes, have the divine assurance that their prayers will be heard. But those who disregard the Word of God, shed blood, or practice wickedness, do not receive a favorable hearing; for their prayers are detestable to him; and the very prayer of such ones becomes a sin. King Saul in his ignorance and rebellion lost God's favor; and although he would inquire of Jehovah (or Yehweh), yet no answer would come to him from His presence. Jesus said that the hypocrites (the double-minded) who sought to draw attention to their self-righteousness and piety in praying, received their reward in full from men, but not from God. Such Pharisees made long prayers, and boasted of their morality, yet they were condemned by God for their hypocrisy. For they drew near with their mouth, but their hearts were far from God and his Holy Word. The individual must have faith in God and in his powers, as a Rewarder of those who seek him, approaching in full assurance of faith. Recognition of one's own sinful state is essential; and reconciliation with God for serious sins, through sincere repentance, humility, and contrition is required. Then God may let himself be entreated and grant forgiveness; no longer will one feel that God has placed barriers so that prayer may not pass through. And though one may not be cut off completely from God's presence, his prayers can be hindered if he fails to follow God's counsel; and those seeking forgiveness must be forgiving toward others.

Primarily prayers involve confessions, petitions or requests, expressions of praise and thanksgiving, and vows. The model prayer given by Jesus to his disciples concentrates on the sanctification of God's name, realization of the divine will by means of promised Kingdom, which government is headed by the Seed of Prophesy, the Meshiahh (Messiah). And the coming of the Kingdom implies the coming into the heart, Love and Joy; and it also means the upcoming judgement upon mankind, to reward the just and to punish the wicked. It refers not only to man's submission to God's will, nor to the doing of God's will by humans, but to God's own acting in fulfillment of his will toward the earth and its inhabitants, manifesting his power to achieve his declared purpose. The one praying, however, also expresses thereby his own preference for and

submission to that divine will. Jesus' prayer expresses request for daily bread, forgiveness of debts, protection against temptation, and deliverance from the evil; and it acknowledges that the Kingdom, and the Power, and the Glory belongs to God forever and ever.

Olivet from Jerusalem

The corridor of the Church of the Lord's Prayer on the summit of Olivet.

The Lord's Prayer
(Inside the Church of the Lord's Prayer on the summit of Olivet.)

On the very summit of Olivet is the place where Jesus taught the disciples this prayer. And to keep the memory of that event alive a church has been built, called the Church of the Lord's Prayer; just below to the west is Jerusalem in full view, and to the east is Bethany. The Church has an inner court and this corridor extends entirely around it. Set into the walls are thirty-two tablets; on each of them the Lord's Prayer is skillfully engraved. On each marble slab it is inscribed in a different language, that the visitors from all across the earth can read it in their own tongue. The English translation is shown to the left. On the first morning of the dedication feast, Jesus and his disciples went over to Jerusalem from Bethany. And as they came down the slopes of the Mount of Olives, in the plain view of Jerusalem, they met a man who had been born blind, a beggar, asking alms of the passersby. Jesus anointed his eyes with dampened clay and commanded: Go wash in the pool of Siloam. And

to reach the pool one had to descend into the deep valley of Jehoshaphat, and ascend the slopes of mount Moriah (upon which now stands the Mosque of Omar, or Dome of the Rock) on the opposite side, a distance of more than a mile. The pool of Siloam was built by Hezekiah and the water was brought forth via a conduit from Gihon (now called the virgin's fountain), some seventeen hundred feet away. Jesus out of pure compassion and mercy told the man to go and wash in the pool of Siloam. And the man prayerfully obeyed his command, and straightway went and did as he was bidden, and he came away seeing. Jesus explained to the disciples that the man had been born blind, that the works of God should be manifested in him.

On his final night with his disciples, Jesus in prayer said that he did not make request concerning the world, but concerning those whom God had given him; and that these were not of the world but were despised of the world. Eventually, it is the knowledge of God's will that governs the contents of one's prayer, for the supplicant must realize that, if his request is to be granted, it must please God. The wicked and the rebellious against God's Word have no favor with him; the supplicant cannot request that which is evil and wicked, or contrary to God's revealed will. At the same time it is the confidence of the faithful that sustains them, knowing that no matter what it is that we ask in righteousness, he will grant us. Jesus told his disciples: If two of you on earth agree concerning any thing of importance that they should request, it will take place for them due to my Father in heaven. While one might pray for material things, such as food, shelter, clothing, etc., materialistic or carnal desires and ambitions are not proper subjects for prayer.

The Christians sometimes will not know just how or what to pray for; but God is aware of their unuttered groanings, and fully understands them; for God's active force, his Holy Spirit, accomplishes all these things. And it may not be until after the needed help has been received that the Christian realizes that what he might have prayed for, but did not know how to, was already set forth in God's Spirit-inspired Word. An acceptable prayer must be made to the right person, Jehovah God, in righteousness, in harmony with God's will and declared purpose. Jesus also admonished us to be persistent, and keep on asking, seeking and knocking, not giving up but finding faith in the power of prayer. For God allows his petitioners to demonstrate the depth of their concern, intensity of their needs, wants and wishes, and the genuineness of their motive. The seeming delay on God's part in answering some prayers is not due to his inability to answer them, but the answer must await God's timetable. At times they must wrestle long like Jacob, to obtain a blessing.

And, although Jehovah God, the Sovereign Ruler, cannot be pressured by numbers into taking action, he does take note of the concern shown among his servants as a body; taking action when they collectively show deep concern and united interest; as in cases involving God's honor, the good of his people, or political demands. The entire collection of psalms consists of prayers and songs of praise to God, its contents illustrating the nature of prayer.

Prayer opens doors and windows through which man's soul may find liberation from the confinement of things which bind, and expand to meet the never-ending love of God. This is a great mystery and sacred secret to know that the Spirit deserves as much or more care as the body; our Spiritual health being as or more important to our well-being as our physical health; the life being more than food, and the body more than raiment. In other words, that which is within is more important than that which is without, the essence being more important than its physical, mental, or emotional manifestation.

As the physiologists and physical therapists emphasize the physical exercise to build muscles and grow strong in body, equally or more important is the building of the Spiritual muscles and growing strong in Spirit, through prayer. For a prayer is for the Spirit exactly what calisthenics are for the body, something to keep one in tune, fit, vital, efficient, healthy, and always ready for the next problem of life.

Now the humble servant, in obedience to the Divine command shall fully draw from the words of latter-day prophet, teacher, a divine friend, and a servant of the Lord, namely, Glenn Clark (whose words on prayer were written circa 1923 A.D.), as a part of his testimony.

There are some modern-day prophets who hold that truth, like light, is impersonal, infinite, universal, and eternal; and they rejoice in being selfless channels by which its radiance may reach humankind. The most exalted of these covet no personal fame, nor expect any reward of their good works; rather they derive their reward from seeing the dawn they so love steadily expanding, increasing into high noon, and flooding all the plain with light. From such Olympian light-gatherers as these I have lit my torch. The only acknowledgement I can conceive of which seems at all worthy of such great souls and personages is the continued spreading of their light; that it may reach a large circle and bring joy to a greater number.

Only a few of these light-givers came to me in the form of books. More came as friends bearing gifts, still more as eager questioners; their very needs bringing into light new conceptions, which had not their hunger drawn them forth, might otherwise never have come into existence. But deserving of gratitude above all the rest, which can never be repaid in spoken words is the silent band of men and women of many churches and creeds, whose prayers have been a mighty force in bringing into existence Truth more exalted than the voice of him who utters it, and Light greater than the lamp that sends it forth.

I do not know why God should have blessed me for the past three years with an almost continuous stream of answered prayer. Some of the answers were marvelous, many unexplainable, all of them joy-giving. But, greater than any particular blessing that came with any particular answer, greater than the combined blessings of all the combined answers was a gift, a blessing, that was so much larger, so much more inclusive than all the other special gifts that it encompassed all within itself. I refer to the peace and happiness and absolute liberation from the bondage of fear and anger and the life-destroying emotions that came to me and

revealed the practicability of finding the Kingdom of Heaven in the practical world of men.

Accompanying this great blessing came the impulse to share it with others --- to pass it on to others, that they too might have their burdens eased and their paths made smooth. But whenever I approached a friend to tell him how I prayed, my brain stumbled and words failed me. My method was simple, and defied scrutiny or analysis. Like the air I breathed, it could not be captured and confined in any form. So two years went by. Then one day, while walking home from college, a student said to me: "I wish very much that you would tell me how you pray; won't you tell me sometime?" It suddenly occurrred to me that this was the first time that anyone had put that question to me. I do not know whether it is that every question has its own answer residing in it, just as every seed contains within it the entire life-plan of the completed plant, or the command of Jesus; Ask, and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you; or it is the Spirit of Christian humility and love. But this I do know; that in one late evening the answer to this question leaped full-fledged into my brain. For two years I had striven in vain to answer a question that no one had ever asked; and then in a twinkling the answer came.

The words which follow contain the answer to that question. I do not wish the method here described to become a formula; rather the knowledge is to be used in concert with varied human needs, wants, desires, and aspirations. For the knowledge shall open doors and windows through which man's soul may find liberation from the confinement of the things which bind, and expand to meet the ever-expanding love of God. I find the frame for my method of prayer in the Lord's Prayer and the Twenty-third Psalm. I say "frame" because either one of these can be recited in less than half a minute; although a prayer for the materialistically-minded moderns will demand at least fifteen minutes of our time.

In our materialistic worldly existence, I know it may sound impractical and visionary to suggest that the Spirit deserves as much care as the body. But is not our Spiritual health as important to our well-being as our physical health? Is not the life more than the food, and the body more than the raiment? Is not the kernel within the seed and the sap within the oak; and that which is within, vitalizing, propelling the life processes, more important than that which is without and can be seen and touched?

Let me stand, if you will, in the market place with the physical culturists and demand, as they demand, fifteen minutes of your time every day for two months. And while I hesitate to promise, as they promise, that at the end of that time you will find yourself a new man; this I do promise: At the end of that time you will find yourself in a friendly universe, where religion will no longer be a thing to be believed or disbelieved, a thing to be worn or cast off, but where religion will be a part of life as blood is a part of the body. You will find yourself in a new world where your God is no longer confined to churches and meetinghouses, or forms the days, but where he governs every minute of every day of

every year. You will find yourself in a new world where immortality will no longer be sought as something far away, to be found at some far distant time, for you will know that you are immortal now, and that the entire universe with all its good and beauty belongs to you now and forever.

Let us take then, as our model, the zeal and steadfastness of the physical culturist, and utilize it in the field of Spirit. To bring these two fields together in our mind will prove very helpful; for a prayer is for the Spirit exactly what calisthenics is for the body --- something to keep one in tune, fit, vital, efficient, and healthy, and constantly ready for the next problem in life. Now what are the underlying principles of physical fitness?

(1) The first principle is that the man shall stretch his muscles, as the caged lion stretches, whenever he can. And the muscles that are seen are not so important as the muscles that are unseen. This is also the first principle of prayer. One should stretch the mind to take in God, not a one-sided, two-sided, or a three-sided view of God, but all. And this stretching should not be for the objective mind, that sees, discerns and controls; but for the subjective mind that is out of sight, into the deep recesses of the brain.

(2) The second principle of physical fitness is to breathe deeply and freely; for such deep breathing clears the brain and avenues of circulation; breathing out the waste products and breathing in the new clear life from the atmosphere which surrounds us. This is also the second principle of prayer. We should cast out the bad and pray in the good. Dismiss from our mind the trouble which seems imminent and affirm emphatically the great promises and truths of God; forgive the sinners, and accept forgiveness of their sins.

(3) The third and final principle of physical fitness is that these exercises should be kept up steadily, daily, until the habit of deep breathing has been transferred to the nervous system; until it becomes an automatic habit, like a man between jobs at his office unconsciously stretches his legs under the table, and continues to breathe deeply and freely from the depths of his lungs. This is also the third principle of prayer --- to make the stretching of mind to see God a continuous habit all through the day; this is the deep breathing of the Soul. It mentally denies the entrance of the bad thoughts to the brain, and expands the good thoughts, a steady and automatic habit of the subconsciousness. This is in accord with Apostle Paul's admonition, "Pray without ceasing."

Now, within the framework of these three principles, as stated above, we shall think in terms of the Lord's Prayer and the Twenty-third Psalm. The first principle of physical fitness and prayer requires the expanding of mind to take in all of God, by stretching out the Spirit or Imagination, as the caged lion stretches his muscles. One might ponder upon the deep meanings and connotations hidden in these powerful scriptures. Our Father which art in Heaven, hallowed be thy Name; and The Lord is my Shepherd. Think of what the words Shepherd and Father imply! The more one ponders

and thinks upon the scriptures the more the Soul of that person stretches and expands. The following suggested exercise includes seven affirmations; but all must work out themselves in countless other ways the possibilities of stretching the mind to take in all of God in prayer:

Affirmations

1. Our Father in Heaven, we are confirmed that thy Love is as boundless as the sky is boundless; and thy ways of revealing it are as numerous as the stars of the firmament.
2. Thy Compassion and tender mercies are as abundant as the raindrops and green grass.
3. Thy Joy is brighter than the sun at noonday, and thy ways of expressing it as countless as the sunbeams that shine upon our path.
4. Thy Peace and Rest is sweeter than the sweetest thing on earth; and to our Soul it is as the very air we breathe is to our lungs.
5. Thy Spirit is as pure and ancient as the morning dew and the diamond; yet thy Spirit is as impervious to all that is unlike itself as the dew is to diamond.
6. Thy Power is greater than man's horizon; and thy ways of manifesting it are as numerous as the sand on the seashores.
7. Thou keepest all the celestial bodies in their course, without clash or discord of any kind; Thou guideth each of our steps in perfect harmony, for we keep our trust in thee; and acknowledge thee in all things; for thou art the God of Love, giver of every good and perfect gift, and there is none beside thee. Thou art Almighty, All-Pervading, and All-Wise God, in all, over all, and through all. And thine is the Kingdom, and the Power, and the Glory, forever and ever. Amen.

The second principle of prayer requires breathing out waste poisons and breathing in new life from the atmosphere that surrounds us. We should cast out the bad, and pray in the good. This includes certain denials and affirmations. For example, in the Twenty-third Psalm, "I shall not want," and "I shall fear no evil" are the actual denials; and each is followed by a series of affirmations, as shown below:

. . . I shall not want (denial)
He maketh me lie down in green pastures, (Affirmations)
He leadeth me beside the still waters.
He restoreth my Soul.
He leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil. (denial)

For thou art with me. (Affirmations)
Thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies.
Thou anointest my head with oil.
My cup runneth over . . .

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

Before it is possible to breathe, one must be surrounded by atmosphere and it must be in one. Likewise, before it is possible to commune with God, which is the deep breathing of the Soul, one must know that God surrounds all and is in all; that the Kingdom of Heaven is here and now. As breathing is a mere rhythmic interchange of that which is within for that which is without, a casting out of that which seems to be bad, and receiving, in its stead, of that which seems to be good; so the breathing of the Soul is a casting out of all that would poison, cramp, or depreciate life --- in short all that which is unlike God; and taking in all that is pure, perfect, joyous, holy, which enriches life --- in short all that which is like God.

The finest examples of this rhythmic communion with God can be found in the Psalms of the Old Testament. And as our New England forefathers used to begin the day by offering a prayer and reading a Psalm, why can we not emulate their example and add to it a personal touch of originality by offering a prayer and improvising a psalm? Is not the psalm as much a part of worship as a prayer, and is there any reason why present-day worshipers should be limited to the collection of Psalms preserved for us in the Old Testament? And should we be limited in our prayers to the petitions preserved for us in Isaiah, Jeremiah, and the ancient prophets?

As our first Spiritual exercise of the morning was a stretching of mind to take in God, so this is a breathing of the Soul. And just as in the physical breathing the waste products are expelled out, as the fresh, new, life-giving, body-building ozone is deeply breathed into the lungs, holding it till we have completely absorbed the life-giving oxygen; so should we give our denials with expulsive force, turning instantly to the constructive, soul-building affirmations. The trouble with most of our praying, as with our breathing, is that it is too negative. We shut ourselves up in a cramped little three-dimensional room with our negations, breathing in again and again the troubles that we should let vanish in thin air, instead of turning to new and fresh air --- to God.

Marvellous gifts and blessings await those who turn in thought to God and Heaven, and deny the existence of any wrong thing whatsoever in Heaven, for no wrong thoughts, wrong words, or wrong deeds prevail there; for the God and Creator of Heaven is the Almighty God of the Right and the Righteous. Moreover, no wrong thing felt or seen is

permanent, therefore affirm to your Self the truth that the opposite condition exists in Heaven, and exists here and now in God's Kingdom. Once one is confirmed in the truths of God, he is on his way to earn great and wondrous rewards that await him. Do not ever deny the affirmations of which you have been once convinced; and ponder upon them often to fully realize the joy of revelations and learning. And if you have money troubles, realize there is no want --- or use of money in Heaven. For poor health, realize there is no sickness in Heaven; for aid in thinking or writing, realize there is no lack of ideas in Heaven; for happiness, there is no unhappiness in Heaven; for criticism and misunderstanding, realize that there is only praise in Heaven; for friends, there is no lack of friends in Heaven; and for worry, there is no worry in Heaven. Remember to learn and understand the truths of the Affirmations.

Now let us consider how we can turn the strength derived in the quiet hour into the daily routine of the world of action; for the test of every life, after all, is how do the hours of contemplation harmonize with the hours of actions? As after fifteen minutes of physical exercise in the morning one finds himself to be breathing a little deeper all day, the same results can be expected from our fifteen minutes of prayer every morning, to be living in the Kingdom of God a little more vitally all day. Here is where we can learn a lesson from the movies. No longer does one have to depend upon newspapers for news; one can see the world's news thrown on the screen if one desires. Then why does one have to depend entirely upon one's prayers for contact with God? Cannot one see, if one knows how, the Spiritual ideas of God revealed in the cinema pictures that flash by in actual life? The moment one awakes to the fact that one lives in God's world here and now, one begins to see in every event a part of the beautiful symmetrical plan of God. Of course, as it flashes by in little separate frames of a fraction of a second each, not every frame of the picture may seem quite perfect; neither would every stitch of a famous tapestry appear perfect to an eye looking through a microscope. Once one reaches this stage, he has found the secret of praying without ceasing; and now the miracles will begin to happen around that person.

When a visitor comes, accept him as a messenger from God, and before long a divine message actually will come to you. Accept every disappointment as a signpost to guide you to some other answer, to a better way. Gradually this practising the presence of God, or living in the Kingdom of Heaven, will become a habit. Then you will wonder why for so many years you had not been living there before. But the best way is to stretch the mind frequently to take in all of God that you can, and practice frequently the deep breathing of the Soul. In other words, one can enter the Kingdom of Heaven only by prayer and meditation. Love the Lord thy God with all thine heart, and with all thy Soul, and with all thy might, mind, and strength; seek ye first the Kingdom of God and his Righteousness, and all these things shall be added unto you. Think of God and Heaven, not of the bad thing you are tossing off into the air. Pray, if possible, out of loyalty to God, for the Love and Joy of it, and

not for results. Avoid praying to bring things to pass, pray to see the things that already exist in the Kingdom. Do not limit the avenues by which God will answer your prayers; remember that God's ways of manifesting his love are as numerous as the stars of the firmament. And do not feel responsible for your prayers or the answer to them. God alone is the planner and knows best. Be grateful in all things, and always show gratitude and reverence in your prayers.

Jesus had a power of overcoming trouble, a power of triumphing over the Prince of this world; and he uttered a promise that he would leave us this power, saying: Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do. What is then that power which Jesus promised he was going to leave us, and where shall we find it? Is Jesus' power to heal the sick, to bring peace to the troubled, and harmony out of discord a lost art? I have come to the conclusion that the greatest of all lost arts --- lost for these twenty centuries --- is the great art of living as Jesus practised it; living in such a way that trouble fell like scales from the eyes of all those about Jesus who were in need. If this art is lost, where shall we go to find it? For if it is truly the greatest of all the arts it is certainly worth the seeking.

After some time, having assured myself, beyond the shadow of a doubt, that Jesus meant us to take him absolutely at his word when he said, The works that I do shall he do also; and greater works than these shall he do; and having convinced myself that within Jesus' own life lay concealed the secret of doing these mighty works, I went back down the pathway of history to where Jesus stood before he sent the idea of Christ whirling down the ages. I went to where he stood, and examined carefully, as best I was able, the way he swung the full force of that matchless strength and harmony of thought in the great game of life; then I let my eye follow the course which the Christ idea must have followed in its triumphant flight.

And this is what I found --- that Jesus' attitude toward life was one of converting everything he saw and touched into parables. He stood on this earth as a symbol of a greater world. He gripped the issues of life as mere symbols of eternal and heavenly truths and realities. Petty problems, sorrows and disasters he converted into marvellous symbols of eternal and infinite goodness. Thus nothing was petty, trivial, or without meaning in Jesus' world, for all things combined revealed the fulness of the Kingdom that prevailed in the meridian of time, the Kingdom of Heaven in which he lived and moved and had his being. Moreover, Jesus spake in parables, and without a parable he spake not unto them. Jesus was one above all others who never let his lips say what his mind and heart did not authorize; for he knew that out of the abundance of the heart the mouth speaketh. The parable point of view was at the heart of his being; he thought, spake, and worked in parables.

To me this was a great discovery of my life. It took its rank, in my little universe at least, beside Newton's and Watt's discoveries that apples fall downward and steam pushes outward. And I am firmly convinced

that when the religious world as a whole awakes to the full significance and meaning implied in these simple words, the result will be just as transforming to the Spiritual life of the world as the discovery of gravitation and of steam power has been to the scientific and material life of the world. For just as the discoveries of Watt and Newton awakened man to the presence of a new world of physical and material forces outside of him, so the discovery of Jesus' way of looking at life will awaken man to the presence of a new world of cosmic and Spiritual forces within him.

There exists a deeper and closer association of cause and effect between the parables and the miracles of the Lord Jesus Christ. For in Jesus' parabolic interpretation of life actually lay the secret of the signs and wonders that signalized his healing and teaching ministry. If all this is implied in Jesus' parabolic view of life, it behooves us to consider carefully just what manner of thing this mystery is that we call a parable --- this thing that is so filled with moral and Spiritual dynamite.

A parable is an allegorical relation of something real; first it deals with a truth or reality, then it translates it in terms of imagination. For Jesus looked at all things through the lens of the divine imagination. And by means of that fact troubles vanished away, obstacles fell away, the lost became found, the sick became well, sinners became redeemed, and rough places became smooth. He also promised that those who followed him and used the Way he used should have similar dominion over all things on earth, and that greater works than Jesus should they be able to do also.

The imagination is the power we all possess of seeing harmonies, unities, and beauties in things where the non-imaginative mind sees nothing but discords, separations, ugliness. Imagination is the tool of the mind with which we build up our affirmations. The scriptures comfort us when all else fails us. To look at life in fulness of imagination is to see everything about us as a great parable full of deep inner meanings and connotations; with love and goodwill, compassion and mercy, joy and gladness, peace and serenity, wholeness, excellence and perfection; it is to see life truthfully, that is to say, Spiritually. This brings us into a condition of continuous prayerfulness and cosmic consciousness, a condition of continuous companionship of the Holy Spirit (the Comforter, or the Holy Ghost); this is the abode of the Soul or the Higher Self, this is the true and eternal realm of the Spiritual heaven, the realm of immortality and eternal life.

Of all qualities in man the imagination is most godlike; it is the quality which associates him most closely with God. And man, the highest creation of God, was a creation of God's imagination. The source and center of all man's creative powers, the power that above all others lifts him far beyond the level of brute creation, and gives him dominion over all the creatures of the earth, water and air, is the power of the imagination. Moreover, the imagination of man is but the window or door, which when thrown open, lets the divine life stream into our lives. When it is thus thrown open, man is brought into a condition of consciousness which is inspiration. This heavenly inspiration is what links man to the Divine

and brings into existence our prophets, seers, saints, poets, composers, mystics, and artists. This is the power that Christ Jesus had, which lifted him far above all other men; which power is now available to all who seek it in righteousness, through prayer and meditation.

The mighty works and miracles of Jesus were the direct outcome of his capacity to convert everything he saw, heard, and said into a parable; and we know a parable is merely an allegorical relation of something real. Therefore, the performing of a miracle is not such an impossible task. It consists merely of looking at the fact or reality through the lens of the imagination, and then letting this parable, or imaginative way of looking at facts and realities, bring to pass the thing which is spoken of as a miracle. And reality, in the eyes of the practical man, is made up of cold, hard facts --- of life. As we look about us in this world, we see all too frequently the quarrels, bickerings, unhappiness, unfaithfulness, treachery, covetousness, lusts of the eyes and heart, materialism, and Spiritual death everywhere. These are facts of life. But what are facts? Fact comes from the word factum, meaning we do or make. While reality is not made but eternal, facts are made and temporal. Love is, quarrels are made; truth is, lies are made; loyalty is, betrayals are made; purity is, impurity is made; life is, sickness is made.

And Jesus, whenever he was confronted with the temporal or made things, turned the lens of his divinely inspired imagination upon them, and converted them into parable, and behold, they stood forth revealed as mere shadows or reflections, upside down, of the reality. And every time Jesus converted a fact into a reality, the people exclaimed that a miracle had been wrought. Jesus did not disregard or overlook the facts of life, rather, he looked at them so much more understandingly than the rest of mankind that he looked straight through them into the underlying reality of which they were the mere counterfeits or reflections. This is what the parabolic view consists of. He looked steadily at the dead girl until he could utter with absolute conviction, based upon perfected understanding, this parable: The maid is not dead, but sleepeth! He looked through the palsied sufferer until he could pronounce with conviction another parable, Thy sins are forgiven thee! For Jesus meant simply going back behind the fact to the reality that fact represents. It does not mean watering the leaf that is waving conspicuously in the sunshine, but watering the roots that no one can see. It does not mean healing a man's skin, but healing the soul; it does not mean dealing with the seen, but the unseen; not with the carnal, but with the Spiritual. Once inner watering is done, the inner cleaning, the outer healing will follow as a matter of course.

Imagination is not something which makes believe that which is not; this is fancy. Fancy converts that which is real into pretence and sham, imagination enables one to see through the appearance of a thing to what it really is. For example, you are reading these words in a room with a perfectly flat floor, which was made flat by the combined skills of the engineers, designers and carpenters. When you look out of the window, the streets and gardens appear flat also. And for many millennia

mankind did believe that the earth was flat. Why? Because they believed the evidence of their eyes. At last God raised up a man who looked at the world with his imagination, and he saw that it was round. The same is true with the sun. For thousands of years all mankind believed that the sun sets behind the western hills, or the sun is going down; the earth was the center of the universe, and the sun, moon, and stars revolved around it. Until God raised up another man who used his imagination sufficiently to see through the appearance of things to the reality behind the obvious. And when he insisted that the earth revolved around the sun, and not the other way around as it appears, they mocked at his belief.

Neither did Columbus create a miracle by proving that the earth was round when all the kings and all the king's men knew it was flat. And when he proved it was round, did he actually make it round? No. It was round all the time, he merely demonstrated to mankind that it was round. Did Copernicus make the sun stand still and the earth revolve around it? No, he created no miracle, he merely demonstrated and proved what was the reality behind the fact. And like Jesus, he also marvelled because of their unbelief. Now, did Jesus create a miracle, when he said, The maid is not dead, but sleepeth? No. He merely demonstrated that life is the reality; and death is merely a shadow or counterfeit of life.

Then can we create miracles? Yes, we can if we use our imagination and look steadfastly through appearances of things to the reality behind them. We cannot create miracles by our fancy, by trying to make believe we see things that we do not and cannot see because of selfishness. We can create miracles by faith, by knowing the reality behind the appearance or fact. By faith one can indeed move mountains. But what is the greatest of all realities, the reality around which all lesser realities center, so to speak? The realization which was at the core of all Jesus' miracles, was the truth that Man is eternally united with all that is good, with God and his eternal Kingdom; and he is eternally separated from all that is bad. In other words, knowing that the holy priesthood of God and its endless ministry and works prevail here and now; and by seeing all things in life with the Jesus' lens of inspired imagination, is sufficient to make the sick whole, sorrowful happy, sinful redeemed, and the lost found.

If Jesus thought, spake, and worked in parables, he must have also prayed in parables. For when he asked for physical and material blessings, he must first have translated these needs into symbols of Spiritual values; and prayed not for the material facts but for the Spiritual realities which those facts represented. When he prayed for the things that are seen, he used the language of the unseen. This was the substance of Jesus' prayers: Ask for great things, and the small things will be added unto you; ask for heavenly things, and earthly things will be added therein; seek Spiritual values, and earthly things expressing those values, will be given unto you. Set your affections on things above, not on the things of the earth; seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

Let us apply this method of prayer to two of the commonest things in this country, two things which are generally thought to be so worldly

and mundane that they fall outside the proper scope and field of prayer --- namely, business and sports. Here the parable method wil be brought to its severest test. For how can a man in either of these fields with any sense of propriety go to God in prayer unless he can first pass his selfish desires through the filter of Jesus' parabolic view, and bring them forth purified of all dross and sediment of selfish desires (desires arising out of his primeval or ignorant self). Imagine two rival athletic coaches both praying for victory. Imagine the presidents of two rival business firms praying for monopoly of the trade in their line. How can either prayer be answered without disregarding, annulling, or violating the hallowed sanctity of the high office of prayer?

Just let us imagine a scene up in Heaven when two such conflicting prayers are received there. God gathers his angels together, and says: Down there are two earnest men asking for victories. Search through our stockrooms and treasuries and send them their portion of victories. And the angels come back and report, We don't find any such thing up here as victories; but we do find an old record which relates to an angel, the most beautiful of all those who sang before thee, who once made a request to become first in Heaven. If memory serves us right, Thou didst recommend that he journey down to a lower realm, where such requests might more appropriately be granted. Needless to say that the prayers of the two men remained unanswered. How then must one pray for athletic victories?

First of all by seeking the reality behind the idea of victory. What is the real object of these contests? To improve the physical, mental, and Spiritual condition of the men; and tone up the morale or condition of consciousness of the institution they represent. Will victory help this? It might if achieved fairly and honestly, but it is in no wise indispensable or even essential. This conclusion is reached by looking hard at the reality, that the physical condition of the men depends chiefly not on the muscle fibre, but on the condition of the heart and circulation of blood; its parabolic meaning being the love in heart and circulation of joy through the consciousness. Therefore a coach may pray for this reality, rather than the victory or fact which the reality represents. In other words, to pray for victory is bad, actually unmoral, if not immoral. To pray for the team members to do their best is only a little better, for it leaves each member thinking of his own little best, to fulfill his part of the personal responsibility; but it does not get to the root of things, it only waters the leaves of the plant, so to speak. To pray for a Spiritual condition or quality, not physical, will enable an athlete to do his best, and is far better. For it goes down to the roots of things, to the Spirit, the Soul, the Higher Self; to the abiding trust that all are one body in Jesus Christ, and that all power comes from the Father.

And this was all summed up by Jesus when he said; Seek ye first the kingdom of God, and his righteousness, including Love and Joy, and all these things, victory, self-expression, and all else, shall be added unto you. Light, as we all know, comes to us from the sun. And yet scientists tell us that what comes to us as light is no light at all until it strikes the

atmosphere that is wrapped around the earth. Then it suddenly breaks up into innumerable sunbeams, and we say that light is here. If anyone traveling through space should meet the sunbeams that are coming from the sun, he would not recognize them as sunbeams. To him they would not appear as light at all, but as something else. Now let us imagine people of the world getting together and deciding to petition the sun to send more light; but their prayers cannot be answered for what they call by the name of light does not exist in the realm of the Sun. Yet the people down below, in their blindness of ignorance, would continue to cry, More light! Give us more light! And the only answer they could receive is, Ye ask, and receive not, because ye ask amiss.

In the same manner, if two college presidents pray for money, and not for the reality behind this fact; which is the ideas of culture, inspiration, beauty, freedom, wisdom and truths, which the institution represents, the prayers cannot be answered by God. Ideas, not money, are needed; for the money which is needed for endowment, buildings, equipment, and so on is merely the means by which these ideas could be released in the largest possible way, in order to do the greatest possible good to the greatest number. Suppose they pray to the Heavenly Father for money, what would happen? Father might gather up his angels and say: Those two good men down below seem to need money; look through our treasuries and storehouses and send them their just portion, for it is my good pleasure to grant every request of my children. And most likely, angels will return, saying: We have searched all sacred treasuries of our Kingdom, and we find no such thing as money; we have nothing up here that moth and rust corrupt or that thieves can steal. All we can find are ideas, marvellous, glorious ideas, of abundance, of ease, of leisure, of service, of truth. Shall we send them? No, the Lord might reply, wait until they ask. Again, the only answer which seems appropriate, Ye ask, and receive not, because ye ask amiss. But suppose we should ask, seek, and knock for Spiritual ideas, and not for material things, what would happen? Simply this: that a veritable downpour of ideas, almost a hurricane or blizzard of ideas would be shed down upon the petitioner; and as soon as these ideas of truth, culture, beauty, and happiness, struck the atmosphere of this earth, many of them could be converted into good round hard practical dollars, the means by which these ideas could be released in the largest possible way, to do the greatest possible good to the greatest number. God has been accused by some of being a tyrant, and by other names; but not one at any time has ever accused God of being a fool. He knows our practical modern-day needs better than we do ourselves. Not until we set our affection on higher things, and not on things of the earth, will He grant all the requests of his children.

Now, it is written in the scriptures: When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. Is there not, then, a certain amount of hypocrisy and subterfuge in asking for one thing in secret, and desiring another? In asking for ideas, and desiring money; in asking for love and joy, and desiring victory? Therefore,

as long as one asks for one thing and desires another his prayers remain unanswered. One will find himself lifted into a purer realm, when he is released from the bondage of material existence; and his thoughts are not bound to the facts, which are made, but to the realities, which are not made, but eternal. Soon he will find himself lifted into a purer atmosphere; and he will not pray for treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal; for where his thoughts and treasures are, there will his heart be also.

Greater than the prayer is the Spirit in which it is uttered. Greater than speaking in parables, thinking in parables, even praying in parables, is living in parables. This is the secret underlying the parable method of speech of Jesus --- the parable method of living. For Jesus allied himself Spiritually with the universe, just as a scientist allies himself with it mentally. And as a scientist talks of and about the great powers of nature that are unseen, Jesus lived, moved, and possessed the powers that are unseen; and he moved amid these Spiritual forces with a grace and ease that are said to be the marvel of the ages. And Jesus himself testified that these powers could be possessed by all men, who take up the cross, follow his footsteps in looking upon life as he did. How did Jesus look upon life? He looked upon it imaginatively, that is to say, Spiritually. For the imagination sees things not in the carnal, but in the Spirit, not in parts but in wholes; not in imperfection but in perfection, not in ugliness but in beauty, not in discord but in harmony. Jesus came to make men Spiritual, whole, beautiful, and harmonious. To that end he talked to them in parables, and without a parable spake he not unto them.

How can we, then, account for the failure of Christian churches to live up to the marvelous tenets of Christ Jesus? Is it not because for centuries we have considered religion as a science, not as an art? Is it not because we have taught it in precepts and not in parables? Is it not because we have looked at it in the cold light of reason, and failed to live it in the warm light of imagination? Is it not because we have based our conduct upon dogmas, creeds, and formulae, and not upon the simple parables of Jesus? When, O men of the churches, were we told to cast out the imagination from our midst? Is it not time that we cease making our religion a science merely, and make of it an art, as Jesus did --- an art of harmony, compassion, mercy, love, joy, and brotherhood?

In all other branches of activity, the art basis is considered supreme, and the scientific basis is considered subordinate. In business and sport, the two things that are thought to be so worldly and mundane that they fall outside the realm of prayer, a man is not classified according to what he believes, but according to the efficiency with which he carries out his task. The actual test in golf, for example, is how far and how perfectly a man can drive the ball. But the only test in the art of religion, as contrasted with the science of religion, is how far a man can give his allegiance to the Spiritual conception of the universe, and by his own life and conduct make the will of God prevail. Science talks of and about God, of and about Love, Joy, Peace, Truth, Wisdom, Purity, Harmony; but art expresses these and more. Science investigates and correlates,

unifies and explains life's great affirmations; but art grows into, becomes one with, and expresses life's great affirmations. While a man may learn the laws of science in a day, he can grow in an art for all eternity; science is compounded and has ending, art is pure and eternal.

In the realm of science there may be as many hypotheses as there are scientists; in the realm of art there can be but one test: Does it manifest itself in life? Does the orator make one weep, make one laugh, make one act? Then don't ask what theory of elocution he used. Did the boat's crew win the race? Then don't ask what theory of stroke they used. Did a painting please you? Then don't ask what school of painting it represents. The scientists, bound by their ego, ask these questions, and many are ensnared into looking at and learning these facts; and continue to remain in the spirit prison of their illusion of individuality and selfishness forever and ever, until Divine intervention is decreed. In the same manner, did the good man throw open the windows and doors for someone and let God's Holy Spirit enter and fill his home? Did he make one realize he is a Spiritual being living in a Spiritual universe? Then don't ask what his creed is, or to what church he belongs. Don't ask what mansion he lives in, for in our Father's house are many mansions. Suffice to know that he belongs to the Father's house; that he lives in the consciousness of God's all-pervading presence; that in God he lives and moves and has his being.

Prayer is governed by the same laws that govern the growth of the flower in the crannied wall; it is controlled by the same laws that control the flow of a stream, the art of a game, the life of a creature. For as God is in all things, so are his laws prevailing in all things; and as God is the same yesterday, today, and forever, so are his mighty laws the same yesterday, today, and forever. As prayer is life raised to its highest degree, so the laws of prayer are the laws of life raised to their highest expression. A man who learns and practises the laws of prayer correctly should be able to play golf better, do business better, work better, love better, serve better. For to learn how to pray is to learn how to live.

The art of prayer derives its inspiration from the baptism of Jesus, not from the baptism of John; meaning, from the baptism of the Holy Spirit as opposed to the baptism by water alone. And we know John came neither eating nor drinking, nor did he touch a woman, and they said, He hath a devil. Then came the Son of Man (in Hebrew, Son of Adam) drinking and rejoicing, and they said, Behold a man gluttonous and a winebibber. Prayer, as Jesus saw it, was not a withdrawal from life and good things which life affords; rather, it was a glorious taking-in of the fulness of life with a parabolic view, looking at the reality behind the fact.

In the game of golf, the first thing one does is to tee-up the ball, ready for the first stroke. And not until one has driven the ball into a sand bunker a few times and wasted a dozen strokes trying to get it out will he recognize the full significance of the truth concerning prayer. Let the sand serve you, not crush you. For just as a flag cannot grow without mire nor a reed without water, neither can one start a game of golf without sand, nor a life of prayer without trouble. After a man gets

out on the fairway he does not always have to use trouble to raise and sharpen his stroke; but no man can make an efficient start in a life of prayer without first having to tee-up his purpose upon a little mound of trouble. Trouble actually is one of the greatest blessings that can come to a man who wishes to learn the game aright, provided he knows how to use it and not let it use him. With sand one makes a tee; and when properly made, it is called a "lie." Use your imagination, your parabolic method of looking at life, and convert your trouble, or tee, into a lie. Moreover, the more sand you find in the box, the better the lie you will be able to make, and the better will be your start.

The first rule to remember is: Don't top the ball. This the primeval instinct leads one to do, and is the grandfather of all the troubles of golf-playing. It is the lower self of man telling him to draw the club up to himself. It is the intrusion of this little self-thought into the great and ancient game. This intrusion in prayer expresses itself in the ever recurring question: What does it mean to me? What advantage, what gain, what glory will I get out of it? This expectation of reward is of the nature of rajas, and belongs to the passions of man, not to virtue. Jesus, being virtuous, had no difficulty with this intrusion or grasping of the primeval or lower self of man. He said: And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. In other words, double-mindedness or the quality of the Druj, is the cause of this intrusion. Such a man who hesitated to take the self-thought, or fear, out of his dealings with God was Jonah; and to this day, when a message is laid upon us to be delivered to mankind, we have our agency to choose to make ourselves a barrier as Jonah, or a channel as Moses or Jesus. The subordination of the little I or lower self to the great I AM or God, is characteristic of all the writers of the scriptures; it is for this reason the scriptures come out of profounder depths of human experience than any other literature.

The second and third rules are allied to the first, as well as to each other. They are: Don't pull the stroke, and don't slice the ball. If you pull the stroke the ball will curve in one direction and become lost in the high trees of Anger at one side of the course; if you slice the ball it will curve in the other direction and be lost in the high grass of Worry at the other side of the course. Both of these don'ts are closely related, and are the lineal children of the inhibition that rises from the thought of self. Exactly the same holds true in prayer. Anger and Worry, the twin offspring of the self-thought, or lower self, have blocked more prayers, ruined more homes and churches, and destroyed more souls of man than all vices combined. Anger is a sign that we do not love God; and worry is a sign that we do not trust God. Anything which interferes with the flow of love and trust toward God blocks the perfect flow of prayer. It was for this reason Jesus added a footnote to the Lord's Prayer, saying: For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. And concerning anger, he said:

Therefore if thou bring thy gift to the altar, and yet carrieth within thee anger or hatred against thy brother; leave there thy gift before the altar and go thy way, first be reconciled to thy brother and then come and offer thy gift.

Both anger, or hating God, and worry, or doubting God, are sins, and block the perfect prayer. The fearful or angry are counted among the liars, idolators, sorcerers, whoremongers, murderers, and unbelievers; such have their part in the lake which burneth with fire and brimstone, which is the second death. And as perfect love casteth out fear, absolute fear casteth out love. Without love we cannot have perfect prayer, nor fear and prayer should be combined on the altar of God. Let man ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed; let not that man think that he shall receive any thing of the Lord.

If one begins a prayer with fear in his heart and ends with fear totally gone, completely annihilated, he may rest assured that his prayer is answered; if not in man's way, at least in God's way. But, if one ends his prayer and fear remains, he may know that his prayer is not answered, and that a purer prayer is needed. If he keeps his trust, and removes his self-thought, his prayer will be answered for a surety. How can one have this perfect trust? By knowing that every need has its own fulfillment, just as every seed has its own fruition; and by using Jesus' method of looking through the need to the reality it represents, parabolically. Wait upon the Lord, and in His own way, and in His own good time, we shall see the harvest issue from the need, just as the farmer sees the full grown wheat come from the seed. Be ye like little children, like the little children that dig their well in the sand of the seashore, and the great ocean, miles deep and wide, is stirred all through and through to fill it for them! Similarly, in the presence of all our human needs, the divine forces in the universe are stirred through and through to fill it for us. Be confirmed in the knowledge, that around us are forces more fitted to take care of us than we ourselves; rest assured in knowing God reigneth for ever and ever, and we are in His hands.

These three don'ts: Don't top the ball, Don't pull the stroke, and Don't slice the ball; meaning, Don't pray with self-thought or fear, Don't be angry when you pray, and Don't worry when you pray, are the essence of the perfect prayer; these are the Three Don'ts of Purification. The one who prays from his Soul or Higher Self, not from his mind, or Lower Self or Ego, all his prayers are heard and answered. The three don'ts, then, are not the don'ts that bind, but liberate man; they make the way straight for the message of God to come to us. If we expect to get a message from the Father of Love and Wisdom, we must see to it that the receiving apparatus is pure and filled with Love and Joy. Any unloving thought clogs the flow of God's boundless love, just as rusty pipes retard or prevent the proper flow of life-giving waters from the great reservoirs in the mountains. Think of God as All-Loving, All-Powerful, All-Perfect, with no anger, with no distrust, with no fear.

Had Jesus turned the power of his miracles of love, compassion, and mercy into a means of self glory, he would have become a wizard, a worker in black magic, a scourge instead of a Christ. The temptations to which Satan submitted him were temptations to use the power of prayer divorced from love, in hypnotism, personal magnetism, clairvoyance, for personal glory and selfish ends. All the great religious leaders, prophets, seers, and revelators, who have lost their way in the histories of the world, had one thing in common --- they let the love drop from their prayers, and let the self in. Such men make prayer a mere system, a mechanical routine, a formula. Whenever this happens, the power that before was kept alive by love is atrophied, and miracles cease to happen; the prayers are no longer answered. For some three hundred years after Christ, early Christians continued to work miracles, many of which were almost as great as those of Jesus himself.

Not until congregations come together to pray in the Spirit, not merely to listen to a sermon or testimony, or go through a ritual, and love prevails in prayers and self is forgotten, then we may expect miracles again; for the blind to see, the lame to walk, and those possessed of fear or doubt, anger, and worry, to be set free from the demons.

The prayer without love is a cursed prayer, in league with the devil. The fig tree in Palestine bears not leaves until after it has borne fruit. One day Jesus came upon a tree that was abundantly covered with leaves without having first borne its fruit. And Jesus, an ensample of forgiveness, mercy and tenderness, cursed the fig tree; and when he and his disciples passed it again, they found the leaves withered. In this parable of the fig tree, the fruit represents the love in our hearts; the leaves are the miracles or active force. As leaves follow the fruit, so the works follow love. The works are permanent only in so far as love preceded them; otherwise they are cursed and will wither away. Accordingly, prayer which is offered without love may sometimes bear leaves, or results of a kind; but if the fruit of love has not first been there it is already cursed. For just as a murder-thought, symbolized by Cain, carried the curse of God on it, so the prayer without love bears the curse of Christ. Even before such a prayer is uttered, it is already dead and had much better never have been born.

Watch the joy of a business man who is committed to the game of golf; watch him put away his troubles, sling his golf bag over his shoulder, and with a thrill of joy step out into the open spaces of the links. Yet what his time in the joyous open spaces is to his physical well-being, prayer is to his Spiritual health; there should be as much or more joy. The more unselfish joy one can put into one's prayer, by focusing on the things of the Higher Self, God-conscious thoughts, the more quickly will come the answer or manifestation of the prayer. For joy binds man to God, and gives him at-one-ment. It is by joy, born of the certainties of God's truths, that man is forever united to all that is good, and forever regenerated; apart from all that is bad. The immediate sense of joy so accompanies the answered prayer, that it is difficult to discern whether that sense is the cause or the sign of fulfillment. It is both, yet neither. The joy

synchronizes with the answer, the partner of fulfillment, the inner realization that we are in the presence of God. When this joyous ecstasy is felt by the one who prays, it is a sign that Spiritual harmony has been achieved; this feeling of joy takes its rise from an inner realization, a subconscious sensation of perfect mind and muscle coordination; it is the unity with God first, and unity with man, through love, second, that makes the answer to prayer a certainty.

It is only after one has attained this Spiritual joy a few times in prayer, and has experienced the answer that accompanies it, that he truly knows that God does answer prayer. Thenceforth he turns to prayer with that exhilarating joy with which the golf-player turns to his game; or a scientist turns to his inventions, and with which an artist turns to his creation. As the highest peaks catch the first glow of on-coming dawn, so a man in exalted prayer, praying on the mountain top with love in his heart and joy in his Soul, will be the first to catch the glow of the on-coming answer to the needs of man.

When one bows in prayer, he should not be too deadly in his solemnity; he should rather make it a joyous and exalted outpouring of heart, mind, and Soul to God. Open all the doors of the heart wide to take in the incoming flood of joy; take all that you can, knowing that in so doing you are putting yourself in harmony with Jesus' own purpose in coming to man --- that we might have joy, and that our joy may be full. Know this: God is Love and God is Joy. The nearest thing to love we find in this world is joy. To get all you can of God in your heart, get all you can of joy and radiate it, joyously.

The three don'ts of prayer are merely the opposites of these three do's, which are the same rules restated in their positive form. Namely, to pray, Let out self-thought or fear, and let in God; let out Anger or hating God and let in Love; let out Worry, or doubting God, and let in Joy. We know that love is perfect understanding, for love is the light which makes all things clear; it is the giving up of lower self or ego, and nurturing of the Higher Self. So ask with love and it shall be answered; seek with love, and it shall be found; knock with love, and it shall be opened. For without love all prayer is as sounding brass or a tinkling cymbal that profiteth nothing. But love never faileth, love casteth out all fear, love is perfect understanding, love is its own realization, its own completion, its own fulfillment.

And perfect love expresses itself in perfect Joy. This joy radiates throughout the vistas of consciousness, as sunlight plays up and down the vistas of mountains. No human power can prevent the perfect circulation of this joy; for it is propelled by Love which abides in the Higher Self of man. This joy is pure, perfect, complete and life-giving;

> Nothing is sick but this Joy can make whole,
> Nothing is impure but this Joy can make pure,
> Nothing is hid but this Joy can bring to light,
> Nothing is imperfect but this Joy can make perfect.
> For it is propelled by Love, and Love is omnipotent, for
> Love is God.

Now, after a man has prayed and the answer has come, the tendency is to lean back with satisfaction thinking that the task is completed. If this were indeed a task it might be so; but true prayer is never a task; it is a rich and blessed sharing with God. True prayer begins with God and must be returned to God, through the gratitude that glorifies God. This gratitude is what puts the seal of permanence upon any act of prayer. The ways and means of expressing our gratitude to God are almost as innumerable as the ways and means of manifesting love. Jesus said, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

It is written, when a man has been saved from sin, the surest way to make his salvation permanent is for him to go straightway and save another man. In the same manner, whenever one gets an answer to prayer, the best way to make it permanent and to ensure future answers is to go and express one's thanks to God, by helping others to find the same blessings that he has found. Gratitude is a most marvelous and cleansing feeling there is. Gratitude sums up, includes, and expresses every attribute essential for prayer. Perfect gratitude is perfect prayer. **And to keep one's self in a condition of eternal gratitude is to keep one's self in a condition of eternal prayer.** Then one may know what it means to pray without ceasing.

Perfect prayer also requires a fusing of all the various elements into one simple, direct communion with God. A straight line has beginning and an ending; convert it into a circle and its beginning and ending are no more; it represents everlasting to everlasting, infinite, and eternal.

Where there is God, there is Love;
Where there is Love, there is Joy;
Where there is Joy, there is Power;
Where there is Power, God is glorified (through Gratitude);
Where God is glorified, there is Love.

This rhythmic round repeats itself. This is the only example of real perpetual motion of this type known to man; it is perpetual because it begins and ends with God: God, Love, Joy, Power, Gratitude, Love, God. One may start the prayer by lifting his eyes to God and stretching his mind to take in His glory. But start the prayer in Love, and Love will inspire in him Joy; then let him not think on the resultant power that will manifest itself in response to, nor on the glory and majesty that follow; rather let him simply be aware that these things will follow, and will follow as inevitably as night follows day in that vast circle in which the earth turns nearly each twenty-four hours. Let him know this so absolutely that he rests assured in perfect trust, knowing that he will be kept in perfect peace, through keeping mind fixed on God and Godly things. Every prayer thus uttered becomes an eternal prayer. Though one may finish a prayer in five minutes, the prayer goes on forever; for its causes and effects and consequences continue forever and ever, because it is uttered in a circle, with its perpetual motion. It has no beginning and no end, because it comes from God and is returned to God.

Genius is an artist's true joy in his work. What causes one to have joy in his work? His love for that work. For the man who desires to do inspired, artistic, creative work, whether it be in writing, business, teaching, speaking, or in any other vocation or profession, the process of preparation is the same. He should first look to God, from whence cometh his help; then realize clearly that God expresses himself through man in Love; this unselfish love of the Higher Self inevitably finds in its realization the most radiant Joy; this joy, founded of love, releases infinite Power; and this power inevitably redounds to the glory of God, in the form of a condition of eternal Gratitude. A most accurate definition of heaven is: Love of God expressed through Joy, in a condition of eternal Gratitude. Those who have experienced in their hearts the reality of the Kingdom of Heaven within know that it is largely made of Love and Joy. Therefore, remember next time you end the Lord's Prayer, and you will find the complete circle of prayer in one sentence:

> For Thine is the Kingdom (that is, Love and Joy), and the Power and the Glory, forever, Amen.

Jesus never looked at life as the scientists do, in terms of facts or formulae, from the outside; but he looked at it as a great artist would, from the point of view of the Spirit. Whenever he spake of Truth, he always meant the Spirit of Truth. He spake not as the scribes, who clothed the truth by laws, dogmas, and outward things, but as one who lived and moved and spake by the power of the Holy Spirit of Truth. The Spirit of Truth, like the Spirit of Love or Joy, is a condition of consciousness or state of being. It is the Spirit which brings us into at-one-ness with All-Truth. It is a state of perfect discernment, understanding, and unity with the Father. Truth is not a concept; it is the power to conceive and express concepts. As a man thinketh and prayeth in his heart, so is he.

And such is the testimony of the humble servant of the Gospel of Jesus Christ; and of the birth, ministry, death and resurrection of the Lord Jesus Christ who was sent forth in the meridian of time, as the spoken Word in the flesh. Moreover, an insight into the principles of Faith and Repentance, and ordinances of Baptism by full immersion in water, and Baptism of the Holy Ghost has been discussed. But most importantly an additional principle, namely of Prayer, is added in the dispensation of the fulness of time; so that the Millennial-day doctrine of the Church of Jesus Christ might include prayer as an important part of the Christian doctrine. Our Church is truly blessed with a precious gift of a Latter-day servant of the Lord, a teacher, prophet, seer, and revelator, brother Glenn Clark, whose words on prayer are most illuminating and pertinent.

Now prayer and fasting go hand in hand; and as prayer is essential for the health and well-being of the Soul or Higher Self, so is its companion fasting. A voluntary abstinence from food and pleasures is an important principle of the gospel of Jesus Christ for developing and sustaining Spiritual strength. Rightly motivated fasts include Godly sorrow and repentance concerning past sins; but fasting is also essential to obtain

God's favor during times of great danger or fear, or when seeking divine guidance, enduring tests and trials, meeting temptations; or when studying, meditating, or concentrating on God's purposes.

When sins of the Jewish people were heavy, and they substituted false worship for the true; and they repented not sincerely, but made pretense of worshiping Jehovah God, giving him only mock offerings with words and worshiping for outward show alone; God rebuked them for their hypocrisy, and for not afflicting their soul to show Godly sorrow and repentance. These Jews fasted in the absence of the Holy Spirit; and during their fast, acted as if they possessed righteousness, and pursued the lusts, desires, and pleasures of their hearts and mind. And Isaiah the prophet warned them, saying: Is it such a fast that the Lord hath chosen? A day for the earthly man to afflict his soul? To bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call it a fast, an acceptable offering unto the Lord?

But Christ Jesus' counsel to the faithful was different concerning fasting, for he said; Moreover if ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward in full of men. But ye, when ye fast, anoint thy head and wash thy face and mouth; that thou appear not unto men to fast, but unto thy Father, who is in secret; and thy Father, who seeth in secret, shall reward thee openly. Although the Christian congregations are under no compulsion to fast, to keep the sabbath day holy, through fasting, is truly rejoicing for the saints and holy men; they do not fast to repent or to be sorrowful, but to them fasting is rejoicing, a righteous and willing offering. To such, their reward comes from God, and not from the prince of the world. Moreover, there are no prescribed rules concerning fasting; usually not eating during the daylight hours, from before six o'clock in the morning (or the first hour) until six o'clock in the evening (or after the twelfth hour) constituted a fast day in ancient times; and it is acceptable to God, if offered with a sincere heart in righteousness.

Now, the humble servant shall continue his testimony of the Gospel and the Church of Jesus Christ, during the period which followed Pentecost, the period known as the Apostolic Age.

Testimony of the Church of Jesus Christ after Pentecost

(the beginning of the Apostolic Age, circa 33 A.D.)

We know Christs come and go, so do priests and kings, but the Holy Order of the Priesthood of God, the eternal Kingdom of God, its bureaucracy, continues forever and ever; for it is not a straight line which ends, but a straight line joined together, forming a circle, enabling the things to come into existence in the circular and boundless realm of eternities, even the realm of immortality and eternal life. After the time of the Maccabees, Israel had seized its hereditary dignity; and a part of the house

of Aaron which supplied the high priests for Israel, moved into the wilderness, to dwell there. This community of the saints, known as the Community of the Saints of the Last Days, had established itself in the mountains near the Dead Sea, and in other smaller communities; to avoid the sins of the city, and to atone for the the immorality of the new order. They were simple and frugal folk, that pursued agriculture and other trades, but avoided war and harm to living animals; for by now the Law of Piety or Righteousness (Dharma) was fully accepted by all in the kingdom of God, who strictly obeyed the sublime truths of righteousness, which came out of India and Persia. To this community of dedicated and pious souls John the Baptist, son of Zechariah, belonged from his earliest youth. He lived on wild honey, drank little wine, and touched no woman. In other words, John and his followers were Shemitic Buddhists of Palestine.

Mostly John the Baptist was found on the banks of the Jordan, proclaiming the gospel of repentance, baptism by full immersion, and the coming of the Meshiahh (Messiah). John remained faithful to the Torah; and masses, including priests and Pharisees, came to hear him. And they called him the prophet of the living God. But he also drew on himself the anger of Herod Antipas when he warned that the law did not allow him to marry the wife of his brother. And Herod had him arrested, later to be beheaded on the eastern bank of the Dead Sea, in the hill fortress of Machaerus. It was also in this Community of the Saints of the Last Days that Jesus also had dwelt for a season. After the crucifixion of Jesus, his disciples were called the Followers of the Crucified.

The Church which was founded on the teachings of Christ Jesus later came to be known as the Universal or Catholic Church, or the Church of Rome. It began in Jerusalem with Jesus, and the apostles remained there for some years after the Ascension and Pentecost. James, the brother of Jesus, was the first of the disciples, and held the office which was later known as episcopal. Some forty years after Pentecost, circa 73 A.D., the Church and its government bureaucracy in Jerusalem was fully dispersed; although mass migrations to Rome, Asia Minor, Western Asia, and India were already complete before the divinely decreed destruction of Jerusalem in 70 A.D. It became a desolate place; then, after some fifty years of desolation, a new Roman settlement occupied the city.

During the Apostolic Age, the Christian communities were established around most of the eastern Mediterranean. There were three cities, besides Jerusalem, that looked back to one of the apostles or saints of Christ. Antioch, where the name "Christian" was first coined and used, and whose bishop Ignatius (circa 110 A.D.), referred to the Church of Christ as the Catholic Church, looked back to St. Peter; Alexandria looked to Mark the Evangelist. Mark traveled with Paul and Barnabas, but left them; and he was also a close associate of Peter. Thus both Antioch and Alexandria claim a special bond with Peter, and a special dignity as patriarchates. However, Peter's name has been from earliest time associated with the Church of Rome.

The word apostle, the one who is sent forth, refers not only to Jesus' chosen disciple, but to Jesus also; for he was also sent forth by God as His appointed and commissioned representative. Jesus said: A slave is

not greater than his master, nor one that is sent forth greater than the one who sent him. But the term is principally used to designate the twelve of the chosen disciples. Some of Jesus' apostles were previously disciples of John; eleven of them were Galileans, Judas Iscariot was the sole Judean; four of them were fishermen by trade, one was a tax collector; James and John, the sons of Zebedee, were Jesus' cousins. Of the twelve, Peter, James and John were closest to Jesus; they alone witnessed the resurrection of Jairus' daughter and the transfiguration; and accompanied him farther into the Garden of Gethsemane on the night of his arrest; and between Jesus and John the beloved his disciple, a special bond of love and friendship prevailed.

The Twelve were selected out of a large group of disciples, and named as apostles by Jesus; that they might continue with him, and that he might send them forth to preach and to have authority to expel demons, and power to bless and heal. But these apostles of God's Son manifested human weakness, nor were they cleansed and purified from their inherited sins of their fathers; ignorance, rashness, hostility, envy, jealousy, and all else that comes out of the little self of man they manifested. And they acknowledged their need for greater faith and knowledge. Despite their years of association with Jesus, and knowing him to be the Meshiahh (Messiah), they all abandoned him at the time of his arrest; and they were doubtful in believing the testimony that Jesus was resurrected; and they were afraid and fearful, and met in locked rooms. But the resurrected Jesus enlightened their minds and filled them with the Holy Spirit; and following his ascension to heaven on the fortieth day from his resurrection, the apostles manifested great joy; and remained continually in the temple praising God.

Moreover, the outpouring of God's Holy Spirit upon them at Pentecost greatly strengthened the apostles. And it was this great and boundless power of collective Holy Spirit that resulted in great expansion of the Christian congregation; the converts and congregations began to grow by leaps and bounds throughout the known world. The main function of the apostles was to be witnesses to Jesus' fulfillment of Jehovah God's purpose and prophecies; and to his resurrection and exaltation. And as the faith and testimony of the apostles grew, they continued to grow in the Spirit, performed miracles, healings, and wonders, as did their Master and Savior. For Jesus had said: Verily, verily, I say unto you, he that believeth on me, the work that I do shall he do also, and greater works than these shall he do.

The apostles also occupied a primary position in the formation, organization, and later direction of the Christian congregation. Although they were joined by the Elders, the apostles formed a principal part of the governing body of the rapidly expanding body of Christian congregation. And this body was recognized by all early Christians as the channel of communication used by God to render decisions, and direct the affairs of the congregation throughout the earth. And for its scope, purpose and power pervaded the whole earth, it was later called the Catholic or Universal Church. It was truly a Spiritual church, all the decisions having

been made by the power of the Holy Spirit of Truth, even by the power of the Holy Ghost, without much political or temporal consideration; the light and truth of Christ being their only guide. The apostles, therefore, served as a foundation, resting on Christ Jesus himself as the cornerstone, for the building up of the Spiritual Temple.

Because of the defection of Judas Iscariot, who died unfaithful, there were eleven apostles remaining; and during the forty days from Jesus' resurrection until his ascension to heaven, one seat remained unfilled. Then, sometime during the ten days between Jesus' ascension and the day of Pentecost the Spirit had revealed unto them, that the vacancy left by Judas should be filled. Initially it was agreed that any individual filling the position of apostle of Christ Jesus must have the qualifications of having been personally conversant with him, having been an eyewitness of his works, his miracles and resurrection. In view of this, it was manifest unto them that in course of time the apostolic succession would become an impossibility. Before Pentecost, two men meeting this requirement were found as suitable replacement for Judas; lots were cast and Matthias was selected. At Pentecost, there were twelve apostolic foundations on which the Spiritual Israel could now rest. Later, Levite Joseph Barnabas became an apostle of the congregation of Antioch, in Syria; and other men were referred to as apostles of congregations, for they were "sent forth" by such congregations to represent them. But the apostleship of these men was not by virtue of apostolic succession, as was that of Matthias.

And it was circa 34/35 A.D. that Saul of Tarsus was converted and later referred to as Paul. He did become one of the founding apostles of Christ Jesus, and was a personal choice of the resurrected and ascended Jesus Christ. The apostle James, brother of John (sons of Zebedee), was not killed until about 44 A.D., when Herod Agrippa I had him executed by sword; making him the first of the twelve apostles to die as a martyr; and the twelve were yet alive at the time of Paul's becoming an apostle. Although Paul was not included among the founding twelve, his position as an apostle was in no wise inferior to others, but was superior to most. And for Matthias was not chosen personally by Jesus, and Paul was, the twelve names of the twelve apostles of the Lamb were to include Paul and not Matthias; and yet the disagreement remained among a few.

Now we may turn to the account of the apostle Luke, who was a physician, faithful companion, and fellow-worker of apostle Paul. More insight into this period of Apostolic Age could be gained through the fourteen Pauline Epistles, or letters of Paul written to various churches, between circa 47 and 65 A.D.; and the letters of apostle Peter. Then, the words of James the prophet to the twelve tribes of Israel; of Jude the prophet to the Melchizedek priests of the church; and of John the prophet to the brethren and to the seven churches in Asia Minor will conclude this portion. And, then, we shall return to Rome, where the Church of Christ and its bureaucracy was finally established; and later a new era of Bishops and Saints (who after the eleventh century came to be known as Popes), emerged out of the ancient Aaronic priesthood

of the Palestinian Jews. But the Melchizedek priesthood to which belonged Christ Jesus, and other high priests and elders, remained Spiritual and unseen to the world without.

ACCOUNT OF LUKE (or ACTS OF THE APOSTLES)

(Luke, or Loukas in Greek, and Lucanus or Lucius in Latin, was an apostle of Christ, and a physician by profession; whose account covers a period of about twenty-eight years, from circa 33 A.D. to 61 A.D. During this period four Roman emperors ruled in succession, namely: Tiberius, Caligula, Claudius, and Nero)

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen; to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father; which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And in those days Peter stood up in the midst of the disciples, and said (the number of names together were about an hundred and twenty), Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased

a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, A-cel-da-ma, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishopric let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus; and Matthias. And they prayed, and said, Thou Lord, which knowest the hearts of all, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy. And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the

Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it. For David speaketh concerning the same: I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved; therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David; that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, the Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed were together, and had all things common. They sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from birth was carried, whom they laid daily at the gate of the temple which is called

Beautiful, to ask alms of them that entered into the temple. Who seeing Peter and John about to go into the temple asked for alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee; In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God; and they knew that it was he which sat for alms at the Beautiful gate of the temple. And they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto the porch that is called Solomon's greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know. Yea, the faith which is by him hath given him this perfect soundness in the presence of you all. All now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be desroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next

day; for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand. And it came to pass on the morrow, that their rulers, and elders, and scribes; Annas the high priest, Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? For that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them; that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was shewed. And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is. Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy Word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had

prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet.

But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost; and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost; and the young men came in, and found her dead, and carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things.

And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them; but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one. Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees) and were filled with indignation. They laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple

to the people all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence; for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council; and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, and were cut to the heart, they took counsel to slay them.

Then stood there up one in the council, a Pharisee (meaning a Persian), named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves, who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him; he also perished, and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God. And to him they agreed; and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians (Greeks) against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is

not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas; and Nicolas a proselyte of Antioch, whom they set before the apostles; and when they had prayed, they laid their hands on them. And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the Spirit by which he spake, Then they suborned men, which said: We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law; for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

Then said the high priest, Are these things so? And Stephen said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran (Haran), and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldaeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it; no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. And God spake on this wise, that his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God; and after that shall they come forth, and serve me in this place. And he gave him the covenant of circumcision. And so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt, but God was with him; and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now there came a dearth over all the land of Egypt and Chanaan (Canaan), and great affliction; and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent out our fathers first. And at the second time Joseph was made known to his brethren; and Joseph's

kindred was made known unto Pharaoh. Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Joseph. The same dealt subtly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months; and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian. For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday? Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons. And when forty years were expired, there appeared to him in the wilderness of mount Sinai (Sina) an angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight; and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then said the Lord to him, Put off thy shoes from thy feet; for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years. This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel, which spake to him in the mount Sinai, and with our fathers; who received the lively oracles to give unto us. To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, saying unto Aaron, Make us gods to go before us; for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol,

and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea,ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them; and I will carry you away beyond Babylon. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David. Who found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him an house. Howbeit the Most High dwelleth not in temples made with hands, as saith the prophet; Heaven is my throne, and earth is my footstool, what house will ye build me? saith the Lord; or what is the place of my rest? Hath not my hand made all these things?

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers. Who have received the law by the disposition of angels, and have not kept it.

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God; and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. And cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my Spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havoc of the church, entering into every house, and haling men and women committed to prison. Therefore they that were scattered abroad went every where preaching the Word. Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed. And there was great joy in that city.

But there was a certain man, called Simon, which beforetime in the same city used sorcery; and bewitched the people of Samaria, giving

out that himself was some great one. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet it was fallen upon none of them; only those that were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power; that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

And they, when they had testified and preached the Word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans. And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went; and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for worship, as he was returning, sitting in his chariot reading Isaiah (Esaias) the prophet; the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Isaiah, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth. In his humiliation his judgment was taken away; and who shall declare his generation? For his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? Of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to

stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus; and passing through he preached in all the cities, till he came to Caesarea.

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat,nor drink much.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus; for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem. And here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

And when he had received food, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after that many days

were fulfilled, the Jews took counsel to kill him. But their laying await was known to Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket.

And when Saul was come to Jerusalem, he assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians; but they went about to slay him. Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus. Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Aeneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and almsdeeds which she did. And it came to pass in those days that she was sick, and died; whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord. And it came to pass, that he tarried many days in Joppa with one Simon the tanner.

There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently about the ninth hour of the day an angel of God coming to him, and saying, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the sea side; he shall tell thee what thou oughtest to do. And when the angel

which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually. And when he had declared all these things unto them, he sent them to Joppa. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour. And he became very hungry, and would have eaten; but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth. Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice; and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean; behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek; what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then he called them in, and lodged them. On the morrow Peter went away with them, and certain brethren from Joppa accompanied him. The morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for; I ask therefore for what intent ye have sent for me?

And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side; who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is the Lord of all). That Word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on the wood. Him God raised up the third day, and shewed him openly. Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words the Holy Ghost fell on all them which heard the Word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. They asked Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

And the apostles and brethren that were in Judaea heard that the Gentiles had also received the Word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, I was in the city of Joppa praying. And in a trance I saw a vision, a certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me. Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord; for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common. And this was done three times; and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house. And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed

baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith; and many people were added unto the Lord. Then departed Barnabas to Tarsus, to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he said unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and believed not that it was true which was done by the angel, but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of its own accord. And they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said,

Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod; and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she recognized Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking; and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and there abode. And Herod was highly displeased with them of Tyre and Sidon; but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace, because their country was nourished by the king's country. And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost. But the Word of God grew and multiplied. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the Word of God in the synagogues of the Jews; and they had also John to their minister. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus (Elymas). He was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the Word of God. But Elymas the sorcerer (for so was his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, who also is called Paul, filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou

enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Chanaan (Canaan), he divided their land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king; and God gave unto them Saul the son of Cis (Kish), a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. Of this man's seed hath God according to his promise raised unto Israel a Savior, Jesus. When John had first preached before his coming, the baptism of repentance to all the people of Israel, and as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the Word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the wood, and laid him in a sepulchre. But God raised him from the dead. And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the Second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to

see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.

But he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware, therefore, lest that come upon you, which is spoken of in the prophets. Behold, ye despisers, wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the Word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you. But seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the Word of the Lord; and as many as were ordained to eternal life believed. And the Word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy, and with the Holy Ghost.

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the Word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided; and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, they were aware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and into the region that lieth round about. And there they preached the Gospel. And there sat a certain man at Lystra, impotent in his feet, being a cripple from birth, who never had walked. The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And

when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and the earth, and the sea, and all things that are therein. Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city; and the next day he departed with Barnabas to Derbe. And when they had preached the Gospel to that city; and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the Word in Perga, they went down into Attalia. And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.

And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying that it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together to consider of this matter. And when there had been much disputing,

Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the Word of the Gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us. And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. That the residue of men might seek after the Lord and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God. But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren. And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia. Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment. It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well.

So when they were dismissed, they came to Antioch, and when they had gathered the multitude together, they delivered the epistle. Which when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. And after they had tarried there for a while,

they were let go in peace from the brethren unto the apostles. Notwithstanding it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the Word of the Lord, with many others also. And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do. And Barnabas was determined to take with them John, whose surname was Mark. But Paul thought it not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other; and so Barnabas took Mark, and sailed unto Cyprus. And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches.

Then came he to Derbe and Lystra; and behold, a certain disciple was there, named Timotheus, the son of a certain woman, a Jewess, who believed; but his father was a Greek. Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters; for they knew all that his father was a Greek. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily.

Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; there stood a man of Macedonia, and begged him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony; and we were in that city abiding certain days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying. The same followed Paul and us, and cried, saying, These men are the servants of the Most High God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name

of Jesus Christ to come out of her. And it came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers. And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely. Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the Word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his household, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

And when it was day, the magistrates sent the serjeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go; now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay, verily; but let them come themselves and fetch us out. And the serjeants told these words unto the magistrates; and they feared, when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison and entered into the house of Lydia. And when they had seen the brethren, they comforted them, and departed.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered

a company; and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received. And these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. And they troubled the people and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go. And the brethren immediately sent away Paul and Silas by night unto Berea; who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind; and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. But when the Jews of Thessalonica had knowledge that the Word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea; but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens; and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

Now while Paul waited for them at Athens, his Spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? Other some, He semeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears; we would know therefore what these things mean. For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing. Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth. dwelleth not in temples made with hands. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And

the times of this ignorance God winked at; but now commandeth all men every where to repent. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed; among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

After these things Paul departed from Athens and came to Corinth. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; because that Claudius had commanded all Jews to depart from Rome. And because he was of the same craft, he abode with them, and wrought; for by their occupation they were tent-makers. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the Spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads, I am clean; from henceforth I will go unto the Gentiles. And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace. For I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city. And he continued there a year and six months, teaching the Word of God among them.

And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, This fellow persuadeth men to worship God contrary to the law. And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you. But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. And he drave them from the judgment seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of these things. And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea; for he had a vow. And he came to Ephesus, and left them there; but he himself entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not. But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem; but I will return again unto you, if God will. And he sailed from Ephesus.

And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch. And after he had spent some time there,

he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples. And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the Spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him; who, when he was come, helped them much which had believed through grace. For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was the Christ.

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude; he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul. So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Then certain of the vagabond Jews, exorcists, took upon themselves to call them which had evil spirits in the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the Word of God and prevailed.

After these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen. Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands. So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion; and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. Some therefore cried one thing, and some another; for the assembly was confused, and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. And when the town clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies; let them implead one another. But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly.

And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, and there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. And there accompanied him into Asia Sopater of

Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These going before tarried for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep. And as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.

And we went before to ship, and sailed unto Assos, there intending to take in Paul, for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene. And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost. And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews. And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house; testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there. Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself; so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse

things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara. And finding a ship sailing over unto Phenicia, we went aboard, and set forth. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre; for there the ship was to unlade her burden. And finding disciples, we tarried there seven days; who said to Paul through the Spirit, that he should not go up to Jerusalem. And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship, and they returned home again. And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. And the next day we that were of Paul's company departed, and came unto Caesarea. And we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done. And after those days we took up our carriages, and went up to Jerusalem. There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. And when we were come to Jerusalem, the brethren received us gladly.

And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law. And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? The multitude must needs come together; for they will hear that thou art come. Do therefore this that we say to thee; we have four men which have a vow on them. Them take, and purify thyself with them, and be at charges with them, that they may shave their heads; and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help; this is the man, that teacheth all men every where against the people, and the law, and this place; and further brought Greeks also into the temple, and hath polluted this holy place. For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.

And all the city was moved, and the people ran together; and they took Paul, and drew him out of the temple; and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them, and when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was and what he had done. And some cried one thing, some another, among the multitude; and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, Away with him. And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city; and, I beseech thee, suffer me to speak unto the people. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying, Men, brethren, and

fathers, hear ye my defence which I make now unto you. And when they heard that he spake in the Hebrew tongue to them, they kept the more silence; and he said: I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee out of Jerusalem; for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart; for I will send thee far hence unto the Gentiles.

And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman. Then the chief captain

came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. Then straightway they departed from him which should have examined him; and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God unto this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both. And there arose a great cry; and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man. But if a spirit or an angel hath spoken to him, let us not fight against God. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. And the night following the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you tomorrow, as though ye would enquire something more perfectly concerning him; and we, or ever he come near, are ready to kill him. And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say unto thee. Then the chief captain

took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

And Paul's nephew said, The Jews have agreed to desire thee that thou wouldest bring down Paul tomorrow into the council, as though they would enquire somewhat of him more perfectly. But do not thou yield unto them; for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him; and now are they ready, looking for a promise from thee. So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me. And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor. And he wrote a letter after this manner: Claudius Lysias unto the most excellent governor Felix sendeth greeting. This man was taken of the Jews, and should have been killed of them; then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council; whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell. Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle; who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him. And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. Who also hath gone about to profane the temple; whom we took, and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands. Commanding his accusers to come unto thee; by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. And the Jews also assented, saying that these things were so.

Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself. Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city; neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. Who ought to have been here before thee, and object, if they had ought against me. Or else let these same here say, if they have found any evil doing in me, while I stood before the council. Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him, wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix' room; and Felix, willing to shew the Jews a pleasure, left Paul bound.

Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither. Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, Neither against

the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.

But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged; to the Jews have I done not wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die. But if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? Unto Caesar shalt thou go. And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix. About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. Against whom when the accusers stood up, they brought none accusation of such things as I supposed; but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar. Then Agrippa said unto Festus, I would also hear the man myself. Tomorrow, said he, thou shalt hear him.

And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. And Festus said, king Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself. I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews. Especially because I know thee to be expert in all customs and questions

which are among the Jews; wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most strait sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our Fathers. Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee. Delivering thee from the people, and from the Gentiles, unto whom now I send thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Whereupon, O king Agrippa, I (Paul) was not disobedient unto the heavenly vision. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come. That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but I speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would

to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them. And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone. And, hardly passing it, came unto a place which is called the fair havens; nigh whereunto was the city of Lasea. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west. And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive. And running under a certain island which is called Clauda, we had much work to come by the boat. Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship. And the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God,

whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar; and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island.

But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country. And sounded, and found it twenty fathoms; and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought them all to take meat (food), saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat; for this is for your health; for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. And when it was day, they knew not the land; but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land; and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

And when they were escaped, then they knew that the island was called Melita (Malta). And the barbarous people shewed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down

dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux; to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed. Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried there three days. And from thence we fetched a compass, and came to Rhegium; and after one day the south wind blew, and we came the next day to Puteoli. Where we found brethren, and were desired to tarry with them seven days; and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and the three taverns; whom when Paul saw, he thanked God, and took courage.

And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself with a soldier that kept him. And it came to pass, that after three days Paul called the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you; because that for the hope of Israel I am bound with this chain. And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that every where it is spoken against. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. For the heart of this people is waxed gross and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words,

the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Paul the Apostle and Pauline Epistles

(The fourteen letters of Paul were composed at various locations, between circa 50 A.D. and 65 A.D.)

Now, Saul the Apostle was chosen by the resurrected and ascended Jesus Christ to be sent forth unto the Gentiles. He was a Jew, a Pharisee and pupil of Gamalial, of the tribe of Benjamin. His Roman or Latin name was Paul from childhood, and by this name he was later called in view of his ministry to declare good news to the Gentiles (or non-Jews). Paul was born in Tarsus, a prominent city in Cilicia. His father was granted Roman citizenship by Julius Caesar for services rendered during the Egyptian war; and Paul learned the trade of tentmaker from his father's business. At Jerusalem he received instruction from the learned Pharisee Gamalial, especially the Law of Piety (or Dharma), which came out of India and Persia. Paul was well-versed in Greek and Latin, Arabic, Hebrew, and other languages of the east. He had a sister and a nephew who resided in Jerusalem, and Paul remained unmarried during his travels as a missionary.

It was this Saul or Paul, as the young man at whose feet false witnesses, who stoned Jesus' disciple Stephen, laid their outer garments. Paul approved this martyrdom of Stephen, because of the prevailing misdirected zeal for tradition; and he began a campaign of political persecutions against the followers of Christ. He extended his persecution to cities other than Jerusalem, and even procured written authorization from the high priest Joseph Caiaphas to search out disciples of Christ Jesus as far north as Damascus, in Syria; and to bind and bring them to Jerusalem, to be tried by the Sanhedrin. Now, the Sanhedrin was the Jewish high court, located in Jerusalem. Seventy-one members constituted this high court called the Great Sanhedrin. In the time of Jesus' ministry the seventy-one members included one chief high priest and others who had held the office of high priest. It also included members of the high priestly families, older men, heads of the tribes and families, scribes and men of the Law. These men were members of the sects of the Pharisees and the Sadducees. Originally the Sanhedrin was established during Moses' time with the help of his father-in-law Jethro (or Reuel), the high priest of Midian; and was reorganized by Ezra soon after his return from exile, circa 468 B.C. Under Roman rule the Sanhedrin exercised great power over the Jews; and its authority in Spiritual and temporal matters was recognized by all Jews throughout the world. It had full civil and administrative authority; and had officers at its disposal and the power of arrest and imprisonment. This great high court was arranged like the half of a round threshing floor, so that they all might see one another.

Before them stood the two scribes of the judges, one to the right and one to the left; and one of them wrote down the words of them that favored acquittal, and the other of them that favored conviction. In Jerusalem there were lower courts composed of twenty-three members each; these smaller courts were also located in other cities of sufficient size throughout Palestine. The full number of judges comprising the court did not sit on every case; the number varied according to the seriousness of the matter under consideration. Additionally, there were village courts consisting of three men, and a court of seven older men of the village. The Sanhedrin sat from the time of offering of the daily morning sacrifice until the evening sacrifice, but no judgements were rendered on sabbath or feast days. Sometimes the synagogues which were used mainly for education, were also used as places for courts, having the power to inflict penalties of scourging and excommunication. The word senator is derived from Sanhedrin.

Under these conditions Paul of Tarsus travelled, and as he reached near Damascus, Jesus Christ revealed himself to him in a flashing light, and commissioned him to be a witness of the things which he had seen and would see. Whereby those with Paul also fell to the ground because of this manifestation and the sound which they heard. Paul alone understood the words and was blinded. For three days he neither ate nor drank much. Then, while praying in the house of a certain Judas at Damascus, Paul in a vision saw Christ's disciple Ananias come in and restore his sight. When the vision became reality, Paul was baptized, and received the Holy Spirit; then he partook of food and gained strength. Soon after, he began his ministry in the synagogues of Damascus, then went into Arabia. From Arabia he returned to Damascus and became a powerful witness of the Gospel of Christ. There he was persecuted for his preaching, so much so that they sought to put him to death.

Three years after his conversion, Paul arrived in Jerusalem circa 36 A.D., and found that the brethren there did not believe that he was a disciple. But Barnabas came to his aid and led him to the apostles Peter and James. Paul stayed with Peter (or Cephas). And when the brethren learned that the Greek-speaking Jews were making an attempt to kill Paul, they brought him to Caesarea and sent him off to Tarsus; and there he remained nearly seven years, preaching in Syria and Cilicia. He was then brought by Barnabas to Antioch, and after one year paid a visit to Jerusalem. After two more years of missionary work in Antioch, he started with Barnabas and Mark on his first missionary journey. Then came another visit to Jerusalem with Barnabas to attend a church conference with other apostles. After this they returned to Antioch. Paul then started his second missionary journey which lasted about three years, and ended with a short visit to Jerusalem. After a brief stay in Antioch, Paul began his third journey, which lasted about 3½ years. On his return to Jerusalem, Paul was arrested, and sent to Caesarea, where he remained a prisoner for two years; and then he was sent to Rome for trial, suffering shipwreck on the way. He remained in Rome two years, and was then released. Later he visited Asia, Macedonia, Crete, and Spain. At the end of about

four years he was again taken prisoner to Rome, and suffered martyrdom, circa 65 A.D. Now, these are the details of Paul's three missionary journeys, his arrest and martyrdom.

After Barnabas had brought Saul from Tarsus to assist in the work at Antioch among the Greek-speaking people there; and after a year's labor, Paul and Barnabas were sent by the congregation of Antioch to Jerusalem with a relief ministration for the brethren there. Accompanied by Mark (John Mark), they returned to Antioch. Thereafter the Holy Spirit guided them that Paul and Barnabas be set apart for special work. And circa 47/48 A.D., Paul and Barnabas, along with Mark, began their first missionary journey. They embarked from Seleucia, the seaport of Antioch, and sailed to Cyprus. In the synagogues at Salamis, on the east coast of Cyprus, they began to preach the Word of God. Traversing the island, they arrived at Paphos on the west coast. There the sorcerer Elymas tried to oppose the witness being given to proconsul Sergius Paulus; Paul then caused Elymas to be struck with temporary blindness. Astounded by what had happened, Sergius became a convert.

After their ministry at Paphos, Paul and his companions sailed for Asia Minor. On their arrival at Perga in the Roman province of Pamphylia, John Mark returned to Jerusalem; and Paul and Barnabas headed northward to Antioch in Pisidia. Although many showed interest there, they were at the end thrown out of the city at the instigation of certain Jewish sects. But they kept love in their heart, and joy in their Soul, and faith in the Divine wisdom of the Father and His Son; they worried not, neither became angry, nor gave self-thought to the matter. They traveled southeastward to Iconium, where certain Jews also incited the multitude against them. Being warned of the evil intent of the people to stone them there, they fled to Lystra in the region of Lycaonia. After Paul healed a man lame from birth, the people of Lystra began to imagine that Paul and Barnabas were incarnate gods. Later, Jews from Iconium and Antioch in Pisidia turned the crowd against Paul, so that they stoned him, and dragged his body outside the city, believing him to be dead.

However, surrounded by fellow Christians, Paul got up and left for Lystra. The next day he and Barnabas went to Derbe. After making several disciples there, they visited again Lystra, Iconium and Antioch in Pisidia; strengthening, and edifying the brethren, making appointments of older men to serve in the congregations that were established in these places. After this, they preached in Perga, and then sailed from the seaport of Attalia to Syrian Antioch. Circa 49 A.D., certain men from Judea came to Antioch, saying that non-Jews had to be circumcised in compliance with the Mosaic law, in order to gain salvation. Although Paul and Barnabas disputed the matter, they along with Titus and others went to Jerusalem to set the issue before the other apostles and elders of the Church. The decision was made that circumcision was not required for Gentile believers; but they should keep from idolatry, eating and drinking of blood, and sexual immorality. Besides providing a letter setting forth their decision, the brethren of the Jerusalem congregation sent Judas and Silas as their representatives to clarify the matter in Antioch. Also

in a discussion with Peter (or Cephas), John, and the disciple James, it was agreed that Paul and Barnabas should continue preaching to the uncircumcised (Gentiles).

After this, Peter came to Syrian Antioch and mingled with Gentile Christians; and when certain Jews from Jerusalem arrived there also, he withdrew himself from the Gentiles, and thereby acting contrary to the Spirit's direction; even Barnabas was led astray. Noticing this, Paul censured Peter publicly, as his conduct was detrimental to the progress of Christianity. It is possible that Peter might have intentionally acted this way, to strengthen Paul among the Gentiles.

Paul and Peter, from 2nd century bronze medallion found in the Domitilla catacombs in 1720. (Vatican Museum)

Paul. Gold glass, 4th century. (Vatican Library)

And it came to pass that Paul and Barnabas contemplated on visiting the brethren in the cities where they had preached during their first missionary journey. Then arose a dispute concerning John Mark, whether to take him along, in view of his having left them the first time, resulting in a split between Paul and Barnabas. Paul therefore chose Silas (or Silvarius) and travelled through Syria into Asia Minor. At Lystra, Paul arranged for the young man Timothy to accompany him, and also circumcised him, although circumcision was not a Christian requirement. For it was in the nature of Paul to become a Jew among the Jews, and a Christian among the Christians.

One night at Troas, on the Aegean Sea, Paul had a vision of a Macedonian man, entreating him, saying: Step over into Macedonia and help us. Considering this to be God's will, Paul and his missionary companions, including Luke the physician, sailed for Macedonia, in Europe. At Philippi, the chief Macedonian city, Paul caused a girl to lose her powers of prediction by expelling a demon from her; which led to his being jailed with Silas. But an earthquake freed them, and the jailer and his household became Christians. After encouraging the brethren, Paul and his companions travelled through Amphipolis and Apollonia to Thessalonica. This was a principal seaport of Macedonia where they established a Christian congregation about the year 50 A.D.; now the city is called

Salonika. Originally, a nearby town named Therme, meaning hot spring, was one of some twenty-six towns destroyed by Cassander; who then built Thessalonica (circa 316/315 B.C.). He named it after his wife, the sister of Alexander of Macedonia. This new city was situated on the west side of the Chalcidice Peninsula, on the Thermaic Gulf, now called the Gulf of Salonika. Macedonia was divided into four districts, with Thessalonica the capital of the second district. When Macedonia became a Roman province, Thessalonica was made the administrative seat of its provincial government. So, when Paul and Silas arrived there, some seventy-five miles west of Philippi, they found it to be a thriving metropolis of great importance.

Paul and missionary companions preached in the synagogues of Thessalonica for three sabbaths; and many Greek-speaking Jews and Gentiles became believers. In time those Thessalonian Jews that rejected Paul's message gathered up a mob of idlers from the marketplace, and assaulted the house of Jason where Paul was a guest. For safety's sake, Paul and Silas were sent away at night to Beroea by the Thessalonian brethren. These Baroeans were more noble-minded than the Thessalonians; and they not only received the Word with great eagerness, but carefully examined the Scriptures daily as to whether that which Paul the apostle had preached was so. But soon trouble developed, as the unbelieving Jews from Thessalonica arrived and stirred up a mob, making it again necessary for them to escape. Between the years 50-52 A.D., after leaving Thessalonica, Paul wrote his first letter (or epistle) from Corinth to the Thessalonians. He had sent Timothy to comfort and encourage them, and had received Timothy's good report. In the letter he commended them for their fine example to all the believers in Macedonia and in Achaia; and urged them not to be discouraged because of persecution. During this period, Paul wrote also a second letter to the Thessalonians.

At the time these letters were written, Silas or Silvanus, Timothy, and a few Thessalonians accompanied Paul in his missionary work which began in Corinth, in the fall of 50 A.D., and lasted eighteen months. Paul emphasized the value of prayer in his letters to the Thessalonians; and his fellow workers preached good news with a great deal of struggling, and did not make themselves a burden to them; rather they became gentle and humble, and exhorted them like a father. From the beginning the congregation at Thessalonica experienced persecution. Their faith was so strong, their acceptance of the Word of God so total, and their endurance of suffering and persecution so commendable, that the Thessalonians became the example of Christian faith and humility. For this Paul's rejoicing was great, and he prayed that they may continue to be faithful and abound in love. He also exhorted them to conduct themselves aright, and abstain from fornication; love one another in fuller measure, and work with their hands; and he reminded them of the resurrection, that the dead will rise, therefore no need to sorrow as those who have no knowledge or hope.

And the faith of the Christians at Thessalonica was growing exceedingly, their love for one another was increasing, and they were faithfully

enduring trials and tribulations. Some in the congregation however began to contend that the presence of Jesus Christ was needed, for the rumors prevailed that the day of Jehovah was here. It was for this reason that Paul wrote a second letter to the Thessalonians from Corinth; not wanting the brethren to be seduced into accepting false doctrine. And Paul showed them that other events had to precede the coming of Jehovah's day. It will not come unless the apostasy comes first, and the man of lawlessness gets revealed.

When the jealous Jews of Thessalonica instigated riot against Paul, the brethren conducted Paul to Athens. His preaching in the marketplace there led to his being taken to the hill Areopagus; and his defense moved Dionysius, one of the judges of the court that convened there, and others to embrace Christianity. After this Paul went to Corinth, taking up lodging with a Jewish couple Aquila and Priscilla; and worked with them part-time as a tentmaker. It was from here that he wrote his two letters to the Thessalonians. After teaching in Corinth for a year and a half and establishing a congregation, he was again accused by certain Jews before Gallio; but Gallio dismissed the case. Later Paul sailed for Caesarea, first stopping at Ephesus and preaching there. From Caesarea, Paul went to Jerusalem to greet the congregation there; then went up to Syrian Antioch. And from Antioch he wrote his third letter to the Galatians, circa 50-52 A.D. Galatia was a Roman province that occupied the central portion of the region now known as Asia Minor. This central plateau region lay between the Taurus mountains on the South and the mountains of Paphlagonia on the north. In its north-central portion was the city of Ancyra, now called Ankara, the capital of Turkey. The seed of Christianity sown among the Galatians, not only by Paul and Barnabas, but Peter also, bore good fruitage; it was from among them that disciples Timothy and Gaius (Ghaias) came. Although Paul had preached to the Galatians on his first missionary journey, thereafter, a group of certain Jews arrived to insist the Gentile Christians submit to the laws of Moses in order to be saved. Paul shows in his letter that Abraham, who lived over four hundred years before the law of Moses, was saved by faith in the Gospel; so, how could it be argued that the law could either save a man or make a believer in Christ more perfect? And Paul wrote in his letter to the Galatians, that man is saved by the grace of God through faith in Christ and nothing else; any other teaching is the perversion of the truth of God. Man is made right in the sight of God by faith, and becomes son of Abraham, and of the people of God, by faith. And for man is made free in Christ, he must never allow false beliefs or other humans to rob this gift, by dragging him down to the idea of working for one's salvation, but must live out of the Gospel unto the end. This requires submission to the Spirt of God, and loving our neighbor as ourselves.

On his third and last missionary journey, Paul revisited Ephesus and labored there for some three years. From Ephesus he wrote his fourth letter to the Corinthians, and dispatched Titus to assist the Christians there. Following a riot instigated against him by the silversmith Demetrius, Paul left Ephesus and headed for Macedonia. Receiving news

from Corinth through Titus, Paul composed his fifth epistle, or the second letter to the Corinthians, in Macedonia. Now, Corinth was one of the oldest and most prominent cities; and a seat of governmental authority, and a leading commercial city of Greece. And due to international maritime traffic and commercial nature, the city of Corinth to the common man was known as the city of whoredoms. All land traffic, commercial or otherwise, going north and south had to pass Corinth in traversing the isthmus, which at its narrowest point measures only three and a half miles across. And international maritime traffic was drawn to Corinth, because navigators generally preferred to make use of this isthmus between the Gulf of Corinth and Saronic Gulf; rather than risking a dangerous two hundred mile trip around the storm-swept capes at the southern end of the peninsula. Thus, ships from Italy, Sicily, Spain, and other places, sailed across the Ionian Sea, through the hundred-mile long Gulf of Corinth; and docked at the deep-water harbor of Lechaeum, the western port city tied in with Corinth by long walls. Ships from Asia Minor, Syria and Egypt came through the Aegean Sea and anchored at the eastern ports of Cenchreae or Schoenus. The importance of Corinth in Paul's time was so great that it was known as "the bridge of the sea."

The tolls levied on the cargoes flowing across the isthmus contributed much to Corinth's wealth; the city was built up on two terraces, one about one hundred feet above the other. At its center was the spacious Agora or marketplace, lined with colonnades and public buildings. Rows of shops opened out into the marketplace, especially meats and foodstuff, wine and intoxicants. Near the center of the Agora was found an elevated outdoor speakers' stand, called the Bema or Rostra, extending out from the terrace that divided the upper and lower levels of the Agora. Built of white and blue marble with richly decorated fine carvings, the stand had two waiting rooms alongside with mosaic floors and marble benches. The Bema also served as the judgement seat; here Jews that were opposed to the Christian message of Paul brought him for a hearing before proconsul Gallio.

Corinth was located at the northern foot of the Acrocorinth, a steep rocky hill that towers some 1,500 feet above the city and about 1,857 feet above sea level. On a clear day Athens, some forty miles away, can be seen from here. (Bema is shown in the foreground; Acrocorinth in the background.)

In the days of Paul, Corinth was the capital of Achaia; and gross immorality of the commercial world had even corrupted some minds of the congregation of God that was in Corinth; a certain man of the Christian congregation had taken his father's wife. Therefore, Paul found it necessary to rebuke the congregation, for such fornication has never been permitted in Israel, not even among the heathen nations. There were no fewer than a thousand prostitutes or pimps (courtesans) to be found at the temple of Aphrodite; and in prayers gods were petitioned to multiply the number of the cities' prostitutes.

And it came to pass, that Paul received disturbing news about conditions in the Corinthian congregation; the house of Chloe informed him that dissensions existed among the Corinthians. Also Stephanas, Fortunatus and Achaicus came from Corinth with similar news. Moreover, Paul had received a letter of inquiry from the Christian congregation in Corinth concerning various matters of church doctrine. In his first letter to the Corinthians, circa 55 A.D., Paul exhorts them to unity. Following men is foolish worldly wisdom, and brings divisions; glory not in man or self but in God, who supplies all things through Christ; God teaches his wisdom to holy ones by his Holy Spirit; Spiritual building work should be tested, and inferior work destroyed. Paul exhorts the Corinthians that they should clean out immorality, expel the incestuous man; brother should not take brother to worldly court; Spiritual or moral uncleanness defiles God's temple, prevents entering the Kingdom. Fornication makes a member of Christ's body one flesh with a harlot; fornication is a sin against one's body. Paul also writes about the sexual due of marriage to be rendered, but with consideration, for marriage is a better course. Christians are not to depart from unbelieving mate, if possible, for family merit to mate and children may eventually help mate to accept truth. It is proper and right to marry, if one marries only in the Lord. The convert may remain circumcised or uncircumcised, single or married, free or slave. Plus other matters concerning conscience and circumstances of brethren, congregational order, resurrection, and other exhortations.

Paul's second letter to the Corinthians was written circa 55/56 A.D., from Macedonia. Titus had brought a favorable report to Paul, concerning the first letter to them, for it had awakened in them sadness in a godly way, repentance, and an earnest desire to reconcile themselves with God. To this Paul responded in his second letter commending them for their favorable reception. After the Pentecost of that year, Paul departed for the seaport of Troas, where he was disappointed at not meeting Titus, who had been sent to Corinth to assist in the collection for the holy ones in Judea. Thus Paul proceeded to Macedonia, where Titus the Greek Christian who labored with Paul, joined him to bring the report from Corinth concerning his first letter; then Paul wrote his second letter to the Corinthians. In this letter Paul commended them for their faith, forbearance and humility, urging them to be kind, forgiving, and comforting; and to forgive the repentant man they had excommunicated from the church at Corinth. And to encourage them to proceed further with the relief work for their needy brethren and their families in Judea. Yet there were

those in that congregation who challenged Paul's authority as an apostle; making it necessary for him to defend his apostolic position, by means of the ancient weapon of the adversary, that is to cause friction, and thereby by reducing the power, overwhelm the foe. Thus it was forced upon Paul to defend God, by defending himself by the power of the Holy Spirit. Moreover, he had to condescend and show the passion side of man by appearing to boast. Yea, to look at the appearance of things or fact, and not at the parabolic truth which that thing or fact represents is the only way the men of passion and of the world look at everything. Yet many believed that Paul had boasted.

Before leaving Europe with a contribution from the brethren in Macedonia and Achaia for the needy Christians in Jerusalem, Paul wrote the sixth of his epistles to the Romans, between 55 and 59 A.D., from Corinth. Paul's scribe Tertius transcribed this letter, and Phoebe of Cenchreae, who lived about seven miles away, carried it. On his way to Jerusalem, Paul visited Troas and raised the accidentally killed young man. This was Paul's third missionary journey; and as he prolonged his discourse until midnight at Troas with the brethren, exhaustion and fatigue overcame a young man named Eutychus. Because of the heat of many lamps, smoke, and crowded conditions in the upper chamber, Eutychus fell into deep sleep and fell down from a third-story window. The physician Luke, Paul's companion, diagnosed that the young man was not merely unconscious, but was picked up dead. As did Elisha the prophet in resurrecting the Shunammite's son, Paul threw himself upon Eutychus and embraced him. Then Paul said: Stop raising a clamor, for his soul is in him. And life was restored to him.

Paul's letter to the Romans was written to the Christian congregation at Rome, the center of the empire. Many Jews dwelt there, having returned after the death of emperor Claudius, who had banished them during his reign. Paul's purpose was to settle the differences that existed between the Jewish and Gentile Christians; and to bring unity among them as one man in Christ. He taught that the Jews and Gentiles are equal before God; and righteousness comes by God's grace and mercy, through faith in Jesus Christ. All men have sinned and fallen short of the glory of God, both Jews and Gentiles are under the bondage of sin and its consequences. Men are inexcusable for not glorifying the Lord their God, their Creator and Maker, and turning to uncleanness, idolatry, and Spiritual death. All face judgement by God, through Christ; all the world is liable to God for judgement; one professing to teach the Law, yet breaking it, dishonors God. Real circumcision is not that on the outside; those keeping the righteous requirements of the Law will be judged righteous; those with circumcised hearts are the real Jews. God has maintained His own complete righteousness while declaring men righteous; this He does on the basis of Christ's ransom sacrifice. Men of all sorts exercising faith in Christ are declared righteous, a free gift of God. Thereby God is not of the Jews only, but of all people and all nations. Abraham was declared righteous through faith before the Law of Moses was given, and during the time of God's forbearance. Righteousness comes by faith, not by

works as payment of debts. Christ's one act of justification results in declaration of righteousness from many trespasses to men of all sorts. Free gift through Christ results in declaration of righteousness from many trespasses. Paul also wrote in his letter to the Romans concerning those that are baptized into Christ are baptized into his death and into his resurrection; and that public declaration of faith in Christ is essential for salvation.

After Troas, Paul and his companions stopped at Miletus, a city on the west coast of Asia Minor, that is now in ruins, between 56 and 59 A.D. At Assos, Paul took a vessel that by-passed Ephesus, because of wanting to reach Jerusalem before Pentecost. From Miletus he sent messengers to the elders of the congregation of Ephesus, some thirty miles away. And when the elders of Ephesus arrived, Paul reviewed his own ministry among them, and admonished them to take care of themselves and the flock, and warned them of the danger of oppressive wolves entering the congregation; and encouraged them to stay alert and awake. And when he told them at Miletus that he would see them no more, they fell upon Paul's neck and tenderly kissed him, and then conducted him to the boat, which was to take him to Jerusalem. And as Paul continued his journey, Christian prophets along the way foretold that bonds awaited him at Jerusalem. Their prophecies were fulfilled. While Paul was at the temple to cleanse himself ceremonially, Jews from Asia Minor stirred up mob violence against him; but Roman soldiers rescued the apostle. On his way up the stairs to the soldiers' quarters, Paul received permission to address these Jews. As soon as he mentioned his commission to preach to the Gentiles, violence erupted anew. Inside the soldiers' quarters Paul was stretched out for whipping to ascertain the nature of his guilt. But Paul prevented this by calling attention to his Roman citizenship. The next day Paul's case came to the Sanhedrin. Paul, realizing that he would not get a fair hearing, spoke words which created division between the Pharisees and the Sadducees, making resurrection an issue; he being a Pharisee, and a believer in resurrection. Thus Paul succeeded in setting the Sadducees, who did not believe in resurrection, against the Pharisees and vice versa.

A plot against Paul the prisoner made it necessary to transfer him from Jerusalem to Caesarea. A few days later high priest Ananias, with some of the elders of the Jews, and their orator Tertullus came to Caesarea to present their case against Paul before Felix the governor; accusing him of stirring up sedition and trying to profane the temple. Felix kept him under house arrest for two years. When Felix was replaced by Festus, these Jews renewed their charges. The case was heard again at Caesarea, and Paul, to prevent a transferal of the trial to Jerusalem, appealed to Caesar. Later, after stating his case before Herod Agrippa II, Paul with some other prisoners was sent to Rome.

On the way to Rome, Paul and those with him suffered shipwreck on the island of Malta. After spending the winter season there, they finally arrived at Rome. Paul was permitted to stay in his own hired house, though under soldier guard. Shortly after, Paul arranged a meeting with the principal men of the Jews; but only some believed. The apostle continued

to preach to all those who came to him between 59 to 62 A.D. During this time he wrote his letters to the Philippians, Colossians, Ephesians, Philemon, and to the Hebrews.

Paul's letter to the congregation in the city of Philippi, in the province of Macedonia, some six hundred miles away, was written between 59-61 A.D. In the course of his second missionary tour a congregation was established there about 50 A.D. Now, during Paul's house arrest in Rome, Epaphroditus made the trip from Philippi, and worked to assist Paul, and had fallen very sick. When Epaphroditus had recovered, Paul sent him back with the letter. The Philippian congregation had shown great love and regard for Paul, and had generously sent him material provisions during his three-week stay in Thessalonica. Later, the brethren in Jerusalem entered into a period of intense persecution, and needed material help; and the Christians in Philippi, themselves being very poor and undergoing trials and tribulations, had nevertheless demonstrated a readiness to contribute even beyond their ability. This Paul appreciated, and cited them an example to the other congregations. And now when Paul was under house arrest, the Philippians not only sent material gifts in abundance for Paul, but also sent their personal envoy Epaphroditus, a man valuable to them. And this man of zeal and courage assisted Paul in his work, even endangering his own life. Consequently, Paul commended him highly to the congregation of the city of Philippi. In this letter, Paul exhorts the congregation of Philippi in the province of Macedonia to make sure that the weightier matters of the principles make not others to stumble. We can rejoice even when the enemies of the truth speak about it contentiously, for this only serves to publicize the truth; prayer by God's servants is effectual. Christians' unity and courage in the presence of their opponents is a proof from God that he will deliver his servants and confound his enemies. Humility brings exaltation from God; and God can be thanked for his grace and mercy when one of his faithful servants recovers from an illness. To what extent the Christian has made progress, he should continue walking orderly in this same routine in order to receive the prize. Moreover, Paul admonishes the congregation of Philippi, that the Christians should look to the heavens, where their citizenship exists, not to earthly connections. They should not be anxious; in every situation they should submit their petitions to God, and he will give peace, and protect their heart and mental powers from corruption; they should at all times ponder upon the right and praiseworthy things of God.

The letter to the Colossians was written by Paul the apostle of Christ Jesus to the Christians in Colossae. The city of Colossae was located in southwestern Asia Minor; it was in the Roman province of Asia, although it formed part of the ancient region of Phrygia. It lay near the upper end of the Lycus River valley, about eleven miles east of Laodicea (today's Denizli). Colossae was known to be an important textile source, noted for its fine wool of unusual hue. The population of Colossae included the original Phrygians who displayed a strong tendency toward spiritual fanaticism; the Greeks speculated much and indulged in philosophical

arguments; and the Jews were strict adherents to the law of Moses and its dietary and sabbath requirements. Paul wrote this letter to the Colossians for two primary reasons: Epaphras had brought Paul a report of the congregation's faith and love in Christ; and also Philemon's slave Onesimus was returning to his master in Colossae. So Paul utilized this circumstance by sending his letter there by means of Onesimus and his companion Tychicus. A deceptive philosophy and false views were preached by the non-Christians of Colossae; Hellenistic precepts and shadows of the Mosaic law were taught by the men of the world. The apostle Paul warned the Colossian congregation not to be deceived by the false doctrines of the natural man, who merely looks at facts or shadows of things, and perceives not the substance, or the reality behind the facts, according to Christ. Paul also warns the congregation concerning mock humility and asceticism, saying: These very things are, indeed, possessed of an appearance of worldly wisdom and self-imposed form of worship and mock humility, a severe treatment of body; but they are of no value in combating the satisfying of the flesh. Let no man rob you of your reward in Christ by teaching mock humility and worshipping of angels.

During this same period, circa 59-61 A.D., Paul also wrote to the Ephesians, Philemon, and the Hebrews; while he was yet under house arrest in Rome. The letter to the congregation at Ephesus was carried by Tychicus, a beloved brother and faithful minister. Ephesus was the most important city of the Roman province of Asia, and was known to be an abundantly wealthy city. Paul in his letter to the Ephesians exhorts them concerning the sacred secret of God's will, the Holy Spirit, God's grace and mercy, and other marvellous things; and warns them against materialism, immorality, demonism, vices and wickedness.

The letter to Philemon, chronologically Paul's tenth letter, was transcribed and carried by Paul's servant Onesimus, to encourage Philemon to accept his run away slave Onesimus back with compassion and kindness. Now, Philemon was a Christian brother and fellowlaborer at Colossae, Paul had been an honored and favored guest of Philemon, his wife Apphia, and their son Archippus; and accordingly Paul loved this household in Colossae. And it so happened, that Onesimus, Philemon's slave, had deserted his master, and even stole funds to buy his passage to Rome, where he met Paul and became a Christian. The letter to Philemon illustrates Christian grace, mercy and forgiveness.

Paul's letter to the Hebrews was written between 59-61 A.D. to the Hebrew Christians in Judea. By now twenty-eight years had passed away since Christ Jesus' resurrection and ascension. During the earlier part of this period severe persecutions had been brought upon these Jewish Christians in Jerusalem and Judea by the Jewish religious leaders of the Sadducees and the Pharisees; resulting in death of some and scattering of most to Rome, Asia Minor, and throughout Europe. And Herod Agrippa I had James the apostle executed with the sword, to die as a martyr. Some time after this, material needs of the Christians in Jerusalem became so great, that the brethren and sisters of other congregations, such as

Achaia and Macedonia, were given opportunity to demonstrate their love and unity by sending aid.

The Christian congregation in Jerusalem was comprised almost entirely of the Jews; those who had come to a knowledge of the truth, and were baptized in the name of Jesus Christ. At the time Paul wrote this letter to the Hebrews, the congregation in Jerusalem was enjoying a most marvellous period of Spiritual awakening and bliss. But the new body in Christ was in desperate need of further counsel and encouragement. The time was nigh at hand for the Christians to obey Jesus' warning to flee from the city when they should see Jerusalem surrounded by encamped armies. (And in 66 A.D. it did take place, when Cestius Gallus' troops withdrew after beginning an attack on the city; then in 70 A.D. Jerusalem and its temple was razed to the ground by the Roman general Titus.) The weaker members of the Christian congregation had to strengthen themselves by preparing for the prophecy to be fulfilled within a few years. The opposition they faced from the non-believing Jews put their faith to test; they needed to learn to endure, and grow in the Spirit. But, most importantly, Paul's letter to the Hebrews deals with the priesthood matters, and brings to light to the ancient priesthood of Aaron the advantages and the truths concerning the priesthood of the Order of Melchizedek; its superiority over the Aaronic priesthood, as the superiority of the essence over its material manifestation.

The twelfth letter of Paul was written between 61 and 64 A.D. to Titus, a brother, who was appointed by Paul to correct the things that were defective and to make appointments of older men in various congregations on the island of Crete. The letter served as a guide for Titus and gave him apostolic support for the performance of his duties there. His task was not easy, for he had to contend with the rebellious men. And Paul wrote to him, saying: There are many unruly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for personal gain.

The last two of the fourteen epistles of Paul are to Timothy; which were composed between 61 and 65 A.D. The first letter was written from Macedonia, and the second from Rome. Now, Timothy was taught the Law by his mother Eunice, a Jewess, and his grandmother Lois. His father was a Greek. It was circa 50 A.D., when Paul arrived at Lystra, and stayed at Timothy's home, in the course of his second missionary journey. At this time Timothy was a well-favored young man of the brethren in Lystra and Iconium. And these brethren were moved by the Holy Spirit which was in him, and they did prophecy concerning him; and the elders of the congregation joined with Paul and laid their hands upon Timothy; and set him apart for a particular service. Paul chose Timothy as a traveling companion, and also had him circumcised, to avoid giving Jews an occasion for stumbling. With Paul, Timothy shared in church activities in Philippi, Thessalonica and Beroea. When opposition stirred up by Jewish fanatics made it necessary for Paul to leave Beroea, he left Timothy and Silas behind to care for the new believers there. Then, Paul sent word to

Beroea, advising Timothy to visit the brethren at Thessalonica, encouraging them to remain faithful despite tribulation.

During Paul's third missionary journey, circa 52-56 A.D., Timothy again traveled with the apostle. And while at Ephesus, Paul in his first letter to the Corinthians, wrote: I am sending Timothy (or Timotheus) to you, who is my beloved son, and faithful in the Lord; who shall bring you into remembrance of my ways in Christ, that which I teach every where in every congregation.

After Paul was released from his confinement, circa 61-64 A.D.; Timothy again shared with the apostle in the ministry, remaining in Ephesus at his instructions. During this time the Melchizedek priesthood was conferred upon him, enabling him to appoint overseers and ministerial servants of the Church of Christ. Timothy was Paul's most favorite disciple and friend; of whom the apostle wrote to the Philippians: I trust in the Lord Jesus to send Timothy (Timotheus) shortly unto you, that I also may be of good comfort, when I know your state; for I have no man of a disposition like his who will genuinely care for your state; for all seek their own advantage, and not that of Jesus Christ. Ye know the proof he gave of himself, that like a son with a father, he hath served with me in the Gospel. And the faith which is in him is without any hypocrisy.

Paul's first letter to Timothy was composed in Macedonia, and the second in Rome. This is the background into the first letter: In circa 56 A.D., when meeting at Miletus with the elders of the Ephesus congregation, Paul said to them: I know this, that after my going away oppressive wolves will enter in among you, and will not treat the flock with tenderness, and from among you shall men arise, speaking perverse things, to draw away disciples after them. And within a few years, all Paul's words were fulfilled; and the situation concerning the teaching of false doctrines had become so serious that Paul encouraged Timothy to stay in Ephesus, that he might command certain ones not to teach foreign doctrines about which our fathers have warned us, and endless genealogies, without works or substance, which arise out of the false self of man, and therefore are false and deathly to the Soul. Thus Timothy had to wage spiritual warfare inside the Christian congregation to preserve its purity and substance, and nurture faith among the members of the congregation. And the value of prayer was emphasized; for the congregation to prosper, prayer could not be overlooked or forgotten. So that Christians may continue in love and goodwill, compassion and mercy, joy and gladness, and peace and serenity, it was proper and necessary for them to pray; with love in their heart, joy in the soul, and gratitude in their breath. This meant approaching God only in love, and only in the absence of self-thought, anger or worry. Timothy was also taught that the women were to keep their God-assigned place in the scheme of things; that only qualified men serve as overseers and ministerial servants, for such would serve as a strong bulwark against apostasy; that deserving widows receive assistance from the congregation; that due consideration and double honor be given to the older men holding various offices within the congregation; that slaves conduct themselves aright toward their owners; that all remain content with what

they had, not seeking to be rich; but to develop Spiritually and find the Kingdom of Heaven, and God's righteousness, then all that which is needful shall be added unto them. Timothy was not to act according to the double-minded learning, nor to share in sins of others through hasty appointments; and Timothy was to take a little wine, for the sake of his stomach; and was to conduct himself aright in all things, and to instruct the rich not to be high-minded, and to turn away from empty talk and speeches.

Then in 64 A.D., a great fire ravaged Rome, destroying about a fourth of the city. And it was rumored that Caesar Nero was responsible for it; to protect himself Nero placed the blame upon the Christians. This prompted a wave of violent governmental persecution. It was about this time that the apostle Paul was again placed under house arrest in Rome. This time, apparently forsaken, suffering in chains and facing imminent death, Paul wrote an encouraging letter to Timothy, preparing him to resist apostate members of the congregation, and to stand firm in the midst of persecution. In the strength of Jehovah, Paul wrote the second letter to Timothy; exhorting him to stir up like a fire the gift of God which is in him through the laying of Paul's hands upon him, meaning the gift of the Holy Ghost. For God gave us not a spirit of cowardice, but that of power and love and soundness of mind. Therefore we should not become ashamed to be the witness of the Lord Jesus, nor of his apostles who have been persecuted and imprisoned; but take our part in suffering evil for the good news, according to the Holy Spirit of God.

These are the fourteen Pauline Epistles, or letters of Paul, written to various congregations of the early Christian churches, arranged chronologically:

1.	First Epistle to the Thessalonians	A.D.-50-52; Corinth
2.	Second Epistle to the Thessalonians	50-52; Corinth
3.	Epistle to the Galatians	50-52; Syrian Antioch
4.	First Epistle to the Corinthians	55-56; Ephesus
5.	Second Epistle to the Corinthians	55-56; Macedonia
6.	Epistle to the Romans	55-58; Corinth
7.	Epistle to the Philippians	59-61; Rome
8.	Epistle to the Colossians	59-61; Rome
9.	Epistle to the Ephesians	59-61; Rome
10.	Epistle to Philemon	59-61; Rome
11.	Epistle to the Hebrews	59-61; Rome
12.	Epistle to Titus	61-64; Macedonia
13.	First Epistle to Timothy	61-64; Macedonia
14.	Second Epistle to Timothy	64-65; Rome

1. First Epistle to the Thessalonians

Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our

prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ; in the sight of God and our Father; knowing, brethren beloved, your election of God. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance, as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the Word in much affliction, with joy of the Holy Ghost; so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

For yourselves, brethren, know our entrance in unto you, that it was not in vain. But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile; but as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness. Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe. As ye know how we exhorted and comforted and charged every one of you, as a father doth his children; that ye would walk worthy of God, who hath called you unto his Kingdom and glory.

For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they have of the Jews. Who both killed the Lord Jesus; and their own prophets, and have persecuted us; and they please not God, and are contrary to all men. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always; for the wrath is come upon them to the uttermost. But we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and

again; but Satan hindered us. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.

Wherefore when we could not longer forbear, we thought it good to be left at Athens alone. And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith. That no man should be moved by these afflictions; for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. For this cause, when I could not longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you. Therefore, brethren, we were comforted over you in all our affliction and distress by your faith. For now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God. Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication. That every one of you should know how to possess his vessel in sanctification and honour. Not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in any matter, because the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth (this injunction), despiseth not man, but God; who hath also given unto us his Holy Spirit.

But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia; but we beseech you, brethren, that ye increase more and more. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you. That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the

Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangels, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of Light, and the children of the Day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord; and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves.

Now who exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and among all men. Rejoice evermore; pray without ceasing; in every thing give thanks, for this is the will of God in Christ Jesus concerning you. Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole Spirit and Soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.

Brethren, pray for us; greet all the brethren with an holy kiss. I charge you by the Lord that this epistle be read unto all the holy brethren. The grace of our Lord Jesus Christ be with you. Amen.

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2. Second Epistle to the Thessalonians

Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ. Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

We are bound to thank God always for you, brethren, as it is meet; because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth. So that we ourselves glory

in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which also ye suffer. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and that you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. When he shall come to be glorified in his saints, and to be admired in all them that believe because our testimony among you was believed in that day. Wherefore also we pray always for you, that our God would count you worthy of this calling and fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them they perish; because they received not the love of the truth, that they might be saved.

And for this cause God shall send them strong delusion, that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the Truths. Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by the Word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish yourselves in every good word and work.

Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you. And that we may be delivered from unreasonable and wicked men; for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you. Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not do his work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obey not our word by this epistle, note that man, and have no company with him; that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. Now the Lord of peace himself give you peace always by all means. The Lord be with you all. The salutation of Paul with mine own hand, which is the token in every epistle; so I write. The grace of our Lord Jesus Christ be with you all. Amen.

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3. Epistle to the Galatians

Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead; and all the brethren which are with me, unto the churches of Galatia. Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, to whom be glory for ever and ever. Amen.

I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel. Which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any contrary gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it by man, but by the revelation of Jesus Christ.

For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood. Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judaea which were in Christ. But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me.

Then fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised; and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. To whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you. But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me; God accepteth no man's person; for they who seemed to be somewhat in conference added nothing to me. But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter; for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by

the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law alone; for by the works of the law alone shall not flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God; for if righteousness come by the law alone, then Christ is dead in vain.

O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? If it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doth he do it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.

For as many as are of the works of the law are under a curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident; for, the just shall live by faith. And the law is not of faith; but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith.

Brethren, I speak after the manner of men. Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many, but as of one; and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator

is not a mediator of one, but God is One. Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the Law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.

Brethren, I beseech you, be as I am; for I am as ye are; ye have not injured me at all. Ye know how through infirmity of the flesh I preached the Gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? For I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth? They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. But it is good to be zealously affected always in a good thing, and not only when I am present with you. My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you.

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are also an allegory, for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar (Hagar, Hajirah), for

this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children that she which hath an husband. Now we, brethren, as Isaac was, are the children of the promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised alone, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump.

I have confidence in you through the Lord, that ye will be none otherwise minded; but he that troubleth you shall bear his judgment, whosoever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the cross ceased. I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law.

Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, disputations, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

Brethren, if a man be overtaken in a fault, ye which are Spiritual, restore such an one in the spirit of meekness; considering thyself, lest

thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the Word communicate unto him that teacheth in all good things.

Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Ye see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.

Brethren, the grace of our Lord Jesus Christ be with your Spirit. Amen.

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4. First Epistle to the Corinthians

Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother; unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus; called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. That in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ. Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you

saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in my own name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the Gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than the wisdom of men; and the weakness of God is stronger than the strength of men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are. That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord.

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him?

Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

And I, brethren, could not speak unto you as unto Spiritual, but as unto temporal (carnal), even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour. For we are labourers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool,that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is the Lord God's.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine

own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness; and will make manifest the counsels of the hearts; and then shall every man have praise of God. And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes, that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich, ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it. Being defamed, we intreat; we are made as the filth of the world, and are the offscouring of all things unto this day.

I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel. Wherefore I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power. What will ye? Shall I come unto you with a rod, or in love, and in the spirit of meekness?

It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in Spirit, have judged already, as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

I wrote unto you in an epistle not to company with fornicators; yet not only the fornicators of this world, or the covetous, or extortioners, or idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no, not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God. All things are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats; but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power.

Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? Know ye not that he which is joined to an harlot is one body? For two, saith he, shall be one flesh. But he that is joined unto the Lord is one Spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your Spirit, which are God's.

Now concerning the things whereof ye wrote unto me; it is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence; and likewise also

the wife unto the husband. The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. But I speak this by permission, and not of commandment. For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry; for it is better to marry than to burn (with desire of need). And unto the married (brethren) I command, not I, but the Lord, Let not the wife depart from her husband. But and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife. But to the rest speak I, not the Lord; If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife? But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. Is any man called being circumcised? Let him not become uncircumcised. Is any called in uncircumcision? Let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God (is everything).

Let every man abide in the same calling wherein he was called. Art thou called being a servant? Care not for it; but if thou mayest be made free, use it rather. For he that is called in the Lord, a servant, is the Lord's freeman; likewise also he that is called, free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God. Now concerning virgins I have no commandment of the Lord; yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh; but I spare you. This I say, brethren, the time is short; it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not. And they that use this world, as not abusing it; for the fashion of this world passeth away.

But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord. And he that is married careth for the things that are of the world, how he may please his wife. There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in Spirit; but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not; let them marry. Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide, after my judgment; and I think also that I have the Spirit of God.

Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but One. For though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many, but to us there is but One God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit there is not in every man that knowledge. For some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God; for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols? And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you; for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is this, Have we not power to eat and to drink? Have we not power to lead about a

sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? Or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written; that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto Spiritual things, is it a great thing if we shall reap your temporal (carnal) things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. But I have used none of these things; neither have I written these things, that it should be so done unto me; for it were better for me to die, than that any man should make my glorying void. For though I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation (of the Gospel) is committed unto me.

What is my reward then? Verily, that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. For though I be free from all men, yet have I made myself servant unto all that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea. And were all baptized unto Moses in the cloud and in the sea, and did all eat the same Spiritual meat (food). And did all drink the same Spiritual drink; for they drank of that Spiritual Rock that followed them; and that Rock was Christ. But with many of them God was not well pleased; for

they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.

Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man. But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread. Behold Israel after the flesh; are not they which eat of the sacrifices partakers of the altar? What say I then? That the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he? All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth. Whatsoever is sold in the shambles, that eat, asking no question for conscience sake. For the earth is the Lord's and the fulness thereof. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake; for the earth is the Lord's and the fulness thereof. Conscience, I say, not thine own, but of the other, for why is my liberty judged of another man's conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I gave thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God; even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of every woman is the man; and the head of Christ is God. Every man (of the Gentiles) praying or prophesying,

having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered. For a (uncircumcised or Gentile) man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves, is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her; for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God. Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What? Have ye not houses to eat and to drink in? Or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread. And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Now concerning Spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit. To another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble are necessary. And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honour to that part which lacked. That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? But seek earnestly the best gifts; and yet shew I unto you a more excellent way.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all

knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Follow after charity, and seek Spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God; for no man understandeth him; howbeit in the Spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life-giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of Spiritual gifts, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my Spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the Spirit, and I will pray with the understanding also; I will sing with the Spirit, and I will sing with the understanding also. Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified.

I thank my God, I speak with tongues more than ye all; yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men. In the law it is written, with men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing let them ask their husbands at home; for it is a shame for women to speak in the church. What? Came the Word of God out from you? Or came it unto you only? If any man think himself to be a prophet, or Spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, seek to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order.

Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures. And that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the

least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for tomorrow we die! Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God; I speak this to your shame. But some man will say, How are the dead raised up? And with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed its own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon; and another glory of the stars, for one star differeth from another in glory.

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a Spiritual body. There is a natural body, and there is a Spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit. Howbeit that was not first which is Spiritual, but that which is natural; and afterward that which is Spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on Immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me. Now I will come unto you, when I shall pass through Macedonia; for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are many adversaries. Now if Timotheus come, see that he may be with you without fear; for he worketh the work of the Lord, as I also do. Let no man therefore despise him; but conduct him forth in peace, that he may come unto me; for I look for him with the brethren.

As touching our brother Apollos, I greatly desired him to come unto you with the brethren; but his will was not at all to come at this time; but he will come when he shall have convenient time. Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity. I beseech you, brethren; ye know the house of Stephanas, that it is the firstfruit of Achaia, and that they have addicted themselves

to the ministry of the saints. That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth. I am glad of the coming of Stephanas and Fortunatus and Achaicus; for that which was lacking on your part they have supplied. For they have refreshed my spirit and yours; therefore acknowledge ye them that are such. The churches of Asia (Minor) salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. All the brethren greet you. Greet ye one another with an holy kiss. The salutation of me Paul with mine own hand. If any man love not the Lord Jesus Christ, let him be Anatama Mara-natha; being interpreted, soulless bondman of the Devil.

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5. Second Epistle to the Corinthians

Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: grace be to you and peace from God our Father, and from the Lord Jesus Christ.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so also the consolations abound by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. For we would not, brethren, have you ignorant of our trouble which came to us in Asia (Minor), that we were pressed out of measure, above strength, insomuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us.

Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. For our rejoicing is this: the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end. As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus. And in this confidence I was minded to come unto you before, that ye might have a second benefit. And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea. When I therefore was thus minded, did I use lightness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But as God is true, our word toward

you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us . Now he which stablisheth us with you in Christ, and hath anointed us, is God. Who hath also sealed us, and given the earnest of the Spirit in our hearts. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand.

But I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. But if any have caused grief, he hath not grieved me, but in part; that I may not overcharge you all. Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I forgive also; for if I forgave any thing, to whom I forgave it, for your sakes in the person of Christ; lest Satan should get an advantage of us; for we are not ignorant of his devices.

Furthermore, when I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia. Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour in Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the Word of God; but as of sincerity, as of God, in the sight of God speak we in Christ.

Do we begin again to commend ourselves? Or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the new testament; not of the letter, but of the Spirit. For the letter killeth, but the Spirit giveth

life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech. And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Therefore seeing we have this ministry, as we have received mercy, we faint not. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not; lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

We are troubled on every side, yet not distressed; we are perplexed, but not in despair. Persecuted, but not forsaken; cast down, but not destroyed. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same Spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak. Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen; for

the things which are seen are temporal (perceptual); but the things which are not seen are eternal (conceptual).

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life (Immortality). Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; for we walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body; according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf; that ye may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh,yet now henceforth know we no more, therefore if any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's sake, be ye reconciled to God. For he hath made him sin for us, who knew no sin; that we might be made the righteousness of God in him.

We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time, behold, now is the day of salvation. Giving no offence in any thing, that the ministry be not blamed. But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings. By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned. By the word of truth, by the power of God, by the armour of righteousness on the right

hand and on the left. By honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed. As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same, I speak as unto my children, be ye also enlarged. Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. I speak not to condemn you; for I have said before, that ye are in our hearts to die and live with you. Great is my boldness of speech toward you, great is my glorying of you; I am filled with comfort, I am exceeding joyful in all our tribulation. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus. And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

For though I made you sorry with a letter, I do not repent, though I did repent; for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we for the joy of Titus, because his Spirit was refreshed by you all. For if I have boasted any

thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth. And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice therefore that I have confidence in you in all things.

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia. How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves. Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And herein I give my advice; for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want; that their abundance also may be a supply for your want; that there may be equality. As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack. But thanks be to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. And we have sent with him the brother, whose praise is in the Gospel throughout all the churches, and not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind. Avoiding this, that no man should blame us in this abundance which is administered by us; providing for honest things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. Whether any do enquire of Titus, my partner and fellowhelper concerning you; or our brethren the messengers of the churches, and the glory of Christ. Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

For as touching the ministering to the saints, it is superfluous for me to write to you. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready. Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, and they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifuly shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness. Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God. While by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ; and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift.

Now Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent I am bold toward you. But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. Casting down fancies, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. And having in a readiness to subdue all disobedience, when your obedience is fulfilled.

Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. For though I should proclaim somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed. That I may not seem as if I would terrify you by letters. For letters, say they, are weighty and powerful; but bodily presence is weak, and speech contemptible. Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are

present. For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not proclaim things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure, as though we reached not unto you; for we are come as far as to you also in preaching the Gospel of Christ. Not proclaiming things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

Would to God ye could bear with me a little in my folly and indeed bear with me. For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. For I suppose I was not a whit behind the very chiefest apostles. But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely? I robbed other churches, taking wages, to do you service. And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied. And in all things I have kept myself from being burdensome unto you, and so will keep myself.

As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Aachaia. Wherefore? Because I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also. For ye suffer fools gladly, seeing ye are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold (I speak foolishly) I am bold also.

Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? (I speak as a fool.) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck; a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me. And through a window in a basket was I let down by the wall, and escaped his hands.

It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago; whether in the body, I cannot tell, or whether out of the body, I cannot tell; God knoweth, such an one caught up to the third heaven. And I knew such a man, whether in the body, or out of the body, I cannot tell; God knoweth, how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory; yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth; but I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh; the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong.

I am become a fool in glorying; ye have compelled me, for I ought to have been commended of you; for in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? Forgive me this wrong. Behold, the third time I am ready to come to you; and I will not be burdensome to you; for I seek not yours, but you. For the children ought not to lay up for the parents, but the parents for the children. And I will

To all that be in Rome, beloved of God, called to be saints, Grace to you and peace from God our Father, and the Lord Jesus Christ.

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my Spirit in the Gospel of His Son, that without ceasing I make mention of you always in my prayers. Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some Spiritual gift, to the end ye may be established. That is, that I may be comforted together with you by the mutual faith both of you and me. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, but was let hitherto, that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written. The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations; and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man; and to birds, and fourfooted beasts, and creeping things.

Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves. They that changed the truth of God into a lie, and worshipped and served the creature more than the Creator, the Blessed for ever. Amen. For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents; without understanding, covenant breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hard and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds. To them who patiently continue to do well, seek for glory and honour and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath; tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God.

For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law. For not the hearers of the law are just before God; but the doers of the law are justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness; and their thoughts the meanwhile accusing or else excusing one another, in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel. Behold, thou art called a Jew, and restest in the law, and makest thy boast of God; and knowest his will, and approvest the things that are more excellent, being instructed out of the law. And art confident that thou thyself art a guide of the blind, a light of them which are in darkness; an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?

Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly, and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God.

What advantage then hath the Jew? Or what profit is there of circumcision? Much every way; chiefly, because that unto them were committed the oracles of God. For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar; as it is written, that thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? I speak as a man. God forbid; for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? And not (as we be slanderously reported, and as some affirm that we say) let us do evil, that good may come? Whose damnation is just. What then? Are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin.

As it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes.

Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference. For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus the Messiah. Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.

Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also. Seeing it is One God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid; yea, we establish the law.

What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt.

But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect; because the law worketh wrath; for where no law is, there is no transgression. Therefore it is of faith, that by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.

As it is written, I have made thee a father of many nations, before him whom he believed, even God; who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, so shall thy seed be. And being not weak in faith, he considered not his own body, now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being

now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one came upon all men unto condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord and Messiah.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousnes unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace. But then? Shall we sin, because we are not

under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.

I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in the newness of Spirit, and not in the oldness of the letter.

What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is Spiritual; but I am carnal, sold under sin. For that which I do I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not.

For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be Spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the Sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject of vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we

are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that which we see not, then do we with patience wait for it . Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit; because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son; that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh. Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Not as though the Word of God has taken none effect. For they are not all Israel, which are of Israel. Neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.

What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Esaias (Isaiah) also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. For he shall finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone. As it is written, behold, I lay in Sion a stumblingstone and rock of offence; and whosoever believeth on him shall not be ashamed.

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? That is to bring Christ down from above. Or, Who shall descend into the deep? That is, to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach. That if thou shalt confess with

thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

But they have not all obeyed the Gospel. For Esaias (Isaiah) saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

I say then, hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? How he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. According as it is written, God hath given the the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day.

And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them. Let their eyes be darkened, that they may not see, and bow down their back always. I say then, Have they stumbled that they should fall? God forbid, but rather through their fall salvation is come unto the Gentiles, to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office. If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the

receiving of them be, but life from the dead? For if the firstfruit be holy, the lump is also; and if the root be holy, so are the branches. And if some of the branches be broken off; and thou, being a wild olive tree, wert graffed (grafted) in among them; and with them partakest of the root and fatness of the olive tree, boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be graffed in. Well, because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear. For if God spared not the natural branches, take heed lest he should also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity, but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off.

And they also, if they abide not still in unbelief, shall be graffed in; for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be graffed into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellors? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory for ever. Amen.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice; holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, if prophecy, let us prophesy according to the proportion of

faith; if ministry, let us wait on our ministering. Or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in Spirit; serving the Lord. Rejoicing in hope; patient in tribulation; continuing in prayer; distributing to the necessity of saints; given to hospitality. Blessing them which persecute you; rejoicing with them that do rejoice, and weeping with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as can be endured, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another, who is weak,

eateth herbs. Let not him that eateth despise him that eateth not; and
let not him that eateth not judge him that eateth; for God hath received
him. Who art thou that judgest another man's servant? To his own master
he standeth or falleth. Yea, he shall be holden up; for God is able to make
him stand. One man esteemeth one day above another; another esteemeth
every day alike. Let every man be fully persuaded in his own mind. He
that regardeth the day, regardeth it unto the Lord; and he that regardeth
not the day, to the Lord he doth not regard it. He that eateth, eateth
to the Lord, for he giveth God thanks; and he that eateth not, to the Lord
he eateth not, and giveth God thanks. For none of us liveth to himself,
and no man dieth to himself.

For whether we live, we live unto the Lord; and whether we die,
we die unto the Lord; whether we live therefore, or die, we are the Lord's.
For to this end Christ both died, and rose, and revived, that he might
be Lord both of the dead and living. But why dost thou judge thy brother?
Or why dost thou set at nought thy brother? For we shall all stand before
the judgment seat of Christ. For it is written, As I live, saith the Lord,
every knee shall bow to me, and every tongue shall confess to God. So
then every one of us shall give account of himself to God. Let us not
therefore judge one another any more; but judge this rather, that no man
put a stumblingblock or an occasion to fall in his brother's way.

I know, and am persuaded by the Lord Jesus, that there is nothing
unclean of itself; but to him that esteemeth any thing to be unclean, to
him it is unclean. But if thy brother be grieved with thy meat (food),
now walkest thou not charitably. Destroy not him with thy meat, for whom
Christ died. Let not then your good be evil spoken of; for the kingdom
of God is not meat and drink; but righteousness, and peace, and joy in
the Holy Ghost. For he that in these things serveth Christ is acceptable
to God, and approved of men. Let us therefore follow after the things
which make for peace, and things wherewith one may edify another. For
meat destroy not the work of God. All things indeed are pure; but it is
evil for that man who eateth with offence. It is good neither to eat flesh,
nor to drink wine, nor any thing whereby thy brother stumbleth, or is
offended, or is made weak. Hast thou faith? Have it to thyself before
God. Happy is he that condemneth not himself in that thing which he allow-
eth. And he that doubteth is damned if he eat, because he eateth not
of faith; for whatsoever is not of faith is sin.

We then that are strong ought to bear the infirmities of the weak,
and not to please ourselves. Let every one of us please his neighbour
(Fellowman) for his good to edification. For even Christ pleased not him-
self; but, as it is written, The reproaches of them that reproached thee
fell on me. For whatsoever things were written aforetime were written
for our learning, that we through patience and comfort of the Scriptures
might have hope. Now the God of patience and consolation grant you
to be likeminded one toward another according to Christ Jesus. That
ye may with one mind and one mouth glorify God, even the Father of
our Lord Jesus Christ. Wherefore receive ye one another, as Christ also
received us to the glory of God.

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias (Isaiah) saith; There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore, whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation. But as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand. For which cause also I have been much hindered from coming to you.

But now having no more place in these parts, and having a great desire these many years to come unto you, whensoever I take my journey into Spain, I will come to you. For I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. But now I go into Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their Spiritual things, their duty is also to minister unto them in temporal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. And I am sure that, when I come unto you, I shall come in the fulness of the blessings of the Gospel of Christ. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace be with you all. Amen.

I command unto you that Phebe our sister, a servant of the church which is at Cenchrea, ye receive in the Lord, as becometh saints, and

that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus, who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house. Salute my well beloved Epaenetus, who is the firstfruits of Achaia unto Christ. Greet Mary, who bestowed much labour on us. Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. Greet Amplias my beloved in the Lord. Salute Urbane, our helper in Christ, and Stachys my beloved. Salute Apelles approved in Christ. Salute them which are of Aristobulus' household. Salute Herodion my kinsman. Greet them that be of the house-hold of Narcissus, which are in the Lord. Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. Salute Rufus chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. Salute one another with an holy kiss. The churches of Christ salute you.

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I Tertius, who transcribed this epistle, salute you in the Lord. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. The grace of our Lord Jesus Christ be with you all. Amen. Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the ever-lasting God, made known to all nations for the obedience of faith. To All Wise God, be glory through Jesus Christ for ever. Amen.

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7. Epistle to the Philippians

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

I thank my God upon every remembrance of you; always in every prayer of mine, for you all, making request with joy; for your fellowship in the Gospel from the first day until now. Being confident of this very

thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment. That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel. So that my bonds in Christ are manifest in all the palace, and in all other places. And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the Word without fear. Some indeed preach Christ even of envy and strife; and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defence of the Gospel. What then? Notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always; so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith. That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

Only let your conversation be as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs; that ye stand fast in one Spirit, with one mind working together for the faith of the Gospel. And in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. Who, being in the form of God, thought it not robbery to be equal with God. But made

himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice, with me. But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel. Him therefore I hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly. Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because ye had heard that he had been sick. For indeed he was sick nigh unto death; but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation. Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus

my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect. But I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ. Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I intreat thee also, true yokefellow, help those women which laboured with me in the Gospel; with Clement also, and with other my fellowlabourers, whose names are in the book of life. Rejoice in the Lord always, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you. But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through

Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus.

Now unto God and our Father be glory for ever and ever. Amen. Salute every saint in Christ Jesus. The brethren which are with me greet you; all the saints salute you, chiefly they that are of Caesar's household. The grace of our Lord Jesus Christ be with you all. Amen.

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8. Epistle to the Colossians

Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, to the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit.

For this cause we also, since the day we heard it, do not cease to pray for you; and to desire that ye might be filled with the knowledge of his will in all wisdom and Spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in whom we have redemption through his blood, even the forgiveness of sins. Who is the image of the invisible God, the firstborn of every creature. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things, and by him all things consist. And he is at the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell.

And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight. If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister. Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church. Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the Word of God. Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. Whereunto I also labour, striving according to his working, which worketh in me mightily.

For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ. In whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the Spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him. Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ.

Let no man beguile you of your reward in a voluntary (or false) humility and worshipping of angels; intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, touch not; taste not; handle not; which all are to perish with the using; after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and Spiritual songs, singing with grace in your hearts to the Lord.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things; for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons.

Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven. Continue in prayer, and watch in the same with thanksgiving. Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds. That I may make it manifest, as I ought to speak. Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord. Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts, with Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here. Aristarchus my fellowprisoner saluteth you; and Marcus, sister's son to Barnabas, touching whom ye received commandments; if he come unto you, receive him; and Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis. Luke, the beloved physician, and Demas, greet you.

Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

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9. Epistle to the Ephesians

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. That in the dispensation of the fulness of times he might gather together in one all things

in Christ, both which are in heaven, and which are on earth; even in him. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the Word of truth, the Gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints; cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him. The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the church. Which is his body, the fulness of him that filleth all in all.

And you hath he quickened, who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air; the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in the ages to come he might shew the exceeding riches of his grace in kindness toward us through Christ Jesus. For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands. That at that time ye were without Christ, being aliens from the commonwealth of Israel; and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments

contained in ordinances; for to make in himself of twain one new man, so making peace. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit.

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward; how that by revelation he made known unto me the mystery, as I wrote afore in few words. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ. Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit, that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who treated all things by Jesus Christ (the Lord Meshiahh). To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. In whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints its breadth, and length, and depth, and height. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism; One God and Father of all, who is above all, and through

all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we hence-forth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness; but ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the Spirit of your mind. And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry, and sin not; let not the sun go down upon your wrath. Neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints. Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light. For the fruit of the Spirit is in all goodness and righteousness and truth, proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is.

And be not drunk with wine, wherein is excess; but be filled with the Spirit, speaking to yourselves in psalms and hymns and Spiritual songs, singing and making melody in your heart to the Lord. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ; so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it. That he might sanctify and cleanse it with the washing of water by the Word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Children, obey your parents in the Lord; for this is right. Honour thy father and mother; which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ. Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart. With good will doing service, as to the Lord, and not to men. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening, knowing that your Master also is in heaven; neither is there respect of persons with him.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God. Praying always, with all prayer and supplication in the Spirit; and watching thereunto with all perseverance and supplication for all saints. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak. But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things. Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

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10. Epistle to Philemon

Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer; and to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house: Grace to you, and peace, from God our Father and the Lord Jesus Christ.

I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints. That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds; which in time past was to thee unprofitable, but now profitable to thee and me; whom I have sent again; thou therefore receive him, that is, mine own bowels. Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel. But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him for ever. Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh and in

the Lord? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account. I Paul have written it with mine own hand, I will repay it; albeit I do not say to thee how thou owest unto me even thine own self besides.

Yea, brother, let me have joy of thee in the Lord; refresh my bowels in the Lord. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. But withal prepare me also a lodging; for I trust that through your prayers I shall be given unto you. There salute thee Epaphras, my fellowprisoner in Christ Jesus. Marcus, Aristarchus, Demas, Lucas, my fellowlabourers. The grace of our Lord Jesus Christ be with your spirit. Amen.

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11. Epistle to the Hebrews

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds. Who being the brightness of His glory, and the express image of His person, and upholding all things by the Word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when He bringeth in the firstbegotten into the world, He saith, And let all the angels of God worship him. And of the angels He saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son He saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest; and they all shall wax old as doth a garment. And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. But to which of the angels said He at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that

thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle, and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after. But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore, as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did

provoke; howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them; but the Word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief. Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God (referring to the Millennial day). For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. Who can have compasssion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest for ever after the Order of Melchizedek (Melchisedec). Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared, though he were a Son, yet learned

he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the Order of Melchizedek, of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come; if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end. That ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the Order of Melchizedek.

For this Melchizedek, king of peace (salem), priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham gave tithes, a tenth part of all; first

being by interpretation King of righteousness, and after that also King of salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham. But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchizedek met him.

If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise again after the order of Melchizedek, and not be called after the Order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident, for after the similitude of Melchizedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the Order of Melchizedek.

For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest. For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the Order of Melchizedek (for when the priesthood is conferred, it is forever). By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death. But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the

Majesty in the heavens. A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount (Sinai).

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all, which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant. And over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly.

Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself,now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others. For then must he often have suffered since the foundation of the world. But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure.

Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst

pleasure therein; which are offered by the law. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more.

Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for he is faithful that promised. And let us consider one another to provoke unto love and to good works. Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgement and fiery indignation, which shall devour the sinners (adversaries).

He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions. Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the Word of God; so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him, for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city.

By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called. Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the

reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red Sea as by dry land; which the Egyptians assaying to do were drowned. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

And what shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David also, and Samuel, and of the prophets. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise. God having provided some better thing for us, that they without us should not be made perfect.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame; and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way;

but let it rather be healed. Follow peace with all men; and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. Lest there be any fornicator, or profane person, as Esau, who for one morsel of food sold his birthright. For ye know how afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more. For they could not endure that which was commanded, and if so much as a beast touch the mountain, it was to be stoned, or thrust through with a dart. And so terrible was the sight, that Moses said, I exceedingly fear and quake.

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all; and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. For our God is a consuming fire.

Let brotherly love continue. Be not forgetful to entertain strangers, for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge. Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation. Jesus Christ (the Lord Meshiahh) the same yesterday, and today, and for ever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought

into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. Pray for us; for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner.

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of an everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen. And I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto you in few words. Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you. Salute all them that have the rule over you, and all the saints. They of Italy salute you. Grace be with you all. Amen.

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12. Epistle to Titus

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness. In hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due time manifested his Word through preaching, which is committed unto me according to the commandment of God our Savior. To Titus, mine own son after the common faith; Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Savior.

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be

sound in the faith. Not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled. They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

But speak thou the things which become sound doctrine; that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness; not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again. Not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Savior in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Savior toward man appeared; not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior, that being justified by his grace, we should be made heirs according to the hope of eternal life.

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretic, after the first and second admonition reject (him); knowing that he that is such is subverted, and sinneth, being condemned of himself.

When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis; for I have determined there to winter. Bring

Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

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13. First Epistle to Timothy

Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, which is our hope; unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned. From which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully, knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and any other thing that is contrary to sound doctrine. According to the glorious Gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King Eternal, Immortal, Invisible, the Only Wise God, be honour and glory for ever and ever. Amen.

This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare. Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck; of whom is Hymenaeus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

I exhort therefore, that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the

knowledge of the truth. For there is One God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle; I speak the truth in Christ, and lie not; a teacher of the Gentiles in faith and verity.

I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array. But, which becometh women professing godliness, with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre. Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. These things write I unto thee, hoping to come unto thee shortly. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit; seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God (which he hath ordained unto man) is good, and nothing to be refused, if it be received

with thanksgiving; for it is sanctified by the Word of God and prayer.
If thou put the brethren in remembrance of these things, thou shalt be
a good minister of Jesus Christ, nourished up in the words of faith and
of good doctrine, whereunto thou hast attained.

But refuse profane and old wives' fables, and exercise thyself rather
unto godliness. For bodily exercise profiteth little; but godliness is profit-
able unto all things, having promise of the life that now is, and of that
which is to come. This is a faithful saying and worthy of all acceptation.
For therefore we both labour and suffer reproach, because we trust in
the living God, who is the Savior of all men, specially of those that believe.
These things command and teach. Let no man despise thy youth; but be
thou an example of the believers, in word, in conversation, in charity,
in spirit, in faith, in purity. Till I come, give attendance to reading, to
exhortation, to doctrine. Neglect not the gift that is in thee, which was
given thee by prophecy, with the laying on of the hands of the presbytery
(elders). Meditate upon these things; give thyself wholly to them; that
thy profiting may appear to all. Take heed unto thyself, and unto the
doctrine; continue in them, for in doing this thou shalt both save thyself,
and them that hear thee.

Rebuke not an elder, but intreat him as a father; and the younger
men as brethren; the elder women as mothers; the younger as sisters,
with all purity. Honour widows that are widows indeed. But if any widow
have children or nephews, let them learn first to shew piety at home,
and to requite their parents; for that is good and acceptable before God.
Now she that is a widow indeed, and desolate, trusteth in God, and contin-
ueth in supplications and prayers night and day. But she that liveth in
pleasure is dead while she liveth. And these things give in charge, that
they may be blameless. But if any provide not for his own, and specially
for those of his own house, he hath denied the faith, and is worse than
an infidel. Let not a widow be taken into the number under threescore
years old, having been the wife of one man, well reported of for good
works; if she have brought up children, if she have lodged strangers, if
she have washed the saints' feet, if she have relieved the afflicted, if
she have diligently followed every good work. But the younger widows
refuse; for when they have begun to wax wanton against Christ, they will
marry, having damnation, because they have cast off their first faith.
And withal they learn to be idle, wandering about from house to house;
and not only idle, but tattlers also and busybodies, speaking things which
they ought not. I will therefore that the younger women marry, bear
children, guide the house, give none occasion to the adversary to speak
reproachfully. For some are already turned aside after Satan. If any
man or woman that believeth have widows, let them relieve them, and
let not the church be charged; that it may relieve them that are widows
indeed.

Let the elders that rule well be counted worthy of double honour,
especially they who labour in the word and doctrine. For the scripture
saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The
labourer is worthy of his reward. Against an elder receive not an accusa-
tion, but before two or three witnesses. Them that sin rebuke before

all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure. Drink no longer (strange) water, but use a little wine for thy stomach's sake and thine often infirmities. Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.

But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food, shelter, and raiment, let us therewith be content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ. Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath Immortality, dwelling in the Light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen.

Charge them that are rich in this world, that they be not highminded; nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith. Grace be with thee. Amen.

14. Second Epistle to Timothy

Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day. Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy. When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting (laying) on of my hands. For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the Gospel according to the power of God. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel. Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. This thou knowest, that all they which are in Asia (Minor) be turned away from me; of whom are Phygellus and Hermogenes. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain. But, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus, thou knowest very well.

Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to the Gospel. Wherein I suffer trouble, as an evil doer, even unto bonds; but the Word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation

which is in Christ Jesus with eternal glory. It is a faithful saying, For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us; if we believe not, yet he abideth faithful; he cannot deny himself.

Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker; of whom is Hymenaeus and Philetus. Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity.

But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth.

Now as Jannes and Jambres (of the Pharaoh's court) withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further, for their folly shall be manifest unto all men, as theirs also was. But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience; persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra (what persecutions I endured) but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. And that from a child thou hast known the holy scriptures,

which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

Alexander the coppersmith did me much evil; the Lord reward him according to his works; of whom be thou ware also, for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever. Amen.

Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth; but Trophimus have I left at Miletum sick. Do thy diligence to come before winter. Eubulus greeteth thee and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

Now, besides the epistles of Paul, the epistles of James a brother of Jesus, Peter the apostle, Jude the prophet, and the words of John the apostle and revelator provide more insight into the period between 45 and 98 A.D. They will be discussed in the following order:

Epistle of James (a brother of Jesus)	A.D. 45-62; Jerusalem
First Epistle of Peter (the Apostle)	62-63; Babylon of Egypt
Second Epistle of Peter (the Apostle)	63-64; Babylon of Egypt
Epistle of Jude, brother of James (a prophet of God)	64-69; Palestine
First Epistle of John (the Apostle and Revelator)	85-96; Ephesus
Second Epistle of John (the Apostle and Revelator)	85-96; Ephesus
Third Epistle of John (the Apostle and Revelator)	85-96; Ephesus
Revelations of John (the Apostle and Revelator)	96-98; Patmos

James, son of Joseph and Mary, and half brother of Jesus, was not an apostle of the Twelve, but an overseer and apostle of the Christian congregation at Jerusalem; the other three natural brothers of James, Mary's natural born sons of Joseph, were: Joseph, Simon and Judas. It was to this James that the resurrected Jesus appeared personally; while James was assembled for prayer together with his mother, brothers, and apostles in an upper chamber in Jerusalem. James, Peter (Cephas), and John were considered the pillars of the Christian congregation at Jerusalem. (This James is not to be confused with James the son of Zebedee or James son of Alphaeus, the apostles of the Twelve.) Great was the virtue and piety of James, brother of Jesus, who wrote his letter to the twelve tribes of Israel that were scattered abroad, to his Spiritual brethren and saints, who hold to the faith of our Lord Jesus Christ.

James' letter was written (between 45 and 62 A.D.) to exhort the fellow believers to display faith and endurance amid their trials, and to warn them against sins resulting in divine disapproval. For some had fallen away, and were taken captive into the snares of material riches and vanity; and they failed to discern the truth of parable and fell into the realm of facts; they merely became the hearers of the Word, neither to meditate or act upon it. And they began to use their tongue loosely and wrongly, and their cravings for sensual pleasures were causing fights, wars, and murders among them. Their desire for material things and possessions brought them into contact with the merchants and nobility; temporal or passing pleasures were bought at the loss of eternal joy and gladness; love and goodwill of Christ was traded off for selfishness, anger and worry; compassion and mercy was replaced by envy and vengeance; peace and serenity was lost to the lusts of the eyes and heart. James' words were written by the power of the Holy Spirit, in response to such prevailing conditions in Israel.

Two letters of Simon Peter the apostle were written between 62 and 64 A.D., prior to the outbreak of Nero's persecution in 64 A.D. These

letters were composed in Babylon of Egypt near modern Cairo; and were written for the congregations in Pontus, Galatia, Cappadocia, Asia, and Bithynia, regions of Asia Minor, and to the faithful brethren in Christ in general. Now, as Paul was to minister unto the Gentiles, Peter was to minister unto the circumcised; and Babylon was a center of the Jews. The Christians to whom the apostle Peter addressed his first letter were undergoing serious trials and tribulations; and they needed encouragement, guidance, and support. Peter wrote this letter prior to his martyrdom to comfort and encourage the Jewish Christians in Asia Minor. He exhorts that suffering is part of the Christian life and that God has an imperishable reward reserved for those who trust him. And those who were contemplating a return to Judaism, under the priesthood of Aaron, were told that the Church is now a chosen nation and is established under the Melchizedek priesthood, of the Order of the Son of God.

Early Christians lived difficult lives of persecution and suffering for the sake of their faith; Peter's first letter tells them that it is worth it, no matter what the price. God knows all that is occurring, and in his eternal plan will work everything out for the best of the believers. Christians must simply trust him, and live with their eyes lifted up to heaven, knowing that their home is there, not here on earth. And because of God's mercy, they had received a new birth to a living hope, giving them reason for rejoicing. They had been bought with Christ's precious blood; and by putting away the filth of the flesh, the selfishness of material existence, and through prayerful supplications they had come unto the fold. As living stones they were built upon Christ Jesus, to become a Spiritual house or temple; they were a chosen race, a royal priesthood, a holy nation, a righteous and delightsome people. Christians had reason to endure sufferings and maintain fine conduct. They were to expect sufferings, for even Christ died once for all time concerning sins of man, a righteous person for the unrighteous ones. Sharing in the sufferings of Christ is in itself a reason for rejoicing, for it would bring much love and joy and gratitude at the end in heavenly existence. To be reproached for the name of Christ constitutes an evidence of having God's Spirit. The trials themselves result in the testing and building of faith, which is essential for salvation. And by faithfully enduring they would continue to experience God's care; and he would make them firm and strong.

In his first letter Peter exhorts that Christians are never to suffer because of being the law breakers of the nation in which they dwell, without a just cause; rather their conduct should be exemplary, which would serve to silence the ignorant. This involves every aspect of a Christian life, his relationship to the secular government, church, and family. He should keep his speech pure and true, free from defiling practices of the nations. Within the congregation, older men should serve as shepherds, not to lord it over the sheep, but to work willingly and eagerly, without any expectation of reward; the joy of work being sufficient in reward. All Christians are to be hospitable, seeking to build one another up, having pure love for one another, and girded with compassion and lowliness of mind.

The second letter of Peter was written to assist Christians to make their calling and choosing sure by the power of the Holy Spirit, to avoid being led astray by the false teachers and ungodly men within the congregation. Christians are urged to have and develop faith, virtue, knowledge, self-control, endurance, godly devotion, prayer, meditation, pure love, joy, and gratitude. And to pay attention and ponder upon the prophetic word, which is the manifestation of God's Spirit; and must guard against the corruptors, deceivers, and tempters. Jehovah's day and promise of new heavens and a new earth is certain; but the ignorant and rebellious give no heed, as they didn't in Noah's day. But Jehovah is patient, compassionate and merciful, and gives persons opportunity to repent and escape destruction.

The letter of Jude, brother of James, a prophet of God, was written to Melchizedek priesthood holders of the Church of Christ; it was composed between 64 and 69 A.D., in Palestine. At this time a threatening situation developed within the church, as immoral and ungodly men had slipped into various congregations in Palestine. Jude wrote this letter to warn the leadership of the church concerning this evil, and exhorted them to remain faithful to the true faith of the ancient saints, for the sake of common salvation. He admonishes the brethren to help each other in coping successfully with corruptive influences inside the congregations; and to put up a hard fight against the immoral persons, maintaining pure worship and proper conduct, by praying with the Holy Spirit; for the prayers without the Spirit of God within are abomination, and cursed already; for such prayers are in league with the Devil, and cannot be answered by Jehovah God.

Finally, of the three letters of John the apostle, son of Zebedee* and Salome, and younger brother of apostle James, two are parabolic letters; one was written by John in behalf of the apostles to the brethren of the holy priesthood, and the other was addressed to a certain congregation. Parabolically, John refers to the priesthood as little children, the congregation as the elect lady, himself as the elder; his third letter was addressed to a certain Christian named Gaius (Gaias), whom he commended for walking in the truth, and for his hospitality, love, and faithful work. These letters were written between circa 85 and 96 A.D., from Ephesus.

By now John was well-stricken in years, and was the only living apostle of the original twelve. He was one of three most intimately associated with Jesus. Peter, James and John were not only with Jesus at the mount of transfiguration, they were the only apostles that were allowed to enter the house of Jairus, and were taken to the garden of Gethsemane by Jesus, on the night of his betrayal. But John the beloved, or John the divine, was truly Jesus' beloved. John sat next to Jesus at his last Passover and the institution of the Lord's Evening Meal. It was also this selfsame John who, at Jesus' crucifixion, was entrusted with the care of Jesus' mother. While Jesus was still on earth, he did say that John would survive the other apostles. And John did serve Jehovah more than sixty-five years after Pentecost day, 33 A.D., when the Holy Spirit

* Zebedee was married to Salome, the natural sister of Mary the mother of Jesus.

was poured out by Jehovah upon some 120 disciples in the upper room at Jerusalem; and from that time John's baptism ended; and the baptism in the name of the Father, and of the Son, and of the Holy Ghost was preached instead. In 49 A.D., John was present at the conference of the governing body on the issue of circumcision for the Gentiles. And at Jerusalem, Paul referred to John as one who seemed to be one of the pillars of the congregation. Toward the end of his life John was exiled on the isle of Patmos, by emperor Domitian; and was released by his successor emperor Nerva, between 96 and 98 A.D. Patmos is located some thirty-five miles west of Asia Minor, and within 150 miles from the seven churches of Asia, to which the last parabolic letter of John was addressed. During his exile on this small volcanic island, about nine miles long and five miles wide, quite barren and rocky, with a very irregular coastline, John was given the Revelation of Jesus Christ by means of his angel; and was commanded to write down the Revelation of the words of prophecy which must come to pass in God's appointed time.

Now, the epistles of James, Peter, Jude, and John, eight altogether, written between 45 and 98 A.D., are as follows:

Epistle of James

(A natural brother of Jesus, and an overseer and apostle of Christ Jesus in the congregation at Jerusalem; his letter was composed between 45 and 62 A.D., in Jerusalem)

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted. But the rich, in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool. Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is One God, thou

doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the Spirit is dead, so faith without works is dead also.

My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind. But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Either a vine, figs? So can no fountain both yield salt water and fresh.

Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated; full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith,

God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness.

Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy; who art thou that judgest another? Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain. Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will (Inshallah, in Arabic), we shall live, and do this, or that. But now ye rejoice in your boastings; all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms (hymns). Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another,

that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias (Elijah) was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

First Epistle of Peter

(An apostle of Christ Jesus; and the first bishop or pope of the Universal (Catholic) Church at Rome. Both of his letters were composed between 62 and 64 A.D., in Babylon of Egypt.)

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia (Minor), and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations. That the trial of your faith, being much more precious than of gold that perisheth; though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you.

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy; for I am holy.

And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Being born again, not of corruptible seed, but of incorruptible (by the Word of God) which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you.

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings; as newborn babes, desire the sincere milk of the Word, that ye may grow thereby. If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as lively stones, are built up a Spiritual house, an Holy Priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the Word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into marvellous light. Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood, fear God. Honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. Who his own self bare our sins in his own body on the tree; that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear; whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands. Even as Sara obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous. Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled. But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear, having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison. Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also

now save us; not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin. That he no longer should live the rest of his time in the flesh to the lusts of men; but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles; when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you; who shall give account to him that is ready to judge the quick and the dead. For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit. But the end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace

to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. Casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. The church (of Christ) that is at Babylon (of Egypt, near modern Cairo), elected together with you, saluteth you; and so doth Marcus my son. Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

Second Epistle of Peter

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of

our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

But there were false prophets also among the people, even as there shall be false teachers among you; who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly. And delivered Lot, vexed with the filthy conversation of the wicked. For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption. And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices; cursed children. Which have forsaken the right way and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness, but was rebuked for his iniquity; the dumb ass speaking with man's voice forbade the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness; those that were clean escaped from them who live in error. While

they promise others liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb: The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance. That ye may be mindful of the words which were spoken before by the holy prophets; and of the commandment of us the apostles of the Lord and Savior. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts; and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water. Whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same Word are kept in store; reserved unto fire against the day of judgment and perdition of ungodly men.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you. As also in all his epistles, speaking in them of these things; in which are some things hard to be understood for them that are unlearned and unstable, which they wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and for ever. Amen.

Epistle of Jude
(Brother of James, a prophet of God;
his letter was written to the Melchizedek
priests of the Christian church; and was
composed between 64 and 69 A.D., in Palestine.)

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! For they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have committed; and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ. How they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the

Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference. And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

First Epistle of John

(A revelator and apostle of Christ Jesus, son of Zebedee and Salome, younger brother of apostle James; his three letters were composed at Ephesus, between 85 and 96 A.D. And at the isle of Patmos the Revelations of Jesus Christ were recorded, between 96 and 98 A.D.)

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us. That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you; that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his Word is not in us.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his Word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the Word which ye have heard from the beginning.

Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his fellowman (brother), is in darkness even until now. He that loveth his fellowman abideth in the light, and there is none occasion of stumbling in him. But he that hateth his fellowman is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the Wicked One. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, because ye are strong, and the Word of God abideth in you, and ye have overcome the Wicked One. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever. Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would have continued with us. Instead, they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy, and ye know all things.

I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not let any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every

man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother (fellowman).

For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death into life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God; Every Spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. Those that are of the world, speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the Spirit of truth, and the spirit of error.

Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his Only Begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No mortal hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one. If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. If any man see his

brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin not unto death. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, that the Wicked One toucheth him not. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

Little children, keep yourselves from idols. Amen.

Second Epistle of John

The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; for the truth's sake, which dwelleth in us, and shall be with us for ever. Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

I rejoiced greatly that I found of thy children walking in truth as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds. Having many things to write unto you, I would not write with paper and ink, but I trust to come unto you, and speak face to face, that our joy may be full. The children of thy elect sister greet thee. Amen.

Third Epistle of John

The elder unto the well beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church; whom if thou bring forward on their journey after a godly

sort, thou shalt do well. Because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellowhelpers to the truth. I wrote unto the church; but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith; neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God. Demetrius hath good report of all men, and of the truth itself; yea, and we bear record; and ye know that our record is true. I had many things to write, but I will not with ink and pen write unto thee. But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

Revelations of John

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the Word of God, and of the testimony of Jesus Christ, and of all the things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.

John to the seven churches which are in Asia (Minor). Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne. And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood. And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last. And, What thou seest, write in a book, and send it unto the seven churches which are in Asia (Minor); unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks. And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment

down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire. And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp twoedged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars. And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive. I know thy works, and tribulation, and poverty, but thou art rich, and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold,the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches, He that overcometh shall not be hurt of the second death.

And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges. I know thy works, and where thou dwellest, even where Satan's seat is. And thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols,

and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass. I know thy works, and charity, and service, and faith, and thy patience, all thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.

And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.

And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David; he that openeth, and no man shutteth; and shutteth, and no man openeth. I know thy works. Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my Word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will

make them to come and worship before thy feet, and to know that I have
loved thee. Because thou hast kept the Word of my patience, I also will
keep thee from the hour of temptation, which shall come upon all the
world, to try them that dwell upon the earth. Behold, I come quickly;
hold that fast which thou hast, that no man take thy crown. Him that
overcometh will I make a pillar in the temple of my God, and he shall
go no more out; and I will write upon him the name of my God, and the
name of the city of my God, which is new Jerusalem, which cometh down
out of heaven from my God; and I will write upon him my new name.
He that hath an ear, let him hear what the Spirit saith unto the churches.

And unto the angel of the church of the Laodiceans write: These
things saith the Amen, the faithful and true witness, the beginning of
the creation of God. I know thy works, that thou art neither cold nor
hot; I would thou wert cold or hot. So then because thou art lukewarm,
and neither cold nor hot, I will spue thee out of my mouth. Because thou
sayest, I am rich, and increased with goods, and have need of nothing;
and knowest not that thou art wretched, and miserable, and poor, and
blind, and naked. I counsel thee to buy of me gold tried in the fire, that
thou mayest be rich; and white raiment, that thou mayest be clothed,
and that the shame of thy nakedness do not appear; and anoint thine eyes
with eyesalve, that thou mayest see. As many as I love, I rebuke and
chasten; be zealous therefore, and repent. Behold, I stand at the door,
and knock; if any man hear my voice, and open the door, I will come in
to him, and will sup with him, and he with me. To him that overcometh
will I grant to sit with me in my throne, even as I also overcame, and
am set down with my Father in his throne. He that hath an ear, let him
hear what the Spirit saith unto the churches.

After this I looked, and behold, a door was opened in heaven; and
the first voice which I heard was as it were of a trumpet talking with
me; which said, Come up hither, and I will shew thee things which must
be hereafter. And immediately I was in the Spirit; and behold, a throne
was set in heaven, and one sat on the throne. And he that sat was to look
upon like a jasper and a sardine stone; and there was a rainbow round
about the throne, in sight like unto an emerald. And round about the throne
were four and twenty seats; and upon the seats I saw four and twenty
elders sitting, clothed in white raiment; and they had on their heads crowns
of gold. And out of the throne proceeded lightnings and thunderings and
voices; and there were seven lamps of fire burning before the throne,
which are the seven Spirits of God. And before the throne there was a
sea of glass like unto cyrstal; and in the midst of the throne, and round
about the throne, were four beasts full of eyes before and behind. And
the first beast was like a lion, and the second beast like a calf, and the
third beast had a face as a man, and the fourth beast was like a flying
eagle. And the four beasts had each of them six wings about him; and
they were full of eyes within; and they rest not day and night, saying,
Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.
And when those beasts give glory and honour and thanks to him that sat
on the throne, who liveth for ever and ever, the four and twenty elders

fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created.

And I (John) saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not; behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice

in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand?

And after these things I beheld four angels standing on the four corners of the earth; holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea; saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Juda (Judah) were sealed twelve thousand. Of the tribe of Dan were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser (Asher) were sealed twelve thousand. Of the tribe of Nephthali were sealed twelve thousand. Of the tribe of Manasses (Manasseh), were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi (Al-Levi) were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people and tongues, stood before

the throne, and before the Lamb, clothed with white robes, and palms in their hands. They cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple (sanctuary); and he that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.

The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth and the third part of trees was burnt up, and all green grass was burnt up. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

One woe is past; and, behold, there come two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth; and cried with a loud voice, as when a lion roareth. And when he

had cried, seven thunders uttered their voices; and when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven; and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I (John) took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it not rain in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there

a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven.

The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

And behold, there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God, day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness; into her place, where she is nourished for a time, and times,

and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is Six hundred threescore and six.

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written

in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps. And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins (in the sight of God). These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand; the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

And I looked, and beheld a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God Almighty; just and true are thy ways, O King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.

And after that I (John) looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. And the second angel poured out his vial upon the sea; and it became as the blood of the dead; and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire (of the Sheol). And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather

them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the Spirit into the wilderness; and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and

nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen; and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! For in one hour is thy judgment come.

And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more; the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble; and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off; and cried when they saw the smoke of her burning, saying, What city is like unto this great city!

And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! For in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God. For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me (John), Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not. I am thy fellowservant, and of thy brethren that have the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophecy.

And I saw heavens opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a two-edged sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

And I (John) saw new heavens and a new earth; for the first heavens and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the Water of Life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and shewed me the replica of that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, the names of the twelve tribes of the Children of Israel. On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and

honour into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

And he shewed me a pure river of Water of Life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life; which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly; blessed is he that keepeth the saying of the prophecy of this book.

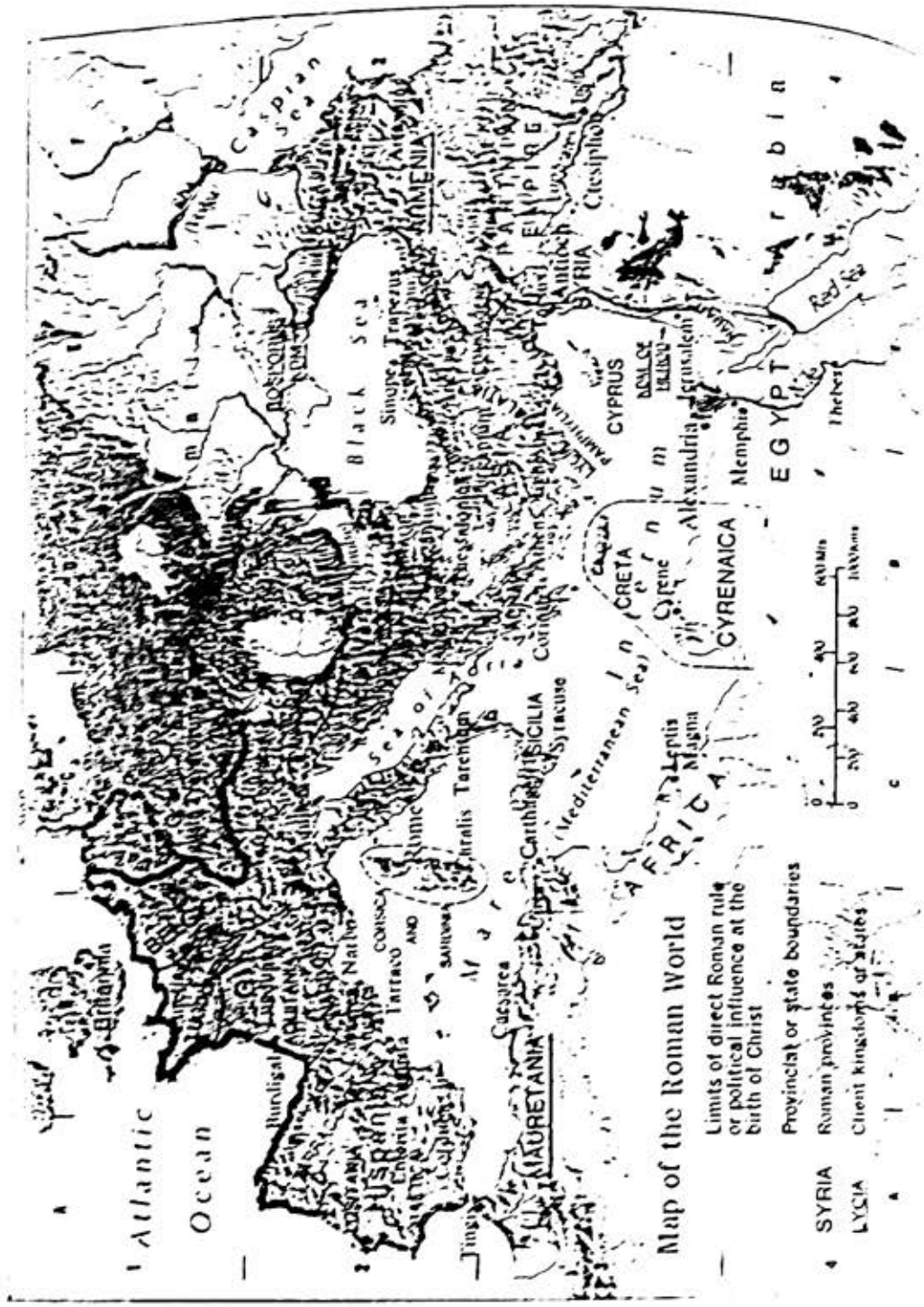
And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then said he unto me, See thou do it not; for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God. And he said unto me, Seal not the sayings of the prophecy of this book; for the time is at hand. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end; the first and the last. Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city.

For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

I Jesus (Jeshua, Jehoshua; Iesous in Greek) have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the Water of Life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add otherwise unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away substance from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book (of revelation).

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.

V. THE FIFTH EPOCH: FROM JESUS TO MOHAMMED (2-1 B.C. - 632 A.D.)


Map of the Roman World
Limits of direct Roman rule or political influence at the birth of Christ
Provincial or state boundaries
SYRIA Roman provinces
LYCIA Client kingdoms or states
Atlantic Ocean
Black Sea
Caspian Sea
Red Sea
Mediterranean Sea
EGYPT
CYRENAICA
CRETA
CYPRUS
SICILIA
MAURETANIA
AFRICA
Rome
Carthage
Alexandria
Jerusalem
Memphis
Thebes
Ctesiphon
Syracuse
Tarentum
Tarraco
Gades
Caesarea
Tingis
Narbo
Lugdunum
Gergovia
Britannia
Hibernia
Thule
Cyrene
Leptis Magna
Sinope
Trapezus
Corinth
Athens
Pergamum
Ephesus
Antioch
Damascus
Tyre
Sidon
Petra
Babylon
Seleucia
Ecbatana
Parthia
Armenia
Bosporus
Thrace
Macedonia
Illyricum
Pannonia
Germania
Gaul
Spain
Aquitania
Belgica
Lusitania
Baetica
Tarraconensis
Sardinia
Corsica
Balearic Islands
Numidia
Cyrenaica
Judaea
Idumaea
Galilee
Samaria
Phoenicia
Cilicia
Cappadocia
Galatia
Asia
Bithynia
Pontus
Crete
Cyprus
Rhodes
Lesbos
Chios
Samos
Lycia
Pamphylia
Pisidia
Lycaonia
Phrygia
Mysia
Troas
Achaea
Epirus
Dalmatia
Noricum
Raetia
Vindelicia
Pannonia
Moesia
Dacia
Thrace
Sarmatia
Scythia
Britannia
Hibernia
Thule
Gaul
Germania
Spain
Africa
Egypt
Arabia
Mesopotamia
Assyria
Babylonia
Persia
Parthia
Armenia
Colchis
Iberia
Albania
Scythia
Sarmatia
Dacia
Moesia
Thrace
Macedonia
Achaea
Epirus
Illyricum
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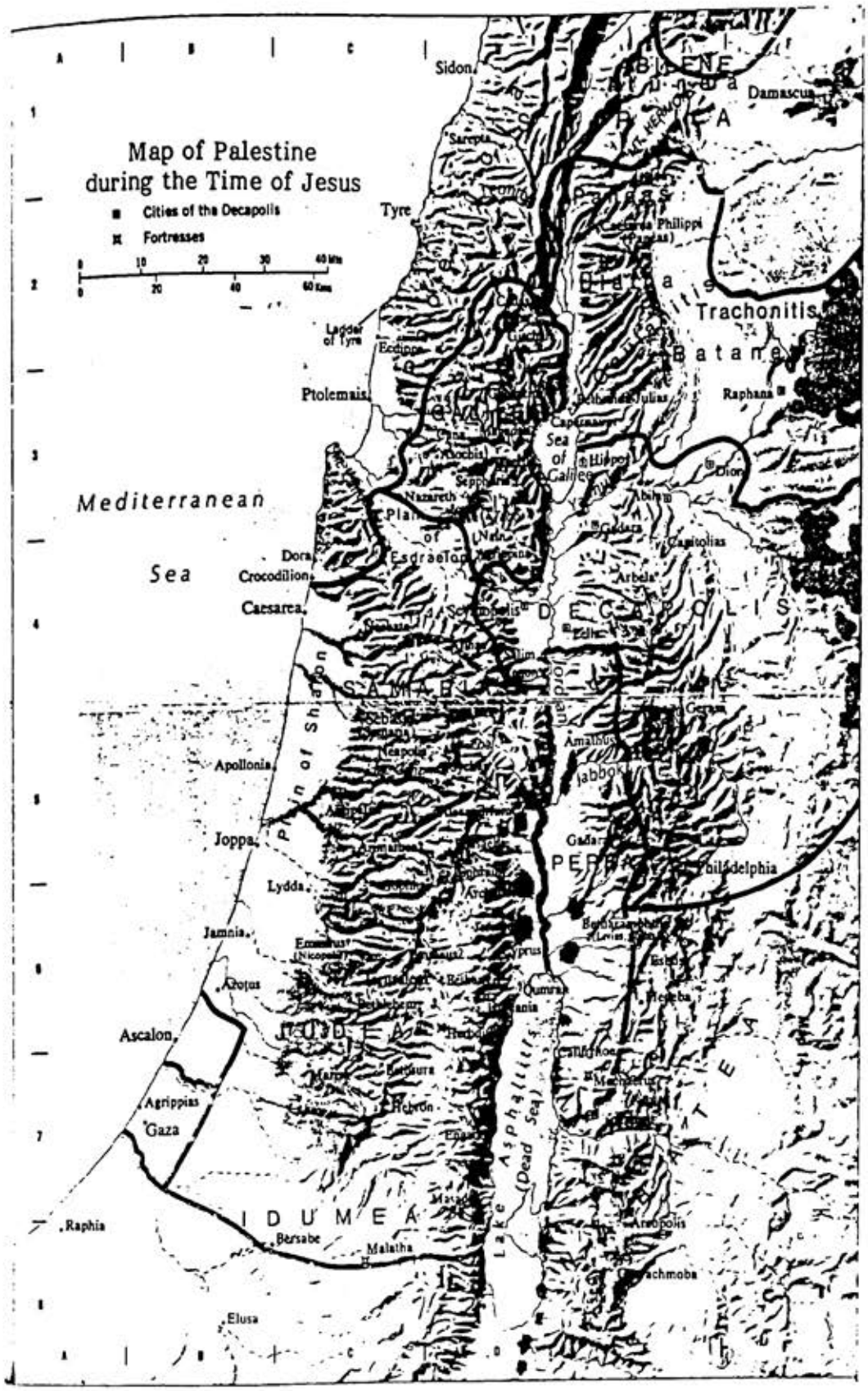
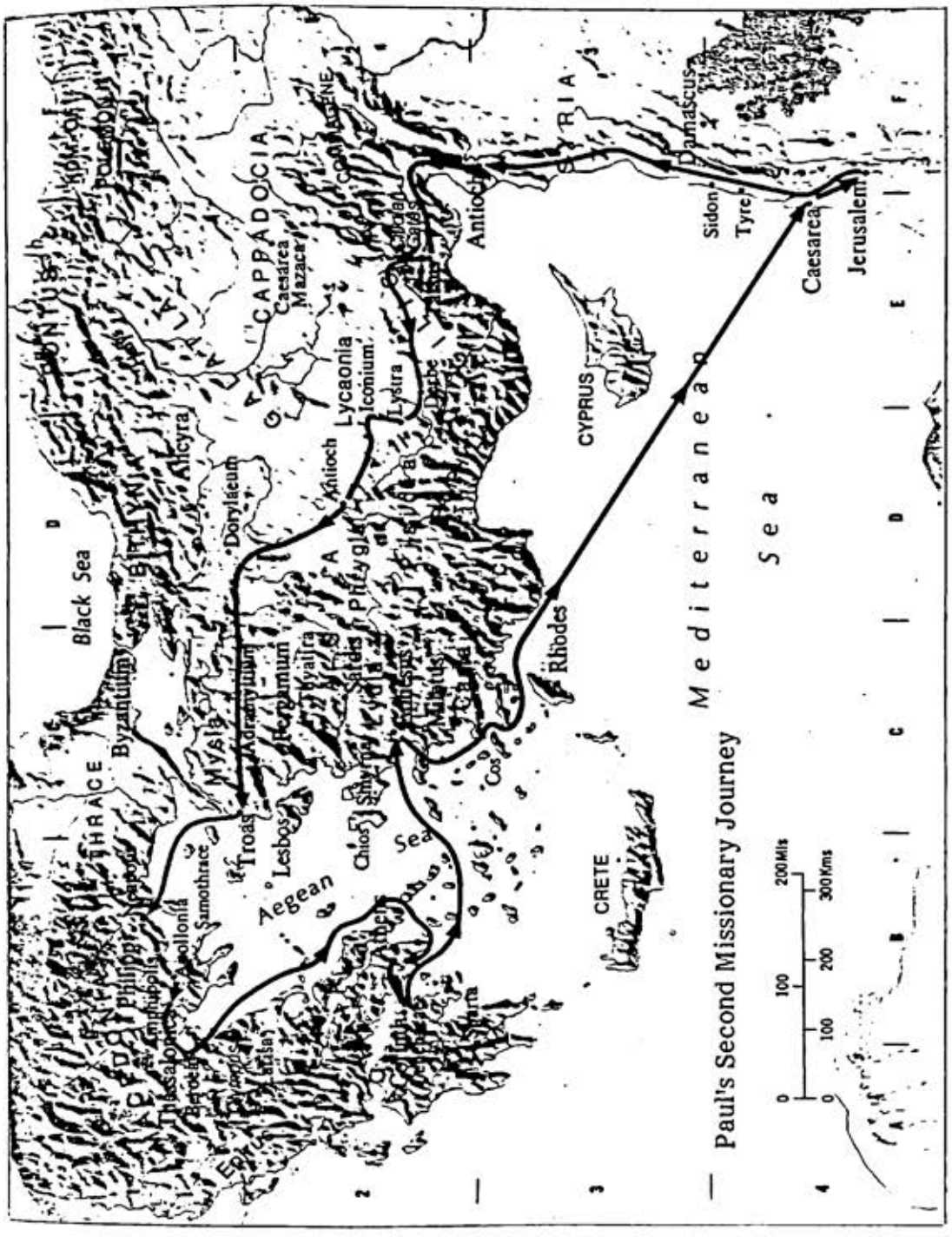
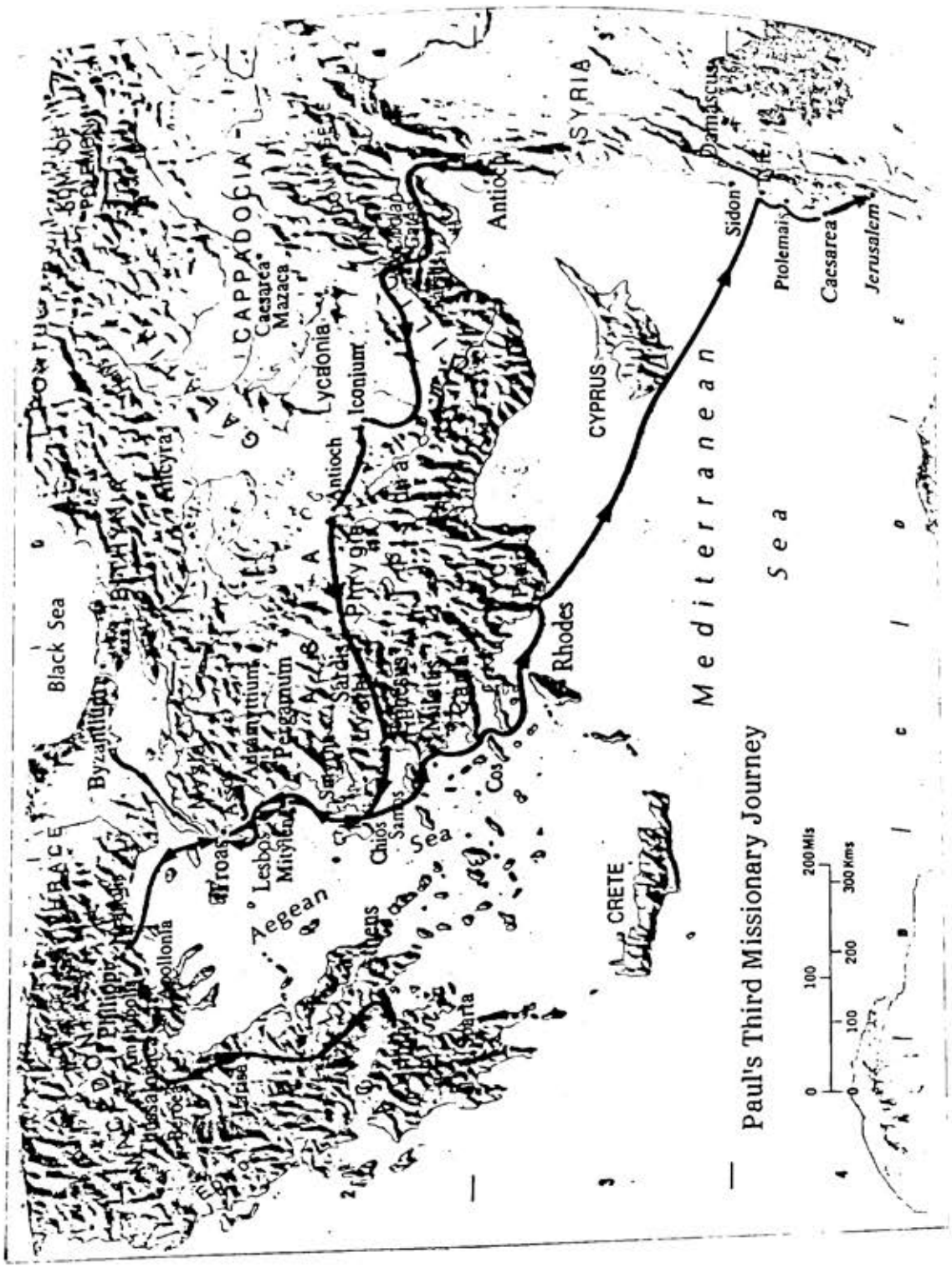
Pannonia
Noricum
Raetia
Vindelicia
Germania
Gaul
Britannia
Hibernia
Thule


Map of Palestine
during the Time of Jesus
Cities of the Decapolis
Fortresses
Sidon
Damascus
Tyre
Ladder of Tyre
Ptolemais
Trachonitis
Batane
Raphana
Sea of Galilee
Mediterranean
Sea
Dora
Crocodilion
Caesarea
Plain of Esdraelon
Nazareth
Capitolias
Arbela
DECAPOLIS
Plain of Sharon
Apollonia
Joppa
Lydda
Jamnia
Azotus
Ascalon
Agrippias
Gaza
Raphia
Bersabe
Malatha
IDUMEA
Lake Asphaltitis (Dead Sea)
Philadelphia
Jabbok
Amathus
Gadara
Qumran
Hebron
Elusa

V. THE FIFTH EPOCH: FROM JESUS TO MOHAMMED
(2-1 B.C. - 632 A.D.)




Black Sea
Byzantium
Troas
Lesbos
Mitylene
Pergamum
Adramyttium
Sardis
Phrygia
Antioch
Iconium
Lycaonia
Caesarea Mazaca
CAPPADOCIA
Antioch
SYRIA
Damascus
Sidon
Ptolemais
Caesarea
Jerusalem
CYPRUS
Rhodes
Cos
Samos
Chios
Aegean Sea
CRETE
Mediterranean Sea
Paul's Third Missionary Journey
0 100 200 Mls
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V. THE FIFTH EPOCH: FROM JESUS TO MOHAMMED (2-1 B.C. - 632 A.D.)

Now, as we know, the Catholic Church or the Universal Church of Christ had its roots in Jerusalem. And the Church needed another capital and center, which it found in what was then the capital of the world, Rome. And at this time Rome had acquired a new significance when the Republic became the Empire under Caesar Augustus, between 31 B.C. and 14 A.D. There was a strong Jewish community already established in Rome, for the Romans had conquered Judea in 63 B.C. In 46 B.C. Gaius Julius Caesar became dictator of Rome, and by 44 B.C. he subdued all opposition. Gaius was his personal name, Julius that of his clan or house, and Caesar was the regal title, which in German was Kaiser, and in Russian Czar; corrupted forms of the Arabic Qaisar. Then his adopted son Gaius Julius Caesar Octavian (Octavianus) became the ruler of the realm in 31 B.C., and in 27 B.C. was accorded the title Augustus by the Roman Senate, becoming known as Caesar Augustus. Thereafter, the next four Roman emperors, namely Tiberius (14-37 A.D.), Gaius or Caligula (37-41 A.D.), Claudius (41-54 A.D.), and Nero (54-68 A.D.) became the sovereign rulers.

After Nero came Galba circa 68/69 A.D., Otho 69 A.D., Vitellius 69 A.D.; Vespasian 69-79 A.D., during whose time Jerusalem was destroyed in 70 A.D.; then came Titus 79-81 A.D., and Domitian 81-96 A.D. And during his later years John the apostle and revelator was exiled at the isle of Patmos. Finally during Nerva 96-98 A.D., and Trajan 98-117 A.D., the first Bible canon was completed.

From the earliest time the Gentile converts to Christianity were more numerous than the Jews, and they constituted the majority in Rome. And among the churches of the Apostolic Age, the Church in Rome during the time of Nero became the center of Christian martyrdom. To the Roman authorities the Catholic or Universal Church seemed to be a new and mischievous Jewish development, to which no limit could be placed. Although Jews remained separate as the seed of Abraham and the children of Israel, they had already, over the centuries past, made it possible for people without that pre-eminent pedigree to attach themselves to Jewry; as was the case with the Herods, who were the descendants of Edom, sons of Esau.

During this early period of the Church, the Holy Scripture was a collection of sayings and deeds of Christ Jesus and his immediate followers. This collection was used for a social purpose, to be read when the faithful gathered together for worship. The Gospels were short, and could be read in a few hours; these were collected by the Christians from the apostles. Then the Apostolic Church in Rome chose with authority from all the available scriptures, and a canon of Scripture was established by the ecclesiastical authority of the Church. The language of the early Christian Church was not Latin but Greek; and many converts were called Heretics, the persons who chose for themselves what Christianity was to mean, what parts they would believe and what parts they would disbelieve. At the same time, the Jewish converts to Christianity had to embrace the new teaching that was centered on the person of Christ; and had to accommodate change, with enthusiasm, from the old orthodoxy

in which they were brought up. They saw great new vistas opening before them, but they were also confused as to their relationship with the Christ, and with their God the Father whom they had been brought up to worship as One God. The Hellenistic influence upon the civilized world which began with the conquests of Alexander of Macedonia some three hundred years before, and the Roman influence some two hundred years before, created an extraordinary conglomeration of peoples living in the same political and economic society, but holding numerous different beliefs about the fundamental purpose of human existence. The Greek and Roman deities whose cults had begun as the local worship of particular peoples, had spread as those people had spread; and these were mixed with Zoroastrian and Buddhist beliefs of the oriental world, and those of Egypt.

Jesus had promised Simon Peter, or Kephas, saying: Thou art Peter (rock) and upon this rock I will build my Church. And during Jesus' life on earth Peter was considered the disciples' representative; and was to build the Church upon the Rock. Peter was given the keys of the Kingdom of God, and the power to bind and loosen. He was a native of Bethsaida (house of fishing), a district in which Hellenistic influences were strong. His Greek name Simon, equivalent of Shemitic Symeon or Simeon; and his brother Andrew also carries a Greek name. Peter and Andrew later moved to Capernaum, and engaged in the fishing business in partnership with James and John, sons of Zebedee. It was here that they were called by Jesus to serve the Kingdom and become fishers of men. Although among the Jewish Christians who were unwilling to believe that Gentiles too were to receive the Holy Spirit, it was Peter who convinced them that to the Gentiles also God has granted repentance unto life; and it was Peter who opened the way for the missionary work under the wings of the Apostolic Church. And whenever differences of opinion on important matters arose, as between the Hellenists and the Hebrews, the authority of Peter was acknowledged and his decisions upheld. As Peter was the head of missions to the Jews and the circumcised, Paul was the head of missions to the Gentiles and the uncircumcised. And both had recognized their individual calling from God. Peter, however, was very much closer to Jesus and the Church in Jerusalem than Paul. So much so, that when Paul revisited the congregation in Jerusalem after fourteen years, he referred to Peter as a pillar of that Church.

All these experiences prepared Simon Peter for his ultimate calling to become head of the Apostolic Church of Christ, the Universal or Catholic Church of Rome. And it was here that the seat of the Spiritual and temporal government of the world was established. And it was in Rome that Peter and Paul were martyred. There were two ways or roads in Rome, called the way of life and the way of death, and Nero in the prime of his life, galloped through the Vatican Valley (the depression between the Janiculum and Monte Mario), where the emperor had rebuilt and enlarged the circus of Caligula. It was an open, breezy district. On the south were Caesar's beautiful gardens, with artificial lakes and naumachiare (boat fishermen), the Tiber fishermen, fought their mimic battles. On the north, was the ancient via Cornelia, a road lined with tombs and

adjoined by a hill and wooded ranges, where sacrifices were made to Phrygian goddess Cybele in the earliest Roman times, and the Etruscan soothsayers or Vates had their oracles or revelations. Therefore the hill derived its names the Oracle Hill or Collis Vaticanus. And in this Vatican quarter lay the burial place of Romulus, and Augustus had had a family tomb built, on the bank of the Tiber, north of the Campus Martius. This tomb later became the mausoleum of the emperor Hadrian, and then papal stronghold, under the name of Castel Sant Angelo. So the Vatican valley was called the way of death.

But for Nero it was the way of passion, or the way of the world. Here the eighty-foot obelisk that Caligula had looted from Egypt could be seen; the circus was Nero's favorite sport, and always had been an integral part of the life of Rome; and the best charioteers and horses were more famous than the poets. And it came to pass, that one day a crowd assembled around Caesar's private circus and good-temperedly asked to be admitted. Nero had the gate thrown open, and drove his chariot and his well-trained thoroughbreds with a golden fillet in his hair, reins wound around his green tunic, around the metae, the two columns that marked the ends of the spina. And his driving brought storms of applause from the crowd and the bystanders. From then onwards he cultivated the art of feeding the mob, merchants and noblemen, with sensations and thrills. In this respect emperor Nero was the father of modern organized sports.

It is written that Simon Peter baptized his converts by laying on of hands, near the reedy, goat-browsed swamps on the other bank of the yellow-green Tiber, after they were baptized by water. And there arose a sinister spirit of competition between him and Nero, of which only God was aware. While the emperor, with a zither on his arm and a mark on his face appeared unto the Roman subjects, the Apostle before the city gates contended with the magicians and sorcerers, whom the emperor's mad lust for popularity and attention attracted to Rome from the ends of the earth. Among them also was Peter's old adversary, Simon Magus (the Magician), the hypocritical Samaritan, who after having been baptized by water, wanted to buy the Holy Ghost from Peter. And Peter rebuked him, telling Simon his heart was not right in God's sight, and urging him to repent and pray for forgiveness. For Magus had also moved to Rome with all the apostles and the congregations of Judea and Palestine. And in Rome also this Magus was the cause of discord and dissension.

The Gentiles began to proclaim Simon Magus a new god to Italy, who called himself the great power; on the morrow, at the seventh hour (twelve o'clock), he would fly over the city gate, and make spirits appear, restore sight to the blind, and give back to cripples the use of their limbs! Peter was now alarmed, thinking: Was Satan crawling in Christ's wake? He roused himself and in the middle of the Via Sacra refuted the soulless words of the Antichrist; but the people laughed at Peter. And the next day they all went out to watch the magician fly. Behold, the magician climbed to a high place, and thence began to fly around the city. Peter began to pray to his Lord, saying; If Thou wouldest continue to allow him to do this, those who believe in Thee will be scandalized, and the signs

and wonders which Thou hast given them through me will be worthless. But God heard and knew the prayer of his servant; the flying magician crashed and broke his thigh. And the Romans, no different than the mobs of the East, pelted the injured man with stones, then went home and acquitted Peter altogether. In Nero's time there were some thirty thousand Jews in the metropolis. But the Jewish Christians were generally zealous and passionate individuals, often contending with foreign magicians, soothsayers and wizards, in front of the temple of Rome, and trespassing the domains of Nero, whom the Lord had also appointed to carry out his political and temporal works.

Then, on the nineteenth day of July, 64 A.D., the great fire of Rome started; which event was secretly longed for by the emperor Nero for the sake of feeding the mob, the merchants and nobility, with sensations and thrills; but he dared not discuss it with anyone openly. Rome burnt. The sky was as bright as when the deluded Caligula, known as lunatic (37-41 A.D.) used to illuminate his nightly theatrical shows with crowned torches; and lights and shadows flickered through the narrow streets. But now sparks leapt from one quarter to another. The wooden buildings and houses seventy feet high, became walls of fire, for Caesar Augustus had warned people against building too high. The breeze from the Campagna carried the fire over the constructed alleys; the inhabitants took refuge in the market-places, but many were struck by falling beams. Along the Via Sacra, which was less than ten yards wide, people ran through smoke clouds towards the gates. Some marble temples and imperial buildings served as sanctuaries and shelters; but the flames even crept through them and the state-owned hills of ancient Rome.

During this time Nero remained in his country estate at Antium. But within a few hours after the outbreak, the inferno of the burning shops between Palatine and the Caelius, where the oil for the lamps of Rome was stored, and nearby Circus Maximus, were engulfed by the flames. The heart of Rome was burnt out. Soon came out emperor Nero, and he was to be seen everywhere, promising gifts of corn and temporary housing, but this time the applause was missing; instead there was doubt and fear and mourning. No one amid the crowded tenements knew when or where the fire started; some said the circus stables, others in Suburra, or some other places. Nero the actor now had a stage set for him; and the people began to believe the rumor that the emperor had fired the city so as to be able to build himself a golden house.

And Rome burned for six days and seven nights; the fire came to a halt at the foot of the villas and their parks on the Esquiline. Of the fourteen districts of the city, three were completely burned to ashes, four escaped, and others were a smoking mass of ruins. Many gods of ancient Rome had lost their homes; the temples of Vesta, of Luna, of Jupiter, the great altar of Hercules, the palace of king Numa were destroyed; and the protective deities were driven away by fire and sulphur. So the people who suffered turned envious and angry toward those who escaped. And they began to murmur, saying, Why was there no damage to the quarters of the Jews and the Orientals in Trastevere and by the

Capena Gate? But none replied to them that they were forbidden to live inside the walls, neither were the other foreigners allowed to dwell there. They dwelt in miserable conditions in shanties between the Tiber quay; their corn granaries, their booths on the Fabricius Bridge were also spared. Now Nero and his men began to spread the rumor that perhaps it was the Jews who somehow or other were responsible for the fire.

Thereupon Peter gathered together the frightened Jewish Christians at the palace of Pudens, and also at the house of Aquila and Priscilla, a favored Christian couple, and exhorted them: Stifle with good deeds the suspicion of ignorant people; love the brotherhood, fear God, honor the king even when his actions are strange. And the old man faced his trembling brethren triumphantly, and said: What a glory, to suffer lashes for misdeeds of which one is innocent; are we not called upon to imitate Christ in his suffering? Was it not only when one suffered for one's own good deeds that the grace of God began to flow?

And the Romans, or the Hellenists, were puzzled at the Jewish Christians, and Christians in general, saying, A strange conspiracy; no images are to be seen in the assembly rooms of the Christians, and the little they possessed they gave to those even poorer than themselves. The Christians were believed to be a charitable people that made themselves useful in the universal impoverishment, receiving invisible rewards for their charity from an unknown (or unseen) God; and they did not burn their dead, but like the Israelites, buried them, and a burial society interred them in caves or stone vaults. Soon Nero threw open Caesar's gardens and allowed temporary homes to be built there. The Campus Martius with its clumps of trees and swamps began to look like a military camp. Tents and huts were spread out as far as the Vatican valley. Then Nero announced his building plans; the foundations were already laid for a huge palace quarter on the plain between Palatine, Caelius, and Esquiline, with artificial lakes, gardens, vineyards and cultivated fields. But Nero did not succeed in obtaining their favor; for they were distressed for losing their lands and possessions, and having been forced to move, and they were convinced that it was Nero who set the fire. In turn, he raised taxes, saying: Let the ruin-dwellers pay for the new palaces!

Nero was distressed and shaken, for he, as all deluded men, treasured popularity, the lust of his eyes and heart, thrills and sensations above everything. So he decided to bring a series of splendid circus games, to last for weeks and months. But his counsellors advised him against it for the treasury was empty; instead they advised him to find a scapegoat to shift the blame. And thus the Christians became the culprits. The Christians held among other things, that master and slave are equal in the sight of their Deity; what mattered was not hair-dressing and golden cloaks, but that which was hidden in man's heart. And after a slave was converted, the Christian elders always went to his master and asked for his freedom, and sometimes bought with money his freedom, without ever telling the slave. And the counsellors of Nero argued: And how on earth would one exist in Rome if there were no slaves to carry the litter, do the laundry, and wait upon their masters? Not to mention the workers

in the quarries and brickworks. The slave is a chattel, not a man; he thinks, feels, and reacts differently. Where could one find three servants attending to the bath? In our society, they said, a Roman loses face if his domestic staff is reduced. Abolish corporal punishment for slaves, and they would be soon sitting at table with you; give them money and property, and they would be soon filling most of the public offices. O Caesar (Nero), have them branded on the forehead, otherwise you will never recognize them again among the courtiers; cover them with tar and burn them alive; throw them to the wild beasts in your circus, before they eat up your glory and your money. And the counsellors reminded Nero, It is the Christians that urge your servants to rest from their labor, and turn the heads of our philosophers, and cast doubt on your divinity. And these traitors refuse to worship the emperors. Surely, O emperor, you would not continue to spare these enemies of the people, these despisers of the world? Let them go to their heaven.

Now, Nero saw the advantage of this advice; that people would stop calling him a fire-raiser, would forget the high taxations, their hunger and homelessness. And it came to pass that the emperor gave the Christians a feast to satisfy their lowest animalistic instincts. And for this purpose he chose the public gardens between the island in the Tiber, the Janiculum and the Vatican hill, a shady sort of place, convenient for musical feasts, whoredoms, fights and deaths. The emperor had once built a country house there for his Egyptian mistress, Cleopatra; and in that mock paradise she spent two years with her natural son. Now Nero, aroused by his base instincts of murder and revenge, went to the park with his actors, engineers, pyrotechnists, and turned the park into a glittering sea of fire and light; living bodies of Christians were bound to the stakes on either side of the main streets, whose clothes were soaked in sulphur and pitch to make a blaze that turned night into day. And Nero took great delight in the burning bodies of the Christians, and laughed with an insane laughter, beating his body and his head, and rejoicing his victory over the Christians. And Nero dressed himself as the god Apollo, and drove through the avenues of smoking bodies. This terrible punishment and judgement extinguished forever the quarrels between the Jewish Christians and the Gentile Christians; and the people howled with satisfaction as the emperor drove past. And Peter's words were read to the Christians, which said: After ye have suffered a little, Christ Jesus will call you unto his eternal glory. And they began to see this to be the end of the world; and wondered why they were not all carried up at once to heaven, filled with jubilation, tears and cries of martyred brethren.

In the meantime, Peter had been arrested, and was in the Mamertine prison at the foot of the Capitol. Linus, the senior deacon, led the prayers. And the congregation begged Mark, Peter's interpreter and travelling companion, to write down with care all that the Apostle Peter had told him of the words and deeds of the Lord; and Mark consented, and soon began to write from memory. Weeks and months passed without news of Peter their bishop; and during this time Paul had also been arrested, and he wrote to Timothy from there, saying: I am even now ready to

be sacrificed, and the time of my dissolution is at hand. I have fought a good fight; I have finished my course; I have kept the faith. As to the rest, there is laid up for me a crown of justice which the Lord the just judge will render to me on that day; and not only to me, but to all that love his coming. And Paul asked his old friend to visit him before the winter, and to bring his cloak and the books, especially the parchment, which he missed very much in the prison.

And while Peter was kept a prisoner among others in an underground dungeon, he baptized two of the wardens and no less than forty-eight fellow-prisoners in the well therein. His friends brought the news that their bishop would be freed during the coming night and that Processus and Martinianus, Christian centurians, were ready to expedite his escape; and they implored him to leave the city. His worth as a living eye-witness to Christ Jesus' ministry, death, and resurrection was great in the sight of the congregation and God. Peter obeyed, but asked to go away alone. He put on other clothes and walked out into the darkness of the Appian Way; and when he reached the place where travellers to Spain and Gaul turn right, along the Via Ardeatina, and those for Asia keep straight on for Naples and Brindisi, he hesitated for a moment. Suddenly he saw a figure approaching towards him; it reminded him of Jesus. Peter raised his eyes, weak from captivity in the dark dungeon, and asked the personage which was clothed in light; Lord, whither goest thou in this form? And the Lord replied, I am going into Rome to be crucified. Peter said in wonderment, Lord, wilt thou be crucified a second time? And the Lord replied, Yea, Peter, I will be crucified again.

Then Peter gained his strength, and turned back to Rome, and went to the brethren to tell them of his vision. And it came to pass, that Peter was arrested again, and he met Paul also in fetters. Nero the emperor had them brought before him at his country house on the Ostia road; here he pronounced the sentence of the Senate concerning Peter and Paul: The Galilean fisherman to die on the cross; and Paul, as a Roman citizen, by the sword.

So they carried Peter back to the city, but Paul to a point farther along the well-watered valley, by the side of the Ostia road. There the apostle to the Gentiles was beheaded. The body of Paul is said to have been hidden and buried by a pious Christian matron named Lucina, on her nearby farm. And about the same time circa 67 A.D. Peter, too, suffered a martyr's death. He was executed at Naumachia, near the obelisk of Nero's circus on the hill, on the tomb-lined Via Cornelia. The cross for Peter was set up near Caesar's pleasure gardens, between the two terminal columns of the spina, around which Nero once used to drive his chariot. (And for three hundred years the site of martyrdom of Peter, who was later considered officially to be the first pope of the Christian church, remained without a monument. Initially only a large oak tree marked the spot. For a time the apostle's grave was surrounded by pagan tombs, brickworks, meadows, and vineyards. On 10th June, 68 A.D., about a year after the apostle's death, Nero took his own life.)

Now, from the time of Peter and Paul's martyrdom, circa 67 A.D., until the time of pope Gregory I the Great, the Jurist, Benedictine, papal legate, cardinal deacon, and also called town prefect (590-604 A.D.), sixty-three popes occupied Peter's chair, and Gregory I was the sixty-fourth. Now the time was nigh at hand that the prophecies of Daniel concerning the stone cut without hands be fulfilled. For this purpose the prophet and emperor of the nations of Islam was raised up in Arabia, in the city of Mecca (or Becca), where the black meteorite is buried. Mohammed was born on 29 August, 570 A.D., and was twenty years old when Gregory I the Great was elected on September 9, 590 A.D.

Pope Gregory I, the first monk and Benedictine on the apostolic throne, and his scribe on the other side of the veil.

Benedict of Nursia

The first Benedictine abbey at Monte Cassino. Benedict of Nursia (480-543) was the spiritual father of forty-nine popes.

The Benedictines were a religious group living under the Rule of St. Benedict of Nursia; these were and are the monks of the Benedictine Order. Unlike other orders of the time, it had no general-superior, but consisted of a federation of autonomous congregations professing the same Rule and way of life. The individual monastery was a self-contained, fully-independent family, where the abbot-president was bestowed with some limited authority; and the individual abbeys of the union mostly remained under their own abbot. The Benedictines aimed at the sanctification of the individual members, who might undertake any work which was not at variance with community life and with the chanting of the Divine Office. They focused on missionary and educational enterprises, cherished their work, and exerted great influence. It was the zeal of the Benedictines that evangelized the Teutonic tribes and developed the culture of northwestern Europe. Their abbeys were centers of arts and letters. And many latter day educational institutions, such as the universities of Paris, Cambridge, and Bologna, find their origin in such monastery schools.

A Benedictine Monastery at Yser, France
(La Grande Chartreuse)

St. Benedict of Nursia was the founder of Western monastic organizations, and the initiator of a legislative code, called St. Benedict's Rule. He was born at Nursia in Umbria about 480 A.D. While staying at Rome, he was shocked by the city's lusts and corruptions; therefore, he retired to the Sabine hills, where he joined a group of men who shared similar desire for a life of quiet and prayer. After his first miracle, he was forced to retire into the seclusion of a grotto, Sacro Speco, a few miles away at Subiaco. There for three years he lived as a hermit in poverty, hard labor, and prayer — the three principal features of his future Rule. Romanus, a monk from the nearby monastery, supplied him with food. Soon his reputation for sanctity and wisdom spread abroad; and he reluctantly became abbot of a neighboring monastery. But his ideas

of monastic life were so different from those of the prevailing monks, that after an attempt had been made to poison him, he returned to his cave. So many came to Subiaco to seek his guidance that in time he had twelve monasteries in the valley, with twelve monks and a superior in each; and in the thirteenth he lived as abbot with a few chosen disciples. Again forced by the molestations of a jealous priest nearby, Benedict established a more centralized foundation at Monte Cassino, midway between Rome and Naples, after destroying its vestiges of paganism. There he was taken up in 542/43 A.D., shortly after the visit of Totila, king of the Goths. And in the writings of pope Gregory the Great, he refers to the saint, saying, the Benedictine Rule is the saint's real biography.

A brief account of each of the sixty-three popes after St. Peter is herewith presented. Imperfections, the essential part of the temporal church, and their manifold manifestations can be seen in these accounts. Although Christ lives in the Universal or Catholic Church of Rome, he lives as crucified; and these imperfections are viewed as the Cross of Christ.

2. St. Linus

(67-76 A.D.)

Linus was born in Tuscia (or Volterra). Paul sent greetings from himself and Linus in his letter to Timothy. He worked directly with Peter and Paul, being a senior deacon before his accession. He was martyred under emperor Titus Flavius Domitian, who revived the practise of offering sacrifice before the emperor's image.

3. St. Anacletus (Cletus)

(76-88 A.D.)

Born in Rome, Anacletus constructed a crypt in Rome for the relics of Apostles Peter and Paul. He was from the immediate circle of the Apostles; and was also martyred under emperor Domitian.

4. St. Clement I (Clemens Romanus)

(88-97 A.D.)

Clement I also had direct contact with the Lord's Apostles. He was born in Rome about the time of Jesus' death and was the son of the Roman patrician Faustus. He recounts himself, in his letter to the Christian community at Corinth, in the year 95, how in a journey through the East he came to know the disciple Peter, who was at that time having some difficulty with a magician called Simon.

If the Christian communities were to survive within the Roman Empire, said Clement, bishop of Rome, they must adhere to an organization of the community, separate from that of the State.

The Corinthian church had tried to depose their own bishop and deacons, saying that their regulations would deaden the free, heavenly faith. Bishop Clement urged them in his letter not to destroy the work of love by unjust and godless jealousy, whereby death has come into the world. He wrote that Christ is from God, and the Apostles are from Christ, and he quoted from Isaiah; I will appoint their bishops in righteousness and their deacons in faithfulness. He asked why the Corinthians no longer took collections. Did they think that now that the Holy City had been destroyed there were no longer any Christian poor?

(This letter to the Corinthians was frequently copied and translated into other languages; the original manuscript is now in the British Museum in the Codex Alexandrinus, a Bible manuscript presented by Cyril, patriarch of Constantinople, to the king of England in 1688.) The following is also from this letter:

> All must be done according to the order given to us by the Lord, at the prescribed times. The sacrifice and the divine service are to be performed, not as it suits us and with no regularity, but at the times prescribed. . . Those who do this are pleasing to God and blessed. The senior priest has been allotted his special duties, the priests have been appointed their proper places, and the deacons have their office to fulfill, while the layman is bound by the lay instructions. And thus, my brethren, let each one of us be well-pleasing to God with a good conscience in the place to which he has been appointed.

In the same year, 95 A.D., Clement bequeathed the care of his flock to Evaristus, when he was banished to a place on the Crimea, where he preached the word of God until he was tracked down by the enemies of Christianity and drowned in the Black Sea.

Bishop Clement's house in Rome, toward the end of the second century, contained a shrine of the sun-god Mithras. Three churches have been built on this one site, one above the other; on the lowest level the bishop's house with the oratory of the first Roman Christians and the room of the sun-god Mithras, then the lower church of the Constantinian era, and finally the basilica of San Clemente, which still stands today.

(The remains of bishop Clement were brought back to Rome from Russia by Cyril and Methodias, the apostles of the Slavs, and were laid to rest in the old basilica at the end of the ninth century.)

5. St. Evaristus

(97-105 A.D.)

Evaristus was a Greek, of Jewish parentage, born in Bethlehem. He was appointed successor by bishop Clement on Clement's banishment to the Crimea. He founded the parochial system, dividing Rome into parishes. He also died a martyr.

6. St. Alexander I
(105-115 A.D.)

Alexander was a native Roman. He was beheaded and his body was buried in the catacombs. He is credited with the inauguration of the institution of holy water.

7. St. Sixtus I (Xystus)
(115-125 A.D.)

Sixtus was a Roman, and his rule lasted for ten years.

8. St. Telephorus
(125-136 A.D.)

A Greek anchorite, who had lived the ordered life of the desert, Telephorus' pontificate was disturbed by a series of grave heresies. He took the old customs of Lent and molded them into one definite rule. He also inaugurated Midnight Mass at Christmas. During his time the first Christian Apology was addressed to the emperor, written by Quadratus, a disciple of the Apostles, aimed to explain the position of the Christians. Persecution continued and under emperor Hadrian Telephorus was martyred.

9. St. Hyginus
(136-140 A.D.)

Hyginus was a Greek philosopher, born in Athens. During his pontificate two gnostic heretics settled in Rome and taught there. One, named Cerdo, at first attached himself to the Roman Church and attempted to present his own doctrines. Eventually he was excommunicated. Another gnostic teacher, Valentinus, also sought to attach himself to the Christian community, but was rejected and founded his own sect. Hyginus is principally remembered for his regulation of minor clerical orders.

10. St. Pius I
(140-155 A.D.)

Pius I was an Italian born in Aquilegia. He reigned at the time of the Christian persecutions under Hadrian. He was brother of Hermas, who was of servile origin and author of a famous early Christian work, The Shepherd, which advocated a pardon of grave sins, in particular apostasy.

11. St. Anicetus
(155-166 A.D.)

Anicetus was Syrian, born in Anisa. During his pontificate Justin was martyred, who had addressed a defense of the Christian faith to the emperor. This defence was called the Apology.

St. Polycarp, aged bishop of Smyrna, who was soon to be martyred, and was a disciple of St. John, visited Rome to discuss with Anicetus whether Easter should be celebrated on a Sunday or on the 14th of Nisan irrespective of the day of the week on which it fell. Polycarp and Anicetus failed to reach agreement, however their friendship was unimpaired. Anicetus accused his clergy of being overly concerned with their personal appearance, and issued a series of regulations expressing his censure and wishes.

12. St. Soter (Soterus)
(166-175 A.D.)

Soter was Italian, born either at Fundi or Campania. Eusebius (c.260-341 A.D.) in his History of the Church has preserved some sentences from a reply by the bishop of Corinth, Dionysius, to a letter sent to his church by Soter. Dionysius thanks him for the alms he had sent to several churches and for his letter of valuable exhortation in which he had urged a firm profession of faith and union with bishop and presbyters (elders). His letter, Dionysius said, would be publicly read during the celebration of the liturgy together with the Epistle of St. Clement. Soter turned his eye to liturgical errors and insisted on the correct and orthodox observance of all sacred customs. In searching for these abuses he came in contact with many of the poorer Christian communities and these he made it a special mission to assist.

13. St. Eleutherius (Eleutherus)
(175-189 A.D.)

A Greek deacon born in Nicopolis, Eleutherius was first accorded the honors of sainthood by the ninth century hagiographer, Ado. His Greek name, Freeman, suggests that Eleutherius was a freed slave. During this pontificate, the Christians of Lyons were troubled with the Montanist heresy, named after the Phrygian founder Montanus, which sect had an uncompromisingly ascetic tendency. Eleutherius formulated plans for the conversion of such far off places as Britain.

14. St. Victor I
(189-199 A.D.)

Victor was from the Latin community in Africa. He paved the way for general councils by ordering local bishops everywhere to call synods (ecclesiastical councils) to consider and, he hoped, to condemn the practise of celebrating Easter on 14 Nisan. The bishops obediently called their synods, but those of Asia Minor refused to

abandon the practise. Bishop Polycrates of Ephesus in particular addressed a firm protest to Victor, who decided to overcome this opposition by excommunicating the strongly rebellious. Irenaeus (missionary and writer, and father of the Greek Church) dissuaded him from such an extreme measure. The important point was that at his command the synods were held throughout the Christian world.

15. St. Zephyrinus
(199-217 A.D.)

Zephyrinus was a Roman. Zephyrinus appointed his successor, Callistus, to the post of archdeacon, a position analagous to that of Secretary of State today; and placed him in charge of Christian cemeteries. This pope reconciled to the Church most of the Adoptianist followers of Theodotus, who taught that Jesus was a man, who was adopted as the Son of God. Zephyrinus was buried in or near the newly opened cemetery of Callistus.

16. St. Callistus I (Calixtus)
(217-222 A.D.)

Entrance to the church of the catacombs. (Subterranean Rome provided shelter for the persecuted Christians.) Pope Callistus (Calixtus) opened the catacomb named after him, later known as the papal crypt.

Callistus had been the slave of Carpophorus, a highly placed Roman Christian. His name, meaning very handsome, was the kind of name that masters often gave to slaves born in their households. His master placed him in charge of a bank, which failed. In his attempts to get creditors to pay their debts, Callistus forced his way into a synagogue and sought to arrest some Jews who owed the bank money. They denounced him as a Christian. He was scourged and sent to the Sardinian mines, but through the intervention of the Roman bishop (whom he was to succeed) he was released. He was appointed archdeacon by Zephyrinus, and became his successor when Zephyrinus died.

Callistus for the first time allowed repentant murderers, adulterers, and fornicators to be forgiven, and reconciled with the Church; and recognized as valid marriages between free persons and slaves, marriages unrecognized by Roman law. Both of these policies occasioned great

protest within the Church. During his reign Hippolytus, whose brilliance had won him a considerable following, declared Callistus' election to have been invalid and then he (Hyppolytus) allowed his disciples to bestow upon him the title of Head of the True Church. Thus for the first time there was an anti-pope.

Callistus was martyred in 222 by being thrown into a well by a pagan mob; and he was buried in the catacomb of Calepodius.

17. St. Urban I
(222-230 A.D.)

Urban was a Roman; and because of persecution he was forced to live underground. In the year 230 Cecilia, (later St. Cecilia), the last of the great family of Caeccilii, sent her betrothed, Valerianus, to Urban, and her instructions were preserved for finding Urban's vault below the Appian Way. She wrote, "My beloved, go out by the Capuan Gate until you come to the third milestone. There you will find some poor people who will ask for alms. I have always been generous to them and they know my secret. They will guide you and bring you to the aged and holy Urban. My friend, be advised, and do not hold the sun too dear, nor the stars, but follow him down into the realm of darkness."

18. St. Pontian (Pontianus)
(July 21, 230 - September 28, 235 A.D.)

A Roman, Pontianus was banished to Sardinia by emperor Maximin, as was the anti-pope Hippolytus. Knowing he had little hope of return, Pontianus resigned his episcopate on September 28, 235. He and Hippolytus became friends in their banishment and soon after, Pontianus died from suffering and hardships.

19. St. Anterus (Antherus)

(November 21, 235 - January 3, 236 A.D.)
A Greek, Anterus' pontificate lasted only 43 days. He died and was buried in the papal cemetery of Callistus (where fragments of his epitaph have been discovered).

20. St. Fabian

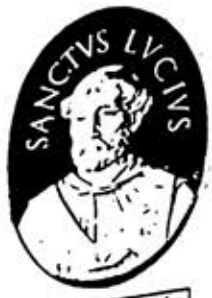
(January 10, 236 - January 20, 250 A.D.)
Fabian was a Roman farmer. He was a layman and a stranger, who happened to be present when the election of a new head of the Roman Church was being held. A dove flew in and settled on his head, which was taken by the electors as a mark of divine choice. St. Cyprian, the bishop of Carthage, writing to his successor, praised Fabian's holiness. The persecution of the Christians, which had eased up under Philip began anew under emperor Decius, who declared that death was the penalty for all who would not forsake Christianity; and Fabian was beheaded, after a pontificate of fourteen years.

(Papal Court or Roman See vacant one year and two months)

Cornelius (right) with St. Hippolytus: from the mosaic (6th century) in S. Apollinare Nuovo, Ravenna.

21. St. Cornelius

(March, 251 - June, 253 A.D.)
After a vacancy of fourteen months, due to the persecution which had resulted in the beheading of Fabian, Cornelius was elected to the office. He was a Roman. However a prominent member of the Roman community, Novation, refused to accept the decision and had himself officially set up as anti-pope. But Novatian's supporters fell away, and he was expelled from the church by a Roman synod. Cornelius was sentenced with banishment under emperor Gallus, to Centumcellae (Civita Vecchia) where he died a martyr in June, 253. His epitaph was found in the crypt of Lucina adjoining Callistus' cemetery, the first papal epitaph in Latin.



22. St. Lucius I

(June 25, 253 - March 5, 254 A.D.)

A Roman priest, Lucius was banished after his election, but allowed back in Rome by emperor Valerian, Decius' second successor. Just twelve months after his election he passed away peacefully.

23. St. Stephen I

(May 12, 254 - August 2, 257 A.D.)

A Roman priest, Stephen cautioned the clergy to wear ecclesiastical vestments only inside the churches. Emperor Valerian became envious of the Church's wealth and the persecutions began again. Stephen perished in exile.

24. St. Sixtus II (Xystus)

(August 30, 257 - August 6, 258 A.D.)

A Greek deacon, his consecration was done secretly because of the persecution. Sixtus II gathered his congregation in Mass in defiance of the law, and during the Mass imperial troops broke in. In order to prevent a massacre of the congregation, Sixtus II stepped forward with four deacons and they were all beheaded on the spot.

Sixtus II (left) with St. Lawrence: from the mosaic (6th century) in S. Apollinare Nuovo, Ravenna.

(Papal Court or Roman See vacant eleven months)

25. St. Dionysius

(July 22, 259 - December 26, 268 A.D.)

Until Valerian's departure to the East, a successor could not be elected, but an invasion of the Roman Empire caused cessation of the persecution at this time, and a peaceful relationship between Church and State ensued. Dionysius, who was a Greek anchorite, sent alms to Caesarea for the ransom of Christians captured in a barbarian raid. When he died, he was buried in the cemetery of Callistus.

26. St. Felix I

(January 5, 269 - December 30, 274 A.D.)

Felix was a Roman, and during his reign heresies were abundant, but met with discipline. The catacombs ceased to be the meeting places for the Christians and churches were built. Felix on his death was also buried in the catacomb of Callistus.

27. St. Eutychian (Eutychianus)

(January 4, 275 - December 7, 283 A.D.)

Eutychian was born in Luni, Italy. Bishoprics grew, in numbers and size, and certain powers of authority were delegated to higher bishops who were termed Metropolitans. (Eutychian's epitaph has been found in the cemetery of Callistus.)

28. St. Caius (Gaius)

(December 17, 283 - April 22, 296 A.D.)

Caius was born in Salonae, Dalmatia, and died just before the long peace was broken by the last and most terrible persecution. In a letter to a church member at Hierapolis, he mentions the tropaie or relics of Peter and Paul. (His epitaph has also been discovered in the cemetery of Callistus.)

29. St. Marcellinus

(June 30, 296 - October 25, 304 A.D.)

Marcellinus was Roman and during this period a dreadful persecution came about. Emperor Diocletian had been well disposed toward the Christians, but his chief lieutenant, Galerius, persuaded him against them, and an edict was issued which resulted in the destruction of churches and scriptures; and slavery, degradation or death for all who refused to renounce their faith. The details of Marcellinus' death have been lost.

(Papal Court or Roman See vacant three years and seven months)

30. St. Marcellus I

(May 27 or June 26, 308 - January 16, 309 A.D.)

A Roman, Marcellus' refusal to reconcile apostates made him unpopular with the laxer members of the church. He set out to provide new places of worship for the faithful, but was banished by emperor Maxentius, and died in exile.

31. St. Eusebius

(April 18, 309 or 310 - August 17, 309 or 310 A.D.)

Eusebius was a Greek doctor and priest. The recalcitrant apostates were sufficiently numerous to set up an anti-pope named Heraclius. Emperor Maxentius banished Eusebius to Sicily, where he died.

(Papal Court or Roman See vacant between eleven months and one year and eleven months)

32. St. Melchiades (Miltiades)

(July 2, 311 - January 11, 314 A.D.)

Melchiades was an African priest. During his time Constantine became emperor of Rome, and was a great patron of Christianity. Constantine bestowed on Melchiades the Lateran Palace, thenceforth to be the place of residence of the pope. Melchiades convened a meeting of bishops, many of whom had suffered greatly under the persecutions, and they were honored by emperor Constantine.

33. St. Sylvester I (Silvester)

(January 31, 314 - December 31, 335 A.D.)

Sylvester was a Roman priest and when he succeeded to the office, he brought Peter's remains back to the Vatican Hill and, at emperor Constantine's wish, preserved them in a siiver (later bronze) shrine.

Constantine's father had become Augustus in the west, upon the abdication of emperors Diocletian and Maximian in 305. When his father died at York the following year, Constantine was proclaimed Augustus by his troops, and became officially recognized after the defeat of Severus in 307. In 312, on the eve of the Battle of Milvian Bridge, near Rome, Constantine saw a fiery cross in the heavens. The following night the emperor saw the emblem of Christ yet again. The next morning he gave orders for the armour of his troops to be marked with the symbol. The army of emperor Maxentius was beaten; the one way of retreat, the Milvian Bridge over the Tiber above Rome, gave way under the mass of fugitives and Maxentius was drowned. This was the beginning of the empire that established Christianity as the State Church.

Sylvester I (restores the Magi, of the Order of Zarathustra, to life)

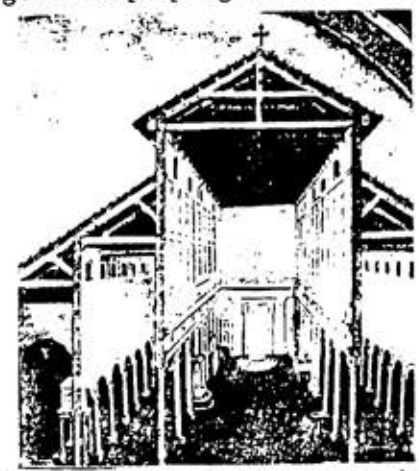
One year after the occupation of Rome, Constantine issued the Edict of Milan to protect the Christians. They now had equal rights with other subjects. Constantine tried to reconcile all religious factions and champions of various beliefs. He gave the clergy of the Catholic Church the same privileges as the hitherto official priesthood. They were exempt from public service and taxation, and the jurisdiction of the bishop's court was recognized. Also the right to inherit was granted the Church. The Christian sanctuaries were protected by right of asylum, as were the temples of other religions. After five years of Constantine's rule, all the standards of the Roman army bore the monogram of Christ and the words: "In this sign, thou shalt conquer." Constantine drew up the first Christian military church service. On Sunday, the legionaires marched to the parade ground. At a given signal, Christians and non-Christians gazed upward with uplifted hands, and said the prayer that

Emperor Constantine (280-337) conquers Rome for the Christians, and bishop Sylvester enters the Eternal City. He wears the simple tiara, similar to the head-dress of a high priest, with the Corona or lamina aurea, a golden fillet, which held the turban in place and left two strips of byssus linen hanging down the back.

was composed by Constantine himself: Thee alone do we recognize as God; we acknowledge thee as king; and from thee do we implore help. From thee we have received victory and through thee we have won the mastery of our foes. We give thee thanks for the benefits we have received, and hope to thank thee for further benefits. To thee do we turn with our prayer of supplication. Grant to our emperor Constantine and his sons, beloved of God, a long and victorious life.

In March, 321, the emperor enacted a law restricting work on Sundays; he ordered the venerable day of the Sun to be celebrated as a day of rest.

In 323, a struggle began between Constantine and his brother-in-law Licinius, emperor of the eastern half of the empire. Constantine was victorious and now ruled East and West under the labarum, the imperial standard upon which the initial letters of the name of Christ were worked in gold on a purple ground in Greek script.



The first basilica over Peter's grave, built by Constantine. (Fresco in the Grotte Vaticane, 17th Century.)

Constantine asserted his power in the Church in the early summer of 325 when he called the first general council of the empire at Nicea. He presided over this assembly of 318 bishops, as well as representatives of politics and learning. The assembly was held among the glittering gold and gemwork of the central hall of the imperial palace. The emperor in his purple took his seat in a golden chair in the middle when invited to do so by the bishops. Much of his speech, which was given in Latin, and translated into Greek, alluded to his victories, and expressed quite clearly what he thought about disunity among the Christian fathers. He called himself the fellow-servant of the bishops, but was not hindered from guiding them with all the more vigor. The purpose of the conference at Nicea was to provide for the Church what it lacked, a creed and an administration, the unity of orthodoxy. The Nicene Creed was issued and the doctrine of the Church was adopted as a law of the empire.

Three hundred and eighteen bishops assembled on the emperor's command at the Imperial Council of Nicea in 325. (Relief from the Arch of Constantine.)

Constantine's mother, who had been the wife of Constantius, was later canonized as St. Helena. She carried out the restoration of historic spots in the Holy land, had earth brought to Rome from the historic spot on Mount Calvary, and brought to Rome part of a cross found in a water tank hewn out of rock. She built a chapel at each of the martyr's tombs.

The construction of a New Rome began in Byzantium on November 26, 328 A.D., with 40,000 workers being employed, at a cost of 60,000 pounds of gold. The project was carried out in a little more than seventeen months. In the 25th year of Constantine's reign, on May 11, 330 A.D., the new capital city of the Roman empire was inaugurated, and renamed Constantinople.

In 326 Constantine's wife, the empress Fausta, denounced his son by his first wife and also his nephew, as being traitors and planning to overthrow Constantine, who had them executed. Later he found that it had been a plot created by Fausta to clear the way to the throne for her own son. Fausta was put to death, and her palace was given to the bishop of Rome, together with the adjoining basilica, founded by the emperor, and henceforward it was the residence of the popes. Constantine sought absolution for causing the death of his family members. Though a leader of the Church for so many years, he had never been baptized, putting it off because of the theory that the later the better; because baptism washed out all the sins that had occurred before. He died on May 22, 337 A.D., shortly after his baptism.

Constantine gave a golden crown for the use of pope Sylvester and his successors, but Sylvester rejected it, contenting himself with a white Phrygian cap.

The Arian conflicts and divisions caused doctrinal debates and arguments during this time, named after Arius; who held that the Son was not truly divine, but First of all creatures, by whom the remainder had been created.

Sylvester died after a reign of almost twenty-two years.

34. St. Marcus (Mark)

(January or June 18, 336 - October 7, 336 A.D.)

Mark, a Roman, took no part in the Arian controversy. Two basilicas were built during his time; he reigned for less than one year.

(Papal Court or Roman See vacant four months)

35. St. Julius I

(February 6, 337 - April 12, 352 A.D.)

Many other conflicts and issues threatened during this time. The Roman Julius held up as a preserver of orthodoxy and custodian of dogma. After the death of Constantine, emperor Constantius favored the Arians and frowned at Rome, and was courageously defied by Julius. In a letter from Julius to bishop Athanasius of Alexandria, Julius refused to allow that the decision of a local council must be final, and pointed out that the papacy was the final court of appeal.

36. Liberius

(May 17, 352 - September 22-24, 366 A.D.)

Liberius was a Roman deacon. He was the first of the pontiffs not to be given sainthood. Immediately on election he was thrown into the Arian controversy, and when he failed to comply with Constantius' wishes to allow communion to Arians, he was exiled to Thrace, where he remained for two years. Meanwhile a Roman deacon, Felix, was introduced into his See and served as anti-pope. When brought back from exile, Liberius capitulated and signed documents in favor of the Arians, condemning bishop Athanasius, who had been ousted from Alexandria by his Arian opponents.

37. St. Damasus I

(October 1, 366 - December 11, 384 A.D.)

A Roman deacon of Spanish descent, Damasus was one of two rival candidates. The other was Ursinas, who was chosen first, by a minority of electors. Damasus was elected by a majority in the Lateran. Riots by Damasus' supporters cost some lives, and charges were brought against Damasus by the imperial court, including charges of instigation to murder. Bishop Damasus was acquitted, and he summoned and conducted a Roman synod with his own case on the agenda. Was the Roman bishop to be subject to the civil law, rather than an ecclesiastical

The graves of many early popes in the catacombs were restored and furnished with inscriptions by Damasus I. Later, knowledge of their existence was lost and they were not rediscovered until the seventeenth century, in the condition shown by this print.

tribunal? The emperor made no reply to the decisions of the synod; and Ursinus remained anti-pope until his banishment in 367.

Bishop Ambrose of Milan was an able statesman during this time who caused that Rome should again be looked to as having precedence over the other churches, as being the first See of Apostle Peter.

In 382, Jerome (Hieronymus) came to live in Rome at Damasus' invitation. He counseled and instructed the bishop and actually held much of the Lateran administration in his hands. Jerome was commissioned to produce an improved and reliable Latin version of the Bible, from which emerged the Vulgate (a term that dates from the twelfth century).

Damasus was particularly devoted to the martyrs whose bodies lay in the catacombs, and he enlarged the access to the crypts and passages where they were buried, and composed epitaphs in verse. He died at age eighty, and though he had wished to be buried among those in the cemetery of Callistus he was not; in the words of his inscription: I feared to offend the ashes of these holy ones.

38. St. Siricius

(December 15, 22, or 29, 384 - November 26, 399 A.D.)

The election of Siricius, a Roman deacon, was a defeat for the ascetic faction led by Jerome. Jerome left Rome for the east and remained hostile to Siricius. Siricius issued a decree enjoining celibacy on the clergy in major orders.

It was his pontificate that witnessed the unprecedented spectacle of an erring emperor bowing before the anger of a prelate. Emperor Theodosias (Theodosius), when several of his officers were brutally murdered in Thessalonica, put the whole city to the sword. He admitted his guilt, sorrow, and unhappiness, but bishop Ambrose of Milan refused him admittance to the sacred premises, unless Theodosias made public confession of his sins. Thus he kneeled in front of one of his own subjects, the bishop of Milan, stripped of the emblems of his exalted rank, petitioning for clemency; and humbly accepting accusation, rebuke, and ecclesiastical justice.

39. St. Anastasius I

(November 27, 399 - December 19, 401 A.D.)

Anastasius was a Roman deacon. He dispatched a series of letters condemning the doctrines taught by Origen, who was a third century philosopher and follower of Christ; he died in 254, as a result of political persecution and torture. Anastasius also wrote to an African ecclesiastical body against the Donatist conflicts and issues.

40. St. Innocent I

(December 22, 401 - March 12, 417 A.D.)

During the pontificate of Innocent I, who was an Italian born in Albano, Rome was besieged by Alaric and the Visigoths from the Baltic regions. Innocent was in Constantinople when he received word of this, in 410; and he went to Rome to meet the king of the Visigoths, who promised moderation, proclaiming himself a Christian; and the Visigoths did show unexpected reverence to the ecclesiastics and places of worship in Rome.

Innocent's decrees and letters were dispatched widely and were considered authoritative. It is said that he informed a certain bishop Exuperius that absolution must not be refused to anyone dying penitent.

St. John Chrysostum, patriarch of Constantinople, was a victim of the personal hostility of empress Eudoxia and the intrigues of Theophilus of Alexandria, and was unlawfully deposed and exiled. He had appealed to the pope, among other prelates. Though Innocent was powerless to help him, he refused communion to his persecutors, and later had his name returned to the diptychs -- the tablets from which names were read at Mass.

St. Innocent died in 417 and was buried at the Ursum pileatum.

41. St. Zosimus (Zozimus)

(March 18, 417 - December 26, 418 A.D.)

Zosimus, a Greek born in Mesarea, was mainly occupied during his brief reign with the heresy of Pelagianism, which denied the doctrinal belief of original sin.

42. St. Boniface I

(December 28 or 29, 418 - September 4, 422 A.D.)

An irregular election resulted in the assumption of the papal title by archdeacon Eulalius who was anti-pope to Boniface until March, 419, when he was ejected from the Basilica by the emperor's soldiers. Boniface was elected in a correctly held election four months after Eulalius. He defended papal jurisdiction over Illyricum against the patriarch of Constantinople. The right of appeal to Rome was denied in 419 by an African council. Boniface was a Roman priest before his accession.

43. St. Celestine I

(September 10, 422 - July 27, 432 A.D.)

Celestine, who was Italian, dispatched Palladius, the first missionary to Ireland. St. Augustine of Africa died during this pontificate, and was held up by Celestine as the supreme doctor of grace.

Augustine (Aurelius Augustinus) was an African; his father was a pagan, his mother a Christian from an early age. During his early life, he was a teacher of grammar, and then professor of rhetoric at Milan. According to his autobiography, Confessions, written at age forty-five: I reeled through life in lust and whoredom and squandered my strength. At a turning point in his life, he picked up the letters of Paul and read, Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof. Augustine and his son were baptized in Milan in 387 by bishop Ambrose. He became a priest, first an assistant, then a preacher deputizing for the bishop at Hippo, Africa. Finally the aged bishop and the people chose him as the next bishop of Hippo. During this time, the world was in turmoil; Alaric in Rome, the Visigoths on the banks of the Garonna and in Provence, Goths in Greece, Vandals in south Spain, Swabians in north Spain, Burgundians across the Rhine. The Empire was breaking up. Augustine wrote much, and was an inspired thinker in a humble corner of Christendom. Many came to visit him, local African bishops, and high officials from Rome. Above all, my dear brethren, he wrote, We must love God and then our neighbor; for that is the principal commandment that has been given us. The sentence stood at the head of his monastic rule of life, which was read out once a week, to prevent its being forgotten — and this was the oldest Monastic rule in Christendom. Love for Augustine was so exemplified in Christ and the Apostles that he found that without love all is dust, but that with it all was perfection. Love he commended as a rule of conduct even for eating, for clothing, for speaking, and for all behavior. Man should give himself to everyone, quite consciously and from the heart. Within my soul is a light that no world contains, he wrote; Melodies that no time consumes, perfumes that no wind blows . . . my soul rejoices with a united love that is not succeeded by disgust. That is what I love . . . An injury to this love was for him an injury to God. From his cell in the episcopal cloister, Augustine's ideas penetrated to the center of the world -- from the little seaport of Hippo on the Mediterranean to Rome. And he entered into a labor which seemed to him necessary as soon as he became bishop. He translated the Latin Bible, based on the original Greek, or Septuagint, into the popular Italian provincial dialect; and called his version Italia or Italic, by which he meant a definite text which in the course of time influenced the Vulgate of his friend Jerome.

Augustine was bishop of Hippo for thirty-four years. For fourteen years he recorded the ideas which comprise his De Civitate Dei, a comprehensive survey of the City of the World and of the Church. Then came the invasion of the Vandal tribes, which created a panic through North Africa, with desolation and flight in every quarter. The aged and weak Augustine was not spared an encounter with the Vandals. A companion wrote: The man of God did not share the thoughts and feelings of the other concerning the raids and the havoc wrought by the pitiless enemy, but as he became more exalted in his thoughts or sunk more deeply in them, he foresaw therein great dangers, and even death, for souls. The siege of Hippo by the Vandals began in June, 430. Augustine, seventy-six years old, and the author of two hundred and thirty-two works, withdrew to his cell, overcome by sickness. He had the penitential psalms copied on parchment and fixed to the wall, so that he could read them from his bed; thus cleaned his heart and mind without disturbing the others. He had said, However innocent your life may have been, no Christian ought to venture to die in any other state than that of a penitent. On August 28, 430, he died, a year before the end of the siege.

Pope Celestine, in letters to the bishops of Vienne and Naibonne, admonished them that absolution should not be denied to truly repentant sinners on their deathbed; and he urged that the system of bishops being chosen merely by popular acclaim should be discontinued.

The Nestorian controversy also occurred during the time of Celestine I. Nestorius, a famous orator and bishop of Constantinople, held that Mary could not be called the Mother of God, being herself human; and that there were two Christs, one a God, born of the Father, and the other a man born of Mary. The Third Ecumenical Council was called at Ephesus, with the result of the deposing and banishment of Nestorius by emperor Theodosius II.

44. St. Sixtus III

(July 31, 432 - August 19, 440 A.D.)

This Roman priest, as bishop of Rome, like his predecessors, held that Peter's authority passes to the bishop of Rome -- that the Holy Apostle Peter has handed down to his successors that which he received. Sixtus entirely rebuilt the Liberian Basilica and dedicated it to Mary to celebrate the formal definition of her title, Mother of God.

During this period, the emperor of Rome selected a deacon from the Roman clergy to be his envoy in the settlement of a dispute between the military commander and the civil magistrate of Gaul. This deacon was to be the next bishop of Rome, Leo I.

45. St. Leo I, the Great

(September 29, 440 - November 10, 461 A.D.)

Leo was Italian, born in Tuscia. He greatly raised the status of the episcopal See of Rome. The so-called dynasty of Peter, prince of the Church, was established with a solemn and inviolable decisiveness. In this way, the succession of bishops in Peter's chair at Rome became the genealogical table of the papacy.

In 451, an ecclesiastical council was held in Chalcedon, a suburb of Constantinople, attended by more than 350 bishops. The spirit of Leo was dominant, and under his guidance and influence a Confession of Faith was adopted and signed by every bishop, declaring Christ to have two natures in one individual. "We all unanimously teach that we confess one and the same Son, our Lord Jesus Christ, that he is perfect in his divinity and likewise perfect in his humanity, true God and true Man, with a soul endowed with reason . . ." The Copts, the Christian descendants of the ancient Egyptians, adhered to the doctrine of one spirit and nature in Christ. From this time onward they split from the Catholic Church.

Leo carried on prodigious correspondence in letters; examples of his writing are preserved in the form of ninety-six sermons and between one hundred forty-three and one hundred seventy-three letters.

In 452, Attila the Hun advanced on Rome. But with epidemics and famine plaguing his ranks, he agreed to meet with pope Leo, and the result was the withdrawal of the Huns from Italy.

A migrating tribe of Scandinavian origin, advanced from Hungary through Gaul and Spain into Africa. Their king, Genseric, banished the bishops from Africa to Corsica, where they were forced to fell trees for shipbuilding. The Vandals, as they were called, proceeded toward Italy, with the report preceding them of the intention to burn Rome. The emperor, Maximus, was ineffective, and no defense was offered; he was murdered by a soldier of his own bodyguard. When all temporal authority had vanished, Leo took control and heroically went out of the city to meet with Genseric. The city was not put to fire, but fourteen days of looting ensued, Leo himself was forced to surrender some of the valuable church utensils into the Vandals' hands. When the enemy left Rome, Leo held a solemn service of thanksgiving, but only a few of the faithful were present. He said; One is ashamed to say this, and yet one dares not be silent. You value the devils higher than the Apostles, and godless spectacles have a greater following than the blessed martyrs. Who has restored security to the city? Who has liberated it, preserved it from massacre? Circus games, or the solicitude of the saints? Turn to the Lord, acknowledge the miracles he has manifestly wrought on our behalf, and ascribe our liberty not, as the godless do, to the influence of the stars but to the ineffable mercy of the Almighty, who has softened the rage of the barbarians.

Leo was the first bishop since Peter to be interred in the Atrium of Peter's basilica built by Constantine.

46. St. Hilarius (Hilary, Hilarus)

(November 19, 461 - February 29, 468 A.D.)

One of Leo's trusted aides, Hilarius, who was Sardinian, succeeded to the papacy. Ecclesiastical definition and discipline occupied a great deal of his energies, particularly in Spain and Gaul. He added several new churches and oratories, also libraries, public baths, and other municipal buildings.

47. St. Simplicius

(March 3, 468 - March 10, 483 A.D.)

Simplicius, an Italian born in Tivoli, witnessed the events that marked the ending of the Western Roman Empire, with the dispossession of emperor Romulus Augustulus by Odoacer, the Rugian chief.

Simplicius pronounced null and void any alienation of Church property by a future pope to reward those who had voted for his election.

48. St. Felix II (III)

(March 13, 483 - March 1, 492 A.D.)

A Roman, Felix was married before ordination; his three children died during his pontificate. He was the first bishop of Rome who designated his successor. Felix II wrote to emperor Zeno of Byzantium: Supreme power has been entrusted to you over world concerns, but it is your duty to leave ecclesiastical matters in the hands of those whom God has appointed to control them. You must leave the Church free to follow her own laws.

49. St. Gelasius I

(March 1, 492 - November 21, 496 A.D.)

African by birth, but a member of the Roman clergy from his youth, Gelasius thrived in controversy, and canon law was gained from his decrees. He declared that the world is ruled by the emperor and the priests, but that the latter are more important since they will have to give an account even for kings in the day of judgement, and that the emperor must submit to prelates in divine matters.

During Gelasius' time, revenues were regulated and property divided; and he became renowned as a builder of asylums and patron of the poor. (An account book survives detailing the revenues from all church properties, the rentals in gold and silver, payable four times a year; on the feasts of Peter, Paul, and Andrew, and on the pope's birthday.) Monks were his favorite companions and his private life was one of austerity, penance, and prayer.

A large number of letters are left from his pontificate.

50. Anastasius II

(November 24, 496 - November 19, 498 A.D.)

Anastasius was a Roman. He adopted a more conciliatory attitude toward Constantinople. He was charged with doctrinal laxity after receiving into communion Photinus, deacon and envoy of bishop Andrew of Thessalonica, who had been denied communion because of his teachings. During this pontificate the Frankish king, Clovis, was converted to Catholicism.

51. St. Symmachus

(November 22, 498 - July 19, 514 A.D.)

Symmachus was Sardinian. On the same day he was consecrated in the Lateran Basilica, anti-pope Laurentius (Lawrence), a Roman by birth, was consecrated bishop of Rome in Santa Maria Maggiore (Saint Mary Major).

In 501 Symmachus fixed the Easter festival at March 25, instead of April 22. Some of the clergy protested and made serious allegations against the pope: that he was given to criminal indulgence with women, was selfish, sold clerical offices to the highest bidder, and squandered church property. There was strife and bloodshed between the rival parties for years. The division reached its height when anti-pope Laurentius took up residence in the Lateran. Symmachus was a prisoner in St. Peter's, where he had taken asylum. Finally king Theodoric gave definitive recognition of Symmachus, and Laurentius submitted and received the See of Nocera.

For the first time the assertion was made that the office of Peter's successor transcends his person. Deacon Ennodius, secretary to Symmachus, in 503 published a written defense to the incriminations, stating that in the case of the bishop of Rome, the innocence and sanctity inherited from Peter must be taken for granted. The first episcopal See was not subject to any outsider's judgement.

Finally in peaceful possession of his See, Symmachus restored or ornamented several churches, and built others. He was generous with alms for exiled African bishops.

52. St. Hormisdas

(July 20, 514 - August 6, 523 A.D.)

Hormisdas was of Roman nobility born in Frusino. His father's name was Justus, but his name is interesting in that it is a Persian name meaning servant of Ahura Mazda, the Wise Lord of the Zoroastrians.

As a deacon, Hormisdas played an active part in reconciling the partisans of Symmachus and Laurentius, which reconciliation was completed while he was pope.

Hormisdas supervised a reorganization of the Spanish church; and his last days were gladdened by the news that the Vandal persecution of the church in Africa had been ended by the accession of king Thrasamund.

His epitaph praises Hormisdas for bringing the Roman division to an end and reconciling the Greeks.

53. St. John I

(August 13, 523 - May 18, 526 A.D.)

An Italian born in Tuscia or Populonia, his reign was two years, nine months. He came to Rome when young, and was archdeacon when elected pope.

Pope John was ordered by Theodoric, king of the Ostrogoths, with threat of force, to undertake an embassy to Constantinople to ask for restitution of the Arian churches and permission for Arians converted under imperial pressure to return to their former creed. Theodoric was an Arian, a Goth, and wanted to help the Arian Goths in the East. John was received fifteen miles out of the city with parades and processions. At Easter Mass, the pope was given the highest place of honor at the emperor Justin's right hand. The pope celebrated Mass according to Roman rite, in Latin, and carried out the coronation ceremony then customary on such solemn occasions. The emperor took off his crown, and John replaced it on his head. Outside, the populace rejoiced at the alliance of their emperor with the bishop of Rome. The Catholics were enthusiastic; the Arians hoped for escape from their predicament. But the results of the negotiations were meagre. Theodoric was angry when the bishop of Rome returned without a basic agreement, and threw the pope and his retinue, bishops and emissaries, into prison. Being old and infirm, John was unable to survive such adversity and died after a few days. He is honored as a martyr.

54. St. Felix III (IV)

(July 12, 526 - September 22, 530 A.D.)

On the death of John I, Theodoric at first had refused to allow the See of Peter to be filled. Finally he chose Felix III or IV, who was an Italian, and a member of the faction favorable to the Goths. Theodoric summoned the Goth and Arian bishops under his chairmanship. A summons was issued to all Christians demanding that they accept the Arian creed in three days. There were to be Arian churches everywhere. Two hundred thousand Goths were held in readiness for the execution of these measures. On the very day the edict was to come into force, August 30, 526, king Theodoric died. For twenty years following this, Goths and Byzantines fought for control of Italy and Rome.

Theodoric's successor, the minor Athalaric and his regent mother, issued a Royal Edict that ecclesiastical courts were to be the sole judges of clerical conduct, even when an erring churchman violated the ordinary civil or criminal codes.

As Felix approached his death, he proclaimed his successor, archdeacon Boniface II.

55. Boniface II

(September 22, 530 - October 17, 532 A.D.)

Boniface II was a Goth from Rome, son of a German; and was chosen as successor by Felix before his death. The majority of the Roman clergy refused to recognize the choice and elected Dioscuros, who was anti-pope to Boniface until his death less than a month later. Boniface in full synod called for a constitution to be formed which would grant him right to select a successor. Such a storm of protest greeted this announcement that another synod was called and the constitution which he had so enthusiastically sponsored was burned publicly by the pope himself. When he died, the man he named as his successor, Vigilius, was not elected.

(Papal Court or Roman See vacant two and one-half months)

56. John II

(January 2, 533 - May 8, 535 A.D.)

After a vacancy of two and one-half months and an outbreak of disorder which included riots, and attempts to buy the papacy, Mercurius was elected, and was the first pope to change his name on election, to John II. This changing of name did not occur again until John XII (955-964 A.D.), though after that time it became the custom. John II passed a severe decree against simony, the selling and buying of holy things.

57. St. Agapetus I (Agapitus)

(May 13, 535 - April 22, 536 A.D.)

A Roman archpriest, Agapetus was the first pope to be officially proclaimed papa, instead of simply episcopus. He was the second pope to visit Constantinople and he did it, like the first, John I, at the request of the king of Italy, who at this time was Theodahad. Emperor Justinian was a threat to Goth king Theodahad, therefore his request to Agapetus to go to Constantinople.

Agapetus did not persuade Justinian to give up his dream of a united empire, however he accomplished other purposes. The Byzantine patriarchate was held by Anthimos, a man of little grace and no popularity, who had been put in his place by empress Theodora. At request of the disturbed clergy, Agapetus ordered Anthimos to quit his seat; the empress convinced Justinian that this was an affront to imperial commands and privileges. Justinian threatened Agapetus with banishment, but the pontiff received his words with sadness and refused to be awed by them. He said, I came to gaze upon a Christian emperor Justinian. In his place I find a Diocletian whose threats, however, terrify me not. Such courage from an aged and unarmed man cooled Justinian's wrath and finally he agreed that Anthimos be deposed. Agapetus consecrated to the Byzantine See a rightful occupant. However the pope died shortly after, and his remains were conveyed back to Rome.

58. St. Silverius, Martyr

(June 1 or 8, 536 - banished March 11, died December 2, 537 A.D.)

The son of previous pope Hormisdas, Silverius was born in Campania or Frusino, and his election was imposed by the Gothic king Theodahad. Meanwhile Justinian's army had taken Rome and empress Theodora used the opportunity to accuse Silverius of treasonous communication with the Goths; had him deposed and exiled to the island of Ponza, where he soon perished. Theodora's choice, Vigilius, was then enthroned.

59. Vigilius

(March 29, 537 - June 7, 555 A.D.)

The pontificate of Vigilius was unquiet, irresolute, and factious. He issued letters of orthodox policy which countered the wishes of Justinian. He was seized and carried to Constantinople, where he capitulated in doctrinal debate in the emperor's presence. He was detained seven years in Constantinople. Vigilius' letters show extreme vacillation and placation of the various powers of the time. In spring of 555 he was permitted to leave Constantinople, but died on the way to Rome, at Syracuse, on June 7, 555.

(Papal Court or Roman See vacant ten months)

60. Pelagius I

(April 16, 556 - March 4, 561 A.D.)

Pelagius had been sent to Constantinople by Agapetus as his nuncio (official representative of the pope at a foreign court). He remained there many years, though he was in Rome in December, 540, when the Gothic king Totila captured and pillaged the city; and as acting head of the Roman clergy he administered relief to many. Pelagius was Justinian's choice for Vigilius' successor. His consecration was greeted by indignation because of the conciliatory attitude he adopted in negotiating with Justinian. But his talents in preventing and healing the conflicts and divisions helped to dispel the antagonism. As a result of the conflict between Justinian's troops and the Goths, Italy was laid waste, and the people reduced to poverty. Pelagius, who came from a noble and rich Roman family, not only donated his entire personal fortune, but performed other acts of charity. He bore the title, "Father of the poor and of his country," when he died in 561.

(Papal Court or Roman See vacant four months)

61. John III

(July 17, 561 - July 13, 574 A.D.)

Pope John was consecrated after a four month delay due to the need for imperial confirmation, as Rome was politically part of the Byzantine empire. He ordered restoration to their Sees of Gallic bishops

deposed for criminal behavior; some years later they were once more condemned and deposed. This was a turbulent and war-torn period and the part played by the pontiff is described on an inscription which still existed in the fifteenth century: In the midst of straits he knew how to be bountiful, and feared not to be crushed by a tumbling world.

(Papal Court or Roman See vacant ten months)

62. Benedict I

(June 2, 574 or 575 - July 30, 579 A.D.)

Nearly a year went by before the imperial confirmation arrived to sanction the installation of Benedict I. War again was ravaging Italy, and the Lombards, another body of Germanic invaders, were attacking that part of Italy that still remained in imperial hands. At the time of Benedict's death, the Lombard duke of Spoleto was besieging Rome.

(Papal Court or Roman See vacant four months)

63. Pelagius II

(November 26, 579 - February 7, 590 A.D.)

Pelagius was a Goth, born in Rome. He did not wait for the imperial confirmation, but was consecrated and installed without it. The responsibility of temporal affairs of the countryside around Rome was being forced on the papacy. Pelagius appealed to Constantinople, and also to the Franks. He sent deacon Gregory (who would be his successor) to Constantinople, and Gregory finally persuaded the emperor, now Maurice, to come to aid with the dispatch of a relief expedition. Pelagius also strove to preserve and improve hierarchial harmony, and when certain bishops threatened to withdraw into one of the several divisions, he wrote that they were doing so for the sake of superfluous question.

A temporary truce was finally made with the Lombards, but pestilence followed, and Pelagius succumbed to the bubonic plague.

(Papal Court or Roman See vacant seven months)

64. St. Gregory I, the Great

(September 3, 590 - March 12/13, 604 A.D.)

Gregory was the first pope to come from the Benedictine Order, an order which has produced 49 popes, 200 cardinals, 1,600 archbishops, 4,000 bishops, 15,700 abbots and innumerable scholars and writers. More insight into the Benedictines is necessary, before their impact on St. Gregory can be fully understood. Benedict was the son of a Nursia nobleman, and with the corruption in Rome in the late fifth century, he broke off his education and lived for three years as an anchorite in a cave

Pope Gregory the Great and his scribe. (Mohammed was twenty years old, when Gregory was elected the first pope of the Benedictine Order.)

near Subiaco, in the Sabine hills. Afterward, Benedict was chosen to be abbot of a monastic community which twice tried to poison him in order to be rid of a strict superior. At Subiaco, Benedict established twelve little monasteries, each consisting of twelve monks, led by a superior. When again beset by enemies, he moved to Monte Cassino, halfway between Rome and Naples. The remains of a temple of Jupiter served as a foundation for the monastic settlement. One of the towers of the fortress became home for Benedict, from where he could see the ploughed fields, orchards, and kitchen gardens of the monastery.

Benedict from time to time had visions, in which he saw other men and other ages. After such visions his friends often found him weeping in his cell. One morning he rose earlier than his brethren, and while gazing out the window, suddenly saw light pouring from above, dispelling the darkness of night and shining so brilliantly that this light streaming into the darkness surpassed the light of day. In this vision the whole world was brought before his eyes in a single sun-ray. Yet normally his manner was quiet, sober, and composed. The Benedictine motto was "Prayer and Work." The monastery was self-supporting, and even supplied the neighboring town with provisions.

Rome had not greatly concerned itself with the foundation of Monte Cassino and its progress. Benedict held no ecclesiastical office. He received his spiritual authority from God directly. The Benedictine vow comprised the three promises of stability (of place), virtuous monastic conduct, and obedience. Above all, the novice was required to renounce his self-will, so as to be able to bear the glorious and heroic arms of obedience; he had to do his duty without hesitation, as if the order came from God. It was Benedict's practice to discourage new arrivals, and his monastic rule read, "If a man come desirous of entering the monastic life, entrance is not to be granted easily, but rather one should act in accordance with the words of the Apostle: 'Try the spirits if they be of God.'" Avoid pride, Benedict said, hate self-will, flee from arrogance of any kind. The good that you find in yourselves, ascribe to God, not to yourselves. But always recognize evil as your own work and lay it to your own account.

Another portrait of Gregory the Great, circa 870 A.D.

Benedict's concern was for the Soul of a man, for that which cannot be seen. His aim was to awaken it, teach it, shape it. It was with this in view that he had founded Monte Cassino. Here the monk was to settle for life in his monastic family. The abbot imposed a permanent obligation in commanding the novice never to leave the monastic life. The local stability of life matched the permanence of man in God. Stability of place was the basis for the cultivation of the land as it was of morality and learning. All that the monks did was in God's service, manual labor as well as mental and spiritual. So they did it with an inner joyfulness, resulting in an outward cheerful composure. Benedict's description of an ideal abbot is as follows: He must be chaste, sober, and merciful, ever preferring mercy to justice, that he himself may obtain mercy. Let him hate sin and love the brethren. And even in his corrections, let him act with prudence, and not go too far, lest while he seeketh too eagerly to scrape off the rust, the vessel be broken . . . taking, then such testimonies as are borne by these and the like words to discretion, the mother of virtues, let him so temper all things, that the strong may have something to strive after, and the weak nothing at which to take alarm.

The monastic Rule is the only written document that Benedict left. Just as everything that Benedict did was clear and comprehensible, so was the working of his Rule. At the end of the Rule he stated that he had put it into writing so that by observing it in the monasteries we can develop certain moral worthiness and the beginnings of a virtuous monastic life.

Benedict's gift of prophecy enabled him to announce the day of his departure from the world. Six days previously he ordered his grave to be dug, so that he might contemplate it. Then he was suddenly seized by a wasting fever. When he felt the end to be near, on 21st March, 547, he told his disciples to carry him into the church. There he asked for the viaticum (final communion before death). Holding his enfeebled body upright, with hands raised to heaven, he continued praying until the breath left his body.

Now, pope Gregory was also appointed prefect of Rome, the highest civil post. He had received thorough training as a civil servant, and had distinguished himself as a jurist, politician and diplomat. Profoundly moved by his father's death, he decided to go into a monastery, away from the affairs, ambitions and intrigues of the world in which one strove to hide the heart in cunning wiles and conceal meaning with words. He handed

over the whole of his large fortune to the monastery; his Sicilian properties alone provided for the establishment of six monasteries.

Gregory was born at about the same time as Benedict wrote his Rule for Monks. When he withdrew to the monastery, it was Benedict's Rule he assumed. Among Gregory's voluminous writings were his Dialogues; the second volume of four was devoted to Benedict's life and his miracles.

Pope Benedict I summoned Gregory from the cloister, and obedience forced Gregory to comply. In 577, he was chosen one of the youngest of the seven deacons who directed the ecclesiastical divisions of the metropolis. The next pope, Pelagius II, appointed him nuncio in Constantinople, an important office. Though he never learned Greek, he made many friends among the members of the imperial family and the court. But while a diplomat in Constantinople, Gregory took with him some brethren from St. Andrew's monastery, "so that moved by their example, I might be held, as by the chain of an anchor, to the firm land of prayer, while buffeted with the ceaseless waves of worldly business." It was to these monks that he delivered the commentaries on the Book of Job which grew into the huge work, the Moralia. When he returned to Rome, he again retired to the cloister there, of which the pope had made him abbot in 585.

And when Pelagius II succumbed to the plague, Gregory was chosen to succeed him. However, he could not be confirmed until approval was received from the emperor in Constantinople, a process which took seven months. Rome at this time showed the ravages of the invasion of the Lombard barbarians, along with floods and pestilence. Gregory was moved by all the sufferings of the people, and he arranged for a great procession of intercession, in which the clerics from seven different churches and their congregations assembled in the great church of Santa Maria for prayer and penitence; then four days later, the procession to the church of St. Peter, all clad in black and veiled as a sign of mourning, with Gregory at the head. When the confirmation arrived from Byzantine emperor Maurice, Gregory tried to flee away. Finally, they discovered his hiding place and escorted him according to ancient custom to the tomb of the Apostle Peter, where he made his confession of faith, and was consecrated bishop of Rome.

Within a few months of his election, his reflections bore fruit in the most personal of all his books, The Pastoral Care. In this work he describes the way in which one should approach this highest office; how, having reached it, one ought to live; how, living rightly, one should teach others; how, teaching the truth, one should daily reflect on one's own weakness. This became one of the favorite handbooks of the Middle Ages.

One of Gregory's first acts was to replace with clerics and monks the lay officials serving the papal apartments. His household was to serve as a model for the Christian way of life. At this time the Visigoth king of Spain, Reccared, was converted to Christianity, and in 612 this king issued an edict forcing the Jews to choose between baptism and emigration. Time after time Gregory intervened to prevent forcible conversion of the Children of Israel.

A large part of the functions of civil administration in this period had fallen on the shoulders of the pope. This extensive work of organized alms-giving was financed in part by donations, but largely from the revenues of Church property. The Roman Church was the richest landowner in Italy. Gregory tightened up the administration of these lands and placed it in the hands of carefully chosen agents. Many of his letters are detailed instructions to his agents in charge of Church possessions, including instructions on the most profitable way of making use of cattle, and the sale of surplus agricultural implements. He resolutely refused to let the Church reap the profits of oppression, took every possible precaution against the exploitation of the peasants, and dealt personally with every complaint. When he heard that a beggar had starved to death in Rome, he shut himself up for three days, and did not say Mass, but examined his conscience as a sinner.

The Roman See was given primacy of honor and its faith was regarded as the norm for Christendom; but this did not prevent emperors, especially Justinian, from legislating for the Church or taking an active interest in the appointment of its higher personnel. No pope of the time would have questioned this state of affairs, and Gregory was no exception. When conflict arose, Gregory's principle was to obey the emperor as a loyal subject and remonstrate with him when he thought his decision transgressed the established law.

When the bishop of Constantinople gave himself the title of "universal bishop," Gregory protested, and assumed for himself the title of servus servorum Dei, servant of the servants of God, which title is the pope's to this day.

Six years after his enthronement, Gregory sent prior Augustine and forty monks from the Benedictine monastery in Rome to convert the Anglo-Saxons. He obtained letters of recommendation for them from the emperor and announced their coming to the bishops of Marseille, Arles, Lyons, and Tours. He engaged interpreters and gave the mission every possible assistance. However, Augustine returned to Rome with no success to report and asked to be released from his mission. Gregory wrote to the monks: It would have been better, my beloved sons, never to start a good work than to give it up once started, so you must carry out with the utmost zeal the good work which you have begun. Neither difficulties of travel nor the talk of censorious people must deter you. Complete with energy and enthusiasm the mission on which God has sent you. For you know that your labors will be followed by the glory of eternal reward. A year later king Aella and ten thousand of his subjects were baptized. Two sees, each with two bishoprics, were set up at London and York respectively. Augustine became archbishop, with his seat at Canterbury. Gregory left Anglo-Saxon customs and forms of worship alone, to change by themselves through the influence of the Christian world.

Gregory worked also against poverty of the soul. The priest must set an example, and guard carefully against impure motives. He said, Moses trembled when the Lord admonished him, yet every weakling chases after offices of greater responsibility.

Gregory's accomplishments are even more when considered with the chronic sickness with which he was afflicted, a stomach complaint which at one time kept him in bed for nearly two years. He also suffered from gout.

Gregory also made a collection of ancient and modern songs for church use, and heard them by teaching the little children to sing; for he loved children, and was loved of them. From such works emerged the liturgical Mass book for antiphonal singing. He wrote four books about the cure of souls, a lengthy commentary on Job in thirty-five sections, and a large collection of stories of the Saints, and miracles.

It is said, that he was taken up March 12, 604, to be resurrected into his favorite place, the land of Arabia, near the ancient shrine of Abraham; and his great divine mission was to begin there. And the Roman See remained vacant for six months.

We have now learned the difference between a pope (or bishop of Rome) and a prophet of the Lord. The pope is called the vicar of Christ and the servant of the servants of Christ; appointed of Christ, the prince of the Apostles; to occupy the seat or throne of St. Peter, who was given the keys to bind and loosen whatsoever in earth, that it may be bound and loosened in heaven. And the pope is the head of the temporal church of Christ, built upon politics and imperfections to give it continuity. Moreover, the pope is usually of Hellenistic or Heretic background, and a fisher of men. A prophet, on the other hand, is called a spokesman of Christ, and the servant of Christ; appointed of Christ the Son of God, to occupy the seat of the head of earthly archangels. And he is the head of all the Melchizedek (Spiritual) and Aaronic (temporal) priesthoods of God; and the head of the church of the Saints. A prophet's church is not built upon politics or imperfections, but upon truths and perfections; for the pursuit of truth, perfections, and excellence is essential for the Spiritual Church of Christ and for the human Soul. Moreover, a prophet is usually not of Hellenistic or Aryan background, but of Jewish or Shemitic background.

And now returning to the Persians and the Arabians in the East, let us begin from where we left off. The genealogy of the Arshak (Arsha or Arsaces) kings, the Parthians, until the time of Phraates IV, circa 37 to 2 B.C., has already been provided. These descendants of Artaxerxes II of the Achaemenid kings of Persia continued until about 227 A.D. Then the Sasanian kings took over, and continued to rule until the reign of Yazdagird III (c.632 - 651 A.D.). Then began the rise of Islam; and eventually the entire civilized world came under the sway of the zealous new nation of Islam, as it was prophecied by Daniel the prophet some twelve hundred years before.

During the rule of the Parthians, great changes took place in Iran, in realms of art, religion and literature; which left lasting imprints on people's minds. This was a period of transition from an ancient era to medieval era, which was as different as the early Parthians were from the later. It was these Parthians that established the canon of the religion of Zarathustra (or Zoroaster), which was passed on to the Sasanians, and down to the present day. And the Parthian bards sang to their nobles

about the heroes, or Pahlavans, of their national epic. Although the Parthian rule is reckoned to be 284 years, from Arshak to Tridates III, the government continued under a line other than that of Arshak, until about 227 A.D.

The Sasanian empire of Persia began with Sasan, a shepherd of king Papak, who ruled the city of Istakhr near Persepolis. Sasan was a descendant of the Achaemenids, but he kept this secret until Papak had a dream which was interpreted that the son of Sasan would one day rule the world. So Papak gave his daughter to Sasan; and from this union Ardashir was born. And more honor was bestowed upon Papak the king when he was made director of the Anahita shrine at Istakhr. Afterwards, while he and his sons were busy with the affairs of state, they retained their dignity as the head of the temple. Papak had a small court with no bureaucratic tradition. After Ardashir became king of kings of Iran, he inherited the feudal organization of the Parthians. Ardashir reinstated the old Persian empire with its various institutions, as well as the religion of Zarathustra, which was eclipsed under the Greeks and the Parthians. The rest of the acts of the Sasanian kings, are they not recorded in the secular histories?

The Magi, or the Wise Men, known as the Magicians, (likened to the modern Parsees of India) were the telestial priesthood of the cult of the worshippers of Ahura Mazda, the Wise Lord of Truth and Light. The Magi had a great influence upon the world, because they were closest to the people. They observed the ancient laws of the Aryans, performed rituals and ceremonies of the ancient Aryan priesthood, ministered to the grassroots of the civilized world; and were a vital part in the scheme of things of the eternal kingdom of God, by ministering to the future sons and daughters of God.

Although Mithra was worshipped before the time of Zoroaster or Zarathustra, by the time of the Parthians the cult of Mithra (Mithras), meaning Friendship (friend) or Covenant (contract), was well-established; which cult began after the passing away of Zarathustra or Zoroaster of the Spitamas. And this was the position of Zarathustra; the position of Archangel Mithra, head of the Worshipful Ones or Yazatas, in the eternal Kingdom of God. And Mithra was worshipped by the Magi, along with Anahita and Varuna, as one of their gods, both by the Persians and by the Indians of Ind. And the cult of the Magi continued in performing its divine functions assigned to them by the Kingdom; most important being seeing to the birth of all divine children of God; to bless and prepare them in the Spiritual matters, and much more. Jesus son of Mary, after he was created and raised up as Jesus the Melchizedek Priest, or Christ, was worshipped as Mithras by the Romans, a few centuries later; for Jesus was also a divinely conceived child, as was Mithra or Zoroaster. Mithra was usually depicted with a halo of sun around his head.

It is said that the birth of Mithra or Mithras was from the cosmic egg, the womb of the priesthood of God. This god of the Magi holds the flaming torch to symbolize light entering the world, and a two-edged sword, or dagger to slay the bull, the double-minded Druj. He is surrounded by the signs of the zodiac to symbolize the cosmic significance of his

birth. Two paintings from a temple of Mithras or Zoroaster at Dura on the Euphrates are shown below.

Mithras or Zarathustra, hunting the forces of evil.

Mithras or Zarathustra, after his ordination at the age of thirty.

And the Magi priests believed and preached that Mithras' birth comes from the Rock, attended by the shepherds with their flock; and that Mithra shoots an arrow into the Rock, and produces life-giving waters. Mithra is God of light, defender of truth, and enemy of the powers of darkness. And in the Mithraic communion meal, the worshippers wearing the masks of their grades, partook of the sacrament from the four loaves, each bearing the sign of the cross; they broke the bread to symbolize the communion with the Son (Sun). This was usually done in a cave, which symbolized the cosmos. The origins of this priesthood are found in Egypt.

The initiates of the cult of Mithra were divided into seven grades of ascending order. Each grade symbolized the ascent of the soul through the heavens. The symbol of the first grade was that of the raven, and the initiate wore a raven's mask. The mask of the second grade was that of the bride, to symbolize that he is wedded to the cult; he wore a short yellow tunic with red bands and was thought to stand under the protection of Venus.

The third grade was that of the soldier; the initiate knelt naked and blindfolded; then a crown was offered to him on a sword, which he rejected, having no crown but Mithra. He wore the mask of the warrior to symbolize the knowledge of God and the fight in defence of truth.

The fourth grade was that of the lion; and was the first of the four higher grades. He wore an animal mask at some communion meals, and at others red tunics with purple stripes. Now having entered the grade of fire, he was able to attend the sacred altar flame. Upon entry to the grade of lion and into the sixth grade the initiate was purified with honey, and various masks representing many symbols were used. The seventh grade was that of the father or the elder, the earthly representative of Mithra. He took the god's place at the communion meal, and was

responsible for the discipline and teaching of the faithful; his symbols included ring and staff, a Persian cap, and a sickle.

To the Buddhist of India, Mithra or Mitra was known as Maitreya, a friendly and gentle Buddha, a Saoshyant or Savior, a Messiah-like buddha, which is to come. Some called Mitra the sun god of the day; and Varuna was associated with night and waters, the all-embracer and bearer of the moral order. But in Persia, Rome and other regions, Mithra (or Mithras) was the most important of the terrestrial gods, or the Worshipful Ones, the Yazatas; in India Varuna was given a higher status in their hierarchy of gods. Mithra-Varuna (representing the sun and moon) were invoked together. Together they mounted their shining chariot; and they dwelt in a golden mansion which had a thousand pillars and a thousand doors. And in this great palace, which was built by the Creator, there is no night or darkness, no wind, hot or cold, no disease, or corruption produced by the demon gods. Mithra is said to ride forth in his chariot pulled by four immortal white horses or reindeer, shod in gold and silver. He is the first God to approach across the Hara, in front of the immortal swift-horsed Sun; he is the first to seize the gold-colored mountain tops; from there he surveys the land of the faithful. Both Mithra and Varuna are described as cosmic rulers upholding order in the world of gods and men, for Covenant or Contract and True Speech are the basis of all ordered life in the heavens above, the earth below and all across. Through adherence to covenant and true speech, mankind is united and falsehood overcome; and by faithful observance of ritual duties, the sun is made to shine and rain to fall. Mithra is the one who preserves Order and Truth; he attacks and defeats the demon of Lie. It is Mithra who judges when the contract or covenant concerning the various periods of world history is completed. Moreover, in his concern for Truth he judges the soul at death with Sraosha and Rashnu; and brandishes his mace over hell three times daily, so that the demons do not inflict greater punishment to sinners than they deserve. Mithra was prayed to by the Persian soldiers at the manes of their horses; and before going into battle, the Persian king with his generals and counsellors passed around the ranks of the armed men, praying to the Sun, Mithra, and the Sacred Fire. Romans also prayed to him (Mithras) in the same manner. By the time of the Christian Era, the cult of Maitreya Buddha, Savior or Saoshyant, a Messiahlike Buddha which was to come, was already widespread among all Buddhist sects of India. And with the coming of Christ Jesus, all was combined into one, and Christianity became the religion of all different people with the same common purpose and ideals of salvation and enlightenment; and it shall remain so until the Second Coming of Christ in the fulness of time.

The following is a genealogy of the Arshak and Sasanian kings of Persia, beginning with Phraataces:

(continued from Page 1096)

Phraataces
(c. B.C.2-4 A.D.)

Orodes III
(c.4-7 A.D.)

Vonones I
(c.7-12 A.D.)

Artabanus III
(c.12-38 A.D.)

Tiridates II
(coregent c.36 A.D.)

Vardanes
(c.39-47 A.D.)

Gotarzes II
(coregent c.39-51 A.D.)

Vonones II
(c.51 A.D.)

Vologeses I
(c.51-80 A.D.)

Artabanus IV
(c.80-81 A.D.)

Pakores
(c.81-115 A.D.)

Oroses
(coregent c.109-128 A.D.)

Vologeses II and Mithradates IV
(coregents c.105-147 and c.128-147 A.D., respectively)

Vologeses III
(c.148-192 A.D.)

Vologeses IV
(c.192-207 A.D.)

Vologeses V
(c.207-227 A.D.)

Artabanus V
(coregent c.213-224 A.D.)

Artavasdes
(c.225-226/27 A.D.)

Beginning of the Sasanian Dynasty

Sasan, the shepherd of king Papak of the city of Istakhr, an Achaemenid, married the daughter of Papak some time between 208 and 222 A.D. Out of this union Ardashir was born.

Ardashir
(228-240 A.D.)

Shapur
(c.240-272 A.D.)

Hormizd Ardashir
(c.272-273 A.D.)

Varahran I or Bahram Kaur I
(c.273-276 A.D.)

Varahran II or Bahram Kaur II
(c.276-293 A.D.)

Varahran III or Bahram Kaur III
(c.293 A.D.)

Neresh
(c.293-302 A.D.)

Hormizd II
(c.302-309 A.D.)

Shapur II
(c.309-379 A.D.)

Ardashir II
(c.379-383 A.D.)

Shapur III
(c.383-388 A.D.)

Varahran IV or Bahram Kaur IV
(c.388-399 A.D.)

Yazdagird I
(c.399-421 A.D.)

Varahran V or Bahram Kaur V
(c.421-439 A.D.)

Yazdagird II
(c.439-457 A.D.)

Hormizd III
(c.457-459 A.D.)

Peroz or Parvez
(c.459-484 A.D.)

Valash or Balash
(c.484-488 A.D.)

Kavad or Qabad
(488-531 A.D.)

Khusro I or Nausherwan Aadil
(the king of Persia at the time of the birth of Mohammed the prophet and emperor of Islam)
(531-579 A.D.)

Hormizd IV
(c.579-590 A.D.)

Varahran Chabin
(c.590-591 A.D.)

Khusro II or Parvez
(c.591-628 A.D.)

Kavad or Qabad II
(c.628 A.D.)

Ardashir III
(c.628-629 A.D.)

Boran
(c.629-630 A.D.)

Khusro III or Hormizd V
(c.630-632 A.D.)

Yazdagird (Yezdjard) III
(632-651 A.D.)

(Persia came under Islamic rule in 640 A.D.; and Yazdagird III remained king until 651 A.D.)

A Turkish chronology showing Mohammed's lineage; the figure at the top is the prophet's grandfather, whose ancestry is traced back through Noah to Adam's son Seth. On the extreme left is the incomplete Persian dynasty beginning with Varahran or Bahram Kaur V (421-439 A.D.); and the figure is that of Khusro I or Nausherwan Aadil (531-579 A.D.)

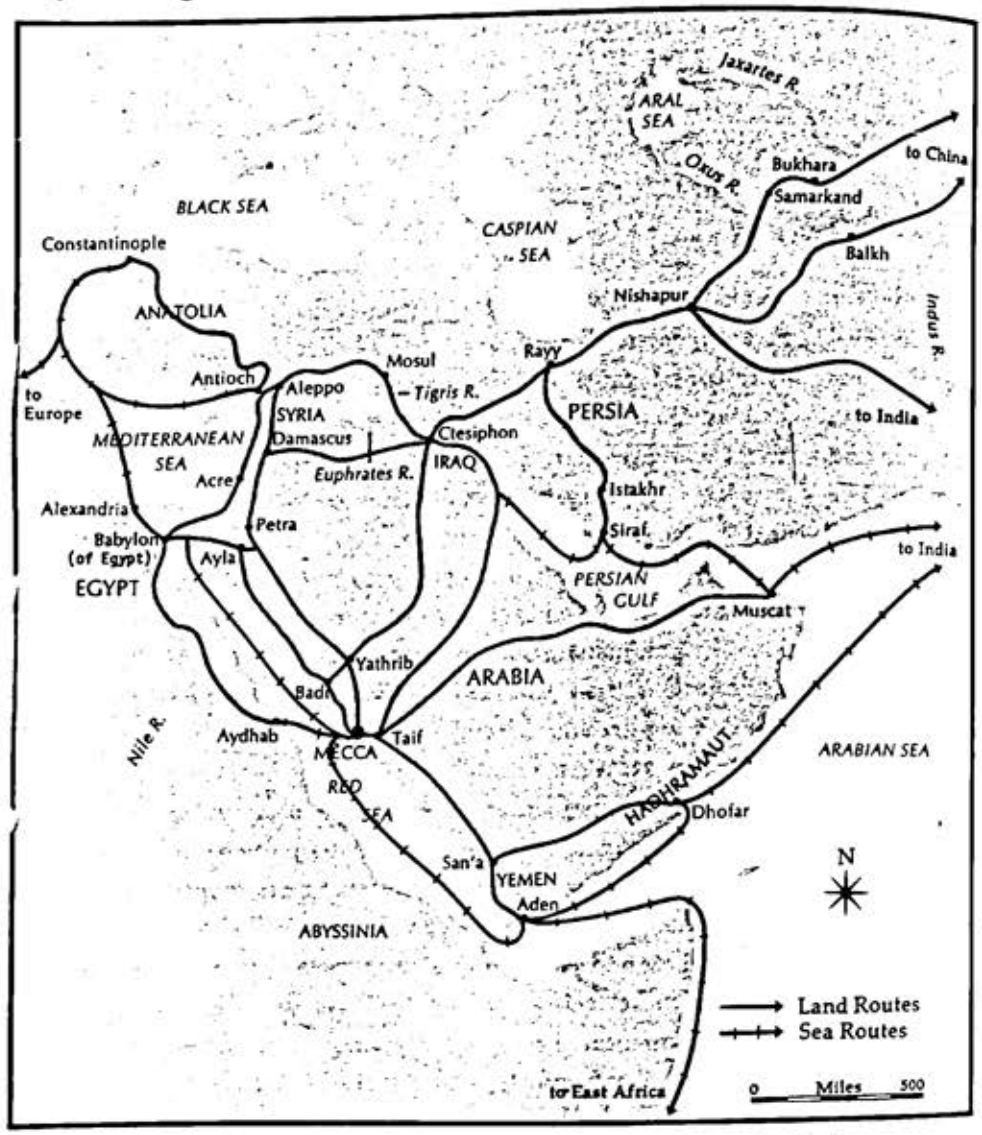
MOHAMMED THE APOSTLE OF THE LORD (ALLAH); AND THE BEGINNING OF ISLAM

Now, let us acquire some background into the land of Arabia; that we may fully understand the mission of the Arabian prophet and emperor Mohammed, meaning "the Praised One;" in a mixed culture of Jews, Christians, pagan Arabs, and patriarchal Abrahamites. It was into this Abrahamite branch of the human family was born the chosen one of the Lord, his anointed one.

Mohammed was chosen out of the descendants of Abraham, through his firstborn son Ishmael. He was not only to be the Apostle, a messenger, or the One who is sent forth, of the One God (Allah in Arabic; Eloh in Hebrew), but Mohammed was also chosen to fulfill the prophecy of Daniel concerning the Stone which was cut without hands, which was to smite the Kingdom upon its feet of iron and clay, and to break them into pieces. And the Stone was to become a great mountain, even to fill the whole earth. The dwellers of Mecca or Becca, where the black meteorite (stone cut without hands or the venerated Black Stone) is buried, had been the most holy shrine of all the Arabs and Hebrews before the nation of Israel was organized and established. The Hebrews and Arabs came to the House of Allah or Eloh, the Kaaba, for pilgrimage; here also are preserved the footprints of Abraham. Many descendants of Moses, the Al-Levi, the Ephraimites, and Ishmaelites dwelt round about the cities of Mecca and Medina. These, although accepting Moses as their prophet, and Allah or Eloh as their One God, were now left helpless, for the Kingdom had moved to Rome; only the Patriarchal government of Israel remained in Palestine and Arabia. And it was to Rome that all the Arabian nobility went to acquire knowledge and higher education. Yet these Arabians and Hebrews were collectively referred to as the children of Israel, for they claimed their descent from Jacob, and intermarriages among them were common; and matrimonial alliances were encouraged to unite different tribes for political, economic, or spiritual purposes.

Although the Jews and Christians were superior to the Abrahamites, for they had their scriptures, the Abrahamites were basically seeing and hearing people, with keen visual and perceptual abilities, truly people of the world. These Arabs preferred to live the natural man, or the lower self of man, meaning, to abide in Adam, for they were under the curse of Adam, and were inheritors of the sins of their fathers. The Jews and Christians, however, were people of the Book, and were basically readers and doers of the law. These preferred not the ways of the world, but of God; and while the Christians sought the terrestrial glory, and Jews the Celestial, their Arabian brethren preferred telestial existence. It was for these reasons that a covenant people under the banner and laws of Islam were brought into existence, not only to fulfill the prophecies of Daniel, but also because the people of Arabia and Palestine were like sheep and goats gone astray, without a shepherd, and without a fold. Moreover, many Jews and Christians waited impatiently for the Comforter to come, which Jesus had promised to send; but they understood him not,

for the Comforter or the Holy Spirit of Truth was already sent forth by the Father, when the Holy Spirit was poured out on the day of Pentecost, 33 A.D., upon some one hundred and twenty disciples of Jesus. Yet nearly six hundred years had passed away since the time of Jesus; and Jews, Christians, and Abrahamites of Arabia and Palestine waited impatiently for another prophet to emerge and guide their way. Jews waited for the prophecies of Daniel to be fulfilled; the Christians waited for the Comforter which was promised by Jesus; and the Abrahamites waited for the day when the true worship of the God of Abraham would once again be restored. It was these patriarchal Arabians who sought the ancient religion of Abraham; such were known as the Hunafa (plural of Hanif, meaning those who have turned away from false worship and religion



Arabian trade routes during the time of the Prophet

and held the way of the truth to be the right conduct). To these belonged Mohammed, the future prophet of the nation of Al-Islam, the religion of Surrender to God's will, purposes, and designs.

The country of Arabia is a large tract of land, east of the Red Sea. It is bounded on the north by the Syrian Desert, on the east by the Persian Gulf; on the south by the Indian Ocean, and on the west by the Red Sea. This vast region, about twice the size of France at the height of its worldly greatness, was divided into several provinces. To the north lies the hilly portion, which from ancient times was inhabited by the Edomites and the Midianites, the descendants of Esau, the twin brother of Jacob, and the descendants of Abraham's son Midian by his concubine Keturah. Below it is the region of Hijaz (or Hejaz), with its city of Medina (or Modena), known as Yathrib in ancient times. Hijaz stretches from north to south between the Red Sea and the chain of mountains which runs down from the Isthmus of Suez to the Gulf of Aden (Eden). This vast tract of land has no navigable rivers; the rivulets which are found here and there make the soil fertile. The rainfall is scanty, and the country generally arid and sterile, except where enough drinking water is found; but wherever water is found, fertility is remarkable.

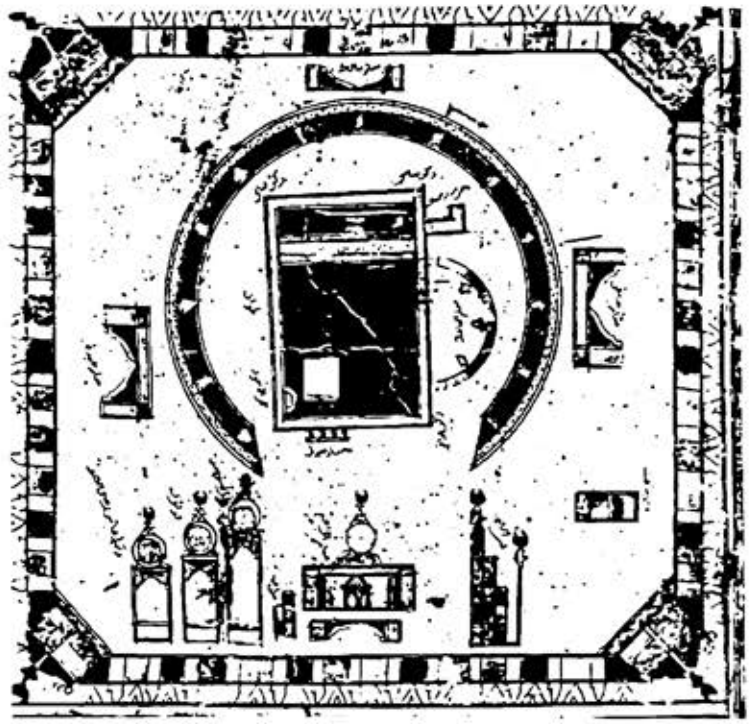
By the middle of the sixth century A.D., there were three major towns in northern Arabia. All three were located in the mountainous region called the Hijaz, bordered by the Red Sea on the west and the great desert to the east. In the central section of the Hijaz was Yathreb (or Yathrib), a fertile oasis made up of farms and small villages spread over some twenty square miles. About two hundred and fifty miles south was Taif (or Tayef), a cool summer refuge in the mountains, used by wealthy Arabian families. Immediately northwest of Taif was Mecca, which lay some fifty miles inland from the Red Sea; and was on a rocky ravine, surrounded by mountains, devoid of all vegetation. Of these three towns, Mecca was by far the most prosperous and important. It was the crossroads of the thriving caravan trade. Vast camel trains, bearing spices, perfumes, precious metals, ivory and silk, passed through the town; headed north on the way from Yemen and Hadhramaut to the markets of Syria; and headed east from the Red Sea across the desert to Iraq. Besides the ever-increasing profits from caravans, there was a brisk pilgrimage business, for in Mecca was from ancient times Arabia's holiest shrine.

This shrine was founded by Abraham and Ishmael, and was located in the center of the town of Mecca, housed in a modest cube-shaped building, known as the Kaaba. Among its religious objects was the hallowed stone, known to the Arabs as the stone which was cut from the mountain without hands, the black meteorite, embedded in a wall in one corner.

The high lands of Yemen, called Jibal Ul-Yemen, rise high, and are split up into numbers of wide and fertile valleys. Here great numbers of fruits and vegetables are grown, including coffee, indigo and date palm; the climate is mild and winter frost is not uncommon; and there are two wet seasons, one in spring, and the other in autumn. Round about Mecca (or Becca) Hijaz is a broken country, which is some thirty miles from the granite heaps of Jabal Kora and about fifty miles from the shores of the Red Sea. Here the rugged rocks reflect the fierceness of hot sun;

barren valleys, dry torrent beds, and little herbage provide scanty subsistence to the flocks; these form the chief features of the country. Eastward of this arid and gaunt country lies a tract called Tayef, covered with vegetation and shady trees, where apples, figs, pomegranates, peaches and grapes grow in abundance.

The earliest inhabitants of Arabia were of the same stock as the ancient Chaldeans, the original chosen ones of God, who dwelt in Aden (or Eden in English). They built huge palaces and temples there; the ruins of their famous tanks still exist in our day near Aden. It was here that Adam was ordained a high priest; and it was from here that both Adam and Eve were cast out from the Garden of the Righteous, even the Garden of Eden. It was also these Chaldeans that carried civilization to Egypt and Mesopotamia, and to the uttermost parts of the world. Their civilization was taken over by the descendants of Heber or Eber (ancestor of all Hebrews), especially by Joktan (Kahtan in Arabic) son of Heber; and the descendants of Joktan's brother Peleg inhabited the regions of Meso-



Holiest shrine of Arabia, the Kaaba, which was founded by Abraham and Ishmael. A 50-foot high stone cube draped with black brocade, it is shown in this souvenir scroll of the 15th century A.D. To the left was its only door and a recess containing the sacred Black Stone that pilgrims kiss. A colonnade, shown in the drawing, once circled the Kaaba; this opened onto an array of holy structures, including: the domed Zamzam well, and two companion storehouses (left); a shelter covering the footprints of Abraham (center), and a pulpit (right).

potamia and Haran. Although they had Shemitic features, their skins were lighter than most of their Arabian brethren.

The Abrahamites, mostly the descendants of Ishmael son of Abraham, the remnants of the tribe of Ephraim, and descendants of Moses, dwelt in and around the city of Mecca where the stone cut without hands (the black meteorite) was buried; in the Kaaba, which was originally built by Ishmael and Abraham.

In Mecca, there were arranged in the holy temple of the Kaaba three hundred and sixty idols, representing all the gods and goddesses that the Arabs worshipped. The Jews and Christians, large numbers of whom had settled in Arabia, followed their own religion; but the Abrahamites mostly worshipped idols, sun, moon, and stars. The three hundred sixty idols in their temple signified every degree within the Wheel of the World. Each city, like each tribe, had its own separate gods and goddesses, its separate temples and forms of worship; and these gods served as the mediators and intercessors between people and God.

These Arabs of Hijaz and Yemen since the ancient times have been god-loving and god-fearing people, albeit in ignorance and burdened with the weight of tradition upon their shoulders. And all the great advancements in the realms of Spirit, Words, and Works, are attributed to the seeds of these people, planted and raised even in the uttermost parts of the earth. Every religious literature and scripture which now exists or is yet to come, comes from the people whose roots are imbedded in these Arabs and their region. Yea, also this humble servant of the Lord finds his roots in the descendants of Moses, the Al-Levi, who dwelt in the regions of Mecca and Medina, and in numerous other walled cities, even in the uttermost parts of the world; usually under various titles or nom de plumes, never revealing their true ancestry.

The principal merchant tribe among the Arabs of Hijaz was that of the Koraish (Quraish or Kohresh); which in Arabic meant merchant. And the Koraish were the noblest of the merchant class of people; always proud of their ancestry, they maintained a high social position in the community. Ishmaelites, primarily being merchants and tradesmen, could generally be referred to as the Koraish. There lived in the third century of the Christian era a descendant of Ishmael, named Fihr, son of Maad, son of Adnan. Then, in the fifth century, Korsay (Kossay), a descendant of Fihr, made himself head of Mecca, and gradually of the whole Hijaz. At this time Mecca was in ruins, a decayed city, consisting chiefly of huts and tents. Korsay rebuilt the Kaaba; and erected himself a palace in which the principal chamber was used as the council hall (Dar-un-nedwa) of the people, for transaction of public business; and caused the chosen of the Koraish to live in houses of stone built around the temple. During his administration, rules for proper government were made; for levying taxes and supplying food and water to the pilgrims to Mecca, who came from all parts of Arabia to worship at the temple built by Abraham and Ishmael.

About the year 480 A.D., Korsay died, and was succeeded by his son Abd-ud-Dar. Upon Abd-ud-Dar's death a dispute broke out among

his grandsons and the sons of his brother Abd Manaf about the succession to the rulership or patriarchate of Mecca. This dispute was settled by a division of authority. The administration of the revenues, water supply of Mecca, and temporal affairs were entrusted to Abd-ush-Shams (meaning servant of the sun), a son of Abd Manaf; and the Spiritual affairs, the guardianship of the Kaaba, of the council chamber, and of the Military Standard were given to the grandsons of Abd-ud-Dar.

And it came to pass that Abd-ush-Shams transferred his authority to his brother Hashim, a leading merchant of Mecca, noted for generosity to strangers. Hashim died about the year 510 A.D., and was succeeded by his brother Muttalib, surnamed the Generous. Muttalib died circa 520 A.D., and was succeeded by his nephew Shayba, known as Abdul Muttalib, a son of Hashim. In the meantime, the grandsons of Abd-ud-Dar were growing rich, and now began to envy the position Hashim's family enjoyed through their good and generous works. They tried to grasp the entire authority to become rulers of Mecca; and on their side was ranged Ommeya, the zealous son of Abd-ush-Shams. In spite of the opposition, the high character and piety of Abdul Muttalilb enabled him to rule Mecca for nearly fifty-nine years. He was assisted in the government by the Elders, who were the heads of ten principal families.

It was during this time, 570 A.D., that Hijaz was invaded by a large Abyssinian army under the command of Abraha. This chief on his march towards Mecca rode on an elephant, an animal these Arabs had never before seen, and they became sore afraid; they prayed to Allah (or Eloh in Hebrew) for help. The invading army was destroyed, partly by an epidemic and partly by a terrible storm of rain and hail that swept over the valley where the Abyssinians were encamped. The year was called the Year of the Elephant.

Abdul Muttalib had several sons and daughters; among the sons, four were publicly known, namely: Abd Manaf, surnamed Abu Talib; Abbas, the progenitor of the future Abbaside Caliphs; Hamza, and Abdullah. Another son was Abu Lahab, who was later called the persecutor of Islam. Abdullah, the youngest of Abdul Muttalib's sons, was the father of Mohammed. Abdullah was married to a lady of Medina (or Yathreb), named Amna but he was taken up in the twenty-fifth year of his life, not long after his marriage. A few days after his death Amna gave birth to a son, who was named by his grandfather MOHAMMED, meaning the Praised One, on the 29th day of August, 570 A.D., in the year of the elephant.

Mohammed lost his mother when he was only six years of age, and was then thrown upon the care of his old grandfather Abdul Muttalib. After confiding the young son of Abdullah to the charge of Abu Talib, who succeeded him in the patriarchate of Mecca, Abdul Muttalib died in 579 A.D. It was in the house of his uncle, Abu Talib, that Mohammed spent his early life. He was of sweet and gentle disposition, painfully sensitive to human suffering; and much loved by his friends and kinsfolk. Burden of labor was imposed upon him from his early life, and he had to tend the flocks and herds, taking turns with other younger members of the family. From childhood Mohammed was given to Spiritual learning

and meditation. He travelled twice into Syria with his uncle Abu Talib, in the merchant caravans, and there noticed their wranglings and strife, and the misery of the people. No record of Mohammed's life is revealed between the time of death of his grandfather and the twenty-fourth year of his life; and he was nowhere to be found in Arabia.

In his twenty-fifth year of life, Mohammed married a lady named Khadijah, one of the noble descendants of Moses. She had already married twice before, and was some fifteen years older than he; and he remained faithful to her for the remaining twenty-six years of life with her on earth. She bore him three sons, all of whom died in childhood, and four daughters. All the girls survived, but only Fatima (surnamed the Beautiful) bore him descendants. Khadijah was a wealthy widow in whose service Mohammed was employed. So faithfully and honestly did he transact the widow's business, that the report of his good works reached Khadijah's ear, and she asked him to marry her; for this union was decreed in heaven. This marriage gave him rank among the notables of Mecca, and his good conduct earned him the surname Al-Amin, the trustworthy. Mohammed lived very quietly for the next fifteen years, appearing in public only once or twice, here and there. During this time he revived the foundation or league which had been formed many years before, for the protection of widows, orphans, and helpless strangers; and settled by quickly discerning a quarrel which could have resulted in grave consequences. He was known for his piety and gentle manners, faithfulness and stern sense of duty. And these attributes were manifested in the title which was bestowed on him, namely Al-Amin, the Trusty.

One of Mohammed's particular qualities was his fondness for children, who flocked around him whenever he left his house; and it is said that he never passed them without a kindly smile.

Every year, sometimes alone and sometimes with his family, he spent a month in meditation and Spiritual communion in a cave in Mount Hira, not far from Mecca. One night as he lay in the cave wrapped in his mantle, the Holy Spirit of God told him to arise; and as he arose, he beheld the angel Gabriel which was sent to minister to him. At this time (610 A.D.), Mohammed was forty years old. And the angel came to him with a coverlet of brocade whereon was some writing; and gave him the holy Scripture of God, saying, Read! Mohammed said, What shall I read? So the angel pressed him with it so tightly that Mohammed thought it was death; then the angel let him go, and said, Read! Then he said:

> Read! in the name of thy Lord, who createth;
> Createth man from the substance of the clot.
> Read! Thy Lord is most beneficent,
> Who teacheth by the pen;
> Teacheth man that which he knew not.

When he awoke, the words remained as if inscribed upon his heart. He went out of the cave on the hillside to ponder upon that which had happened. Immediately he heard the same awful voice, saying, O Mohammed, Thou art Allah's messenger (Apostle), and I am Gabriel. And

as he raised his eyes, he beheld the angel, in the likeness of a man, standing in a cloud above the horizon. Again the dreadful voice said, O Mohammed, Thou art Allah's messenger (Apostle) and I am Gabriel. Mohammed stood quite still, turning away his face from the approaching brightness; but whithersoever he turned his face, there stood the angel confronting him. He remained thus a long while; and at length the angel disappeared. In great distress of mind, he returned to his wife Khadijah. She comforted and consoled him, saying that his conduct had been such that Allah, or God, would not let a harmful spirit come to him, and that it was her hope that he was to become the Prophet of his people. And although Khadijah knew the faith of the Abrahamites, she was of the tribe of Al-Levi or the Levi, and knew the scriptures of the Jews and the Christians.

On their return to Mecca, she took him to her cousin Waraqa ibn Naufal, an old man, who knew also the scriptures of the Jews and Christians. He blessed Mohammed by the laying on of hands, and said that the heavenly messenger who came to Moses of old had come to Mohammed, and that he had been chosen as the prophet of his people.

Mohammed was now under greater distress than after his vision at Mount Hira; for he being a Hanif, sought true religion in the natural and regarded with distrust intercession of spirits, sorcerers and even poets. He was distressed with the burden of responsibility, as a chosen one from among all mankind. This Divine nature of the call of God he could not understand at first, nor did he begin to read the scriptures which were given to him. Through continued revelations his testimony began to grow, however, and he became filled with the Holy Spirit (Rūh-el-Qudūs); and with enthusiasm accepted the title, The Slave of Allah; a much higher abode than the Servant of the Servants of the Lord, the Pope or Vicar of Christ.

For nearly the first three years of his ministry or mission, the Prophet preached only to his family and intimate friends; while the merchants of Mecca regarded him as one who had become a little mad. But Khadijah his wife tried the Spirit which had come upon him, and testified to the people, saying that the Spirit proved to be good. Then the revelations ceased to come from God, and he suffered fear and self-doubt. After many days of prayer, fasting, and meditation, to which he was accustomed, he received the revelation ordering him to begin his work, to arise and warn the people. Thus in the third year, in 613 A.D., he began to preach in public. He taught that Allah, the Lord, was not one god among many but the One and Eternal Sovereign of the universe; and that men must be grateful to Him for their existence and worship only Him, and obey only His laws. He preached that all believers are equal before God, and that the rich must share their wealth with the poor. He warned that man's destiny was in God's hands, and there would be a Day of judgement for all men.

Until now, pagan Arabs used to believe that death was the end of all existence. Now Mohammed's message was that every man would be held accountable in an afterworld for his deeds on earth. And merchants and tradesmen were stunned at his preaching; for they believed that a man was judged by how much wealth he had accumulated during his lifetime. And for those who accepted God, and Mohammed as his Apostle, there would be justice in this world and a glorious life after death. But for the unbelievers there would be hell-fire and terrible tortures. The

business, to buy or sell, with the clan of Mohammed, nor hold any conversation with that clan. They all signed it, and this document (Sahifah) was deposited in the Kaaba, the holy shrine. Then for the next three years the Prophet was shut up with all his kinsfolk in their stronghold, which was situated in one of the gorges which run down to Mecca. Only at the time of pilgrimage could he go out and preach, or did any of his kinsfolk dare to go into the city. And it came to pass, that the righteous among the Koraish grew weary of the boycott of old friends and neighbors. So their Elders decided to review the matter, and when the document (Sahifah) which was placed in the Kaaba was brought out for reconsideration, it was all eaten up by white ants, except the words Bismika Allahumma (In Thy Name, O Allah). When this marvel was seen, all ban was removed with great rejoicing and celebration; and the Prophet was again free to go about the city.

The Jewish tribes and learned rabbis of Yathrib (or Medina), a city more than two hundred miles away, already knew of Mohammed and his divine mission. They rejoiced greatly in knowing that the prophecy of Daniel would be fulfilled through this man. All around Yathrib Jewish tribes and learned rabbis had already warned the pagan Arabs and Abrahamites that soon a prophet of the Jews would come among the Arabs; with whom, when he came, the Jews would destroy the pagans and the heathen nations, under his banner; and the Great Stone would roll upon the surface of the earth, to destroy false worship and idolatry, as the tribes of A'ad and Thamud which had been destroyed of old. The deputation of the Jewish rabbis swore allegiance to Mohammed in a first pact of Al-Aqabah; and the oath was administered and a treaty of peace and union was established.

The Jewish deputation returned to Yathrib with an Islamite teacher in their company; and soon there was not a house in Yathrib wherein there was not mention of the messenger of Allah, the Lord. In the following year, at the time of pilgrimage, seventy-three Jewish converts to Islam came from Yathrib to Mecca to vow allegiance to the Prophet, and invited him to their city of Al-Medina (the city par excellence). At Al-Aqabah, by night, they swore to him to defend and protect him as they would their own wives and children. And it was here, in the second pact of Al-Aqabah, decided concerning the Hijrah, or the Exile to Yathrib; which was to begin on the 20th day of June, 622 A.D.

Soon all the Jews of Mecca and Abrahamites who were in a position to emigrate began to sell their properties and leave Mecca. When the Koraish became aware of the hidden exodus of the most important and influential families to Yathrib or Medina, they began to fear the loss of trade and their own power; and dreaded the thought of what might happen if Mohammed escaped. And they began to plot against the Prophet, to murder him. As they feared the vengeance of his clan upon the murderer, they cast lots and chose slayers out of every clan, who sought his death; all these were to attack the Prophet simultaneously and attack together as one man. Thus the blood would not be upon one man, but on all the Koraish. It was at this time that the Prophet received the revelation

ordering him to make war upon his persecutors, until persecution is no more, and the religion is Allah, the Lord, only.

The last of the able converts to Al-Islam that remained in Mecca were Abu Bakr, Ali son of Abu Talib, and Mohammed himself. Abu Bakr, a man of wealth, had bought two riding camels and kept a guide in readiness for the Flight to Medina (or Yathrib). And while the Prophet waited God's command, the Koraish plotted to murder him. On the night which was appointed for his murder, the slayers were to strike him as he came out of the house, either in the night or in the early morning. Mohammed knew that they would not injure Ali, for he was well-loved by all for his righteousness and piety; so he gave his cloak to Ali, bidding him lie down in the bed so that anyone looking in might think that Mohammed lay there. Then as he left the house, a blindness fell upon the would-be assassins; and he passed by them unnoticed, putting dust on their heads when he passed by them. He went straightway to Abu Bakr's house, and then together they went to a cavern in the desert hills and hid there till the hue and cry was past. And Abu Bakr's son and daughter and his herdsmen brought them food and tidings after nightfall. Thus the Flight of Mohammed from Mecca began on the 20th day of June, 622 A.D. This is called the Hijrat (or Exile); in English, the Hegira.

When the Koraish found that their intended victim had escaped with Abu Bakr, they severely maltreated Ali; and pursued after them. But they could not find the cave where the fugitives were hidden. Once the search party came quite near to their hiding place, and Abu Bakr was afraid; but the Prophet said, Fear not! Allah is with us. As the party came near the mouth of the cave, behold, the Lord had caused a spider web to be spun and a dove's nest to be built at the entrance of the cave; and they were convinced none was hidden inside that cave and left. Mohammed and Abu Bakr remained inside the cave for two days. In the evening of the third day they set out on the long journey to Yathrib. After travelling for several days by unfrequented paths, they reached Yathrib on Friday, the 2nd day of July, 622 A.D. This marks the end of the Prophet's thirteen years of humility, persecution, and preparation for the task for which he was raised up. For the next ten years he would serve as a ruler of a State, even of the empire of Arabia, the commonwealth of Islam.

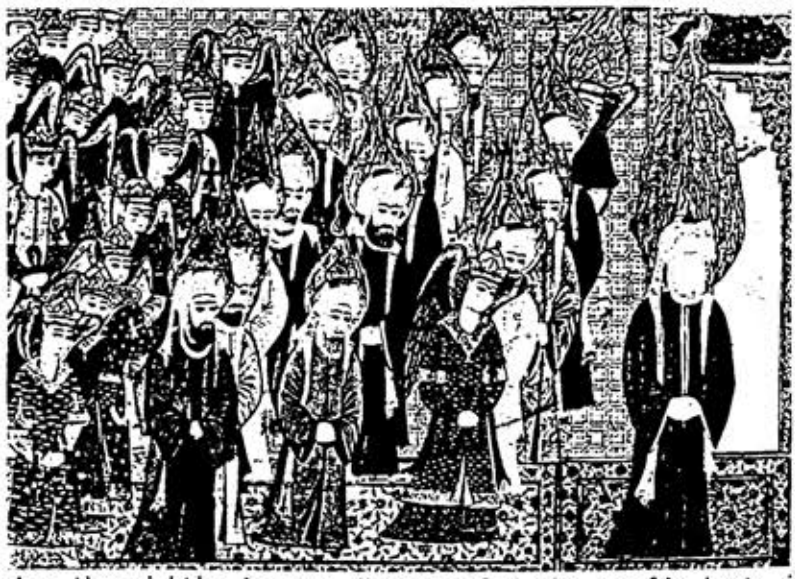
At Yathrib the Jewish tribes and their learned rabbis had often spoken to the pagan Arabs and Abrahamites, saying that a prophet of the Jews was soon to come among the Arabs; and they waited for his coming with great rejoicings. And when Mohammed and Abu Bakr arrived at the outskirts of Yathrib, the Jews had recognized him as their Prophet; and the people of Yathrib welcomed him with great enthusiasm. So many people wanted to be the Prophet's host that he decided to stay wherever his camel stopped first. After a great suspense, the camel stopped at the humble dwelling of Abu Ayyub; who was so overwhelmed that the Prophet had to get down from his camel and console him.

Thereafter, the ancient name of the city was changed to Medinat un-Nabi (the city of the Prophet), or simply Al-Madina or Medina; and

even to this day, it is known by this name. A modest mosque, place of worship, was built of bricks and mud, covered with palm-leaves; and here he preached the beneficence, mercy and glory of the eternal and Almighty God, inculcating strong moral principles to preserve the soul of man. He taught them brotherly love, kindness to children, widows and orphans; gentleness to animals, reliance on the Holy Spirit (Rūh-el-Qudūs) for guidance; and submission and full surrender to the will of God, His purposes and designs.

So many people in Medina wanted to be the Prophet's host that he decided to stay wherever his camel stopped first. After creating great suspense for the Islamites of the city, the camel chose the humble dwelling of Abu Ayyub, who was so overwhelmed that the Prophet had to calm him.

A sixteenth century painting of Prophet Mohammed at the pulpit. After the faithful were called to prayer, he preached to them, and said: Love God with all your heart, mind and soul, and weary not of the Word of God or its mention.



During the night's journey, Mohammed led the angelic hosts in prayer in a celestial mosque. There he met Moses, Jesus, and Abraham. And of Abraham he said: Never have I seen a man more like myself. In the first row, right behind the Prophet, is the angel Gabriel and at the top of that row to the right is Michael, the Lord's archangel.

Mohammed's stay with Abu Ayyub was temporary; soon his followers built a structure that would serve both as his place of abode, and the chief mosque of the city. The Prophet himself helped his followers clear the ground and lay the bricks. And the devout laborers sang hymns of praise to God, while they worked. After the mosque was completed, Mohammed announced the hours of prayer. First he thought of using the Christian clappers or Jews' horn to call the faithful to worship; but Gabriel told him to use the human voice instead; and it was done. Mohammed fasted on the traditional Day of Atonement, and according to the Jewish custom prayed facing Jerusalem. And it came to pass that the Jews and Christians resented the idea of giving equality to the new converts to Al-Islam, mostly pagan Arabs and Abrahamites; and considered the Koran not to be the ultimate Word of God. This brought about dissensions and quarrels among the people of Medina, and Mohammed became bitter against those who opposed him. Thenceforth, the fast of the Day of Atonement was replaced by an entire month of fasting during the ninth month of the Islamic lunar calendar, the month of Ramadan. The Qiblah, the place toward which the faithful turned their faces in prayer, was changed from Jerusalem to Mecca; and Bilal, an Abyssinian convert, became the first crier, or Muezzin, whose ringing voice called the faithful to prayer. A certain attitude of Mohammed toward life and his occasional fits of anger, however, brought him much pain and suffering through stomach ailments, gout, headaches; when he became utterly angry, a vein swelled up in his neck and right temple; also his head was of large size. Mohammed loved children and pets, especially pigeons. He was of medium complexion and height, with small hands and feet, although in some portraits he is depicted otherwise.

Thus all the converts to Al-Islam were commanded to prostrate themselves toward the Kaaba in Mecca, the shrine of Allah, the Lord of heavens and earth, the Universal Sovereign. The kissing of the Black Stone, the venerated meteorite cut without hands, was authorized; but no idolatry or worship of man-made objects was allowed. At this time Medina was inhabited primarily by two tribes which had been at feud with one another. The Arabian Prophet abolished all tribal distinctions, and grouped the inhabitants of Medina under one generic name, Ansar, or Helpers; the people of Mecca who followed him were called the Exiles, or Muhajjarin. Then he committed himself to the task of introducing order in Medina, and organizing the commonwealth of Islam, by issuing a Charter which abolished all blood-feud and lawlessness. Equal rights and protection were secured for the Jews who dwelt in large numbers in and around Medina; and they bound themselves to help the Islamites.

Now, the Meccans, especially the Koraish, were much angered with the people of Medina for sheltering Mohammed and his disciples. And the Koraish began to confiscate the properties of the kinsfolk of Mohammed and his disciples that dwelt in Mecca, and some were tortured by beating and others were put through cruel persecutions. Then Mohammed asked the Lord, saying, O thou the Lord of thy apostles, what should thy servant now do? And he received the revelation: War is ordained unto thee and thy people in the cause of Allah, O Mohammed, go ye and spoil their caravans. Thus Mohammed commanded his followers, that

Allah was with them, and that they should raid the Meccan caravans passing through the territory of Medina.

One of these raids led to the first serious battles between the Islamites (mostly patriarchal Jews and Abrahamites; and pagan Arab converts), and the Meccans. Two years after the Islamites had migrated to Medina, it was told to Mohammed that a richly laden Meccan caravan was about to pass near Medina. He immediately made plans to carry out the Lord's command to attack it; but the word of this reached the caravan, whose leader changed its route, and rushed a messenger to Mecca asking for reinforcement; the caravan subsequently escaped, but the Islamites ran into the reinforcement at the valley of Badr, at a caravan stop (caravansarai) a few miles southwest of Medina. Mohammed had about three hundred able-bodied men, the largest force he had ever assembled; and the Meccans had nearly a thousand. The Islamites could not turn back without loss of face. And the Meccans said, Now we will teach them to leave Mecca and its trade alone. Mohammed directed his followers from a nearby shelter, spending his time mostly in prayer and supplication. Behold, the small army of the Prophet had defeated the Koraish, that they ran hither and thither.

And this great victory for the converts to Al-Islam, was a sign unto them; that the hand of the Lord was in it; and the Stone would indeed roll all across the earth, and destroy the idols and idolatry. People were now confirmed that Mohammed was indeed an apostle (or messenger) of the Lord. The Islamite warriors rejoiced in the news that the cause of God could bring rewards on earth as well as in heaven; and the warriors shared the booty from the raids. If victorious they got booty; if killed in battle, they were sure of going to heaven, where the Prophet promised them the most sensual and lustful pleasures known on earth, fulfillment of all their whims and fancies. This the Prophet promised to the warriors and the zealots.

In the second year of Hijrah, or Exile, there were occasional raids by the Meccans. In the third year, Abu Sufian, son of Harb, son of Ommeya, with a large army of the Meccans and their allies, entered the territory of the Medinites. A battle took place at the foot of mount Ohod in which the Medinites were defeated, but the loss of the Meccans was too great and they retreated to Mecca. But Jewish tribes of Banu Kainuka and Banu Kadhir, who acted as spies to the Meccans, and dwelt in the suburbs of Medina, were expelled.

The next year, however, the Koraish attacked the Islamites at Medina with a force of 3,000 men, inflicting on them a minor defeat; and the Prophet himself was said to be wounded in the battle. Two years later, in 627 A.D., the Meccans were determined to wipe out Mohammed and his religion of Islam. They mounted a full scale attack on Medina with 10,000 trained men, and a front line of 600 horsemen. Then Salmon, the Persian disciple of Mohammed, an experienced man in fortifications, advised Mohammed to dig a deep dry moat in front of the exposed portion of the city; this tactic was unknown to the desert dwellers. The implementation of this plan so confused the attackers that it rendered their cavalry useless and stopped their march. The Meccans remained encamped outside Medina, negotiating with a Jewish clan inside the oasis to attack

Mohammed and his followers. And while they were thus engaged in negotiations, the Lord turned the weather cold. After forty days of unsuccessful efforts, now defeated and short of supplies, the Meccans returned home.

But afterwards Mohammed dealt harshly with the Jewish tribe that negotiated with the Meccans. He proclaimed the decapitation of all their men, some six hundred in number, and the enslavement of their women and children; and he gave his followers their land to settle in. By this dramatic act the Prophet showed unto all the Jews, and also to the enemies of Islam, that former tribal loyalties were no longer approved in the kingdom of God, but only the Spiritual and temporal loyalty of the religion of Al-Islam, the religion of total surrender to God's will, purposes and designs.

In the sixth year of Hijrah (627/28 A.D.), Mohammed granted the monks of the Monastery of St. Catherine, near Mount Sinai, and to all Christians, a Charter. By it the Prophet secured the Christians important rights and privileges; and the Moslems were prohibited under severe penalties from violating or abusing anything whatsoever granted unto them. In this Charter the Prophet undertook upon himself and his followers to protect the Christians and guard them against all injuries; and to defend their churches and the residences of their priests. The document included these specific sanctions:

- The Christians were not to be unfairly taxed.
- No bishop was to be driven out of his bishopric.
- No Christian was to be forced to leave his religion.
- No monk was to be expelled from his monastery.
- No Christian pilgrim was to be detained from his pilgrimage.
- No Christian churches or buildings were to be pulled down for the sake of building Mosques or houses for the Moslems.
- Christian women married to Moslems were given the right to keep their own religion; no compulsion or annoyance was to be used for their conversion.
- If the Christians should need assistance for the repair of their churches or monasteries, or other assistance in preserving their religion, the Moslems were to assist them.

After this, in 628 A.D., Mohammed set out on a pilgrimage to Mecca with fourteen hundred of his followers. The Meccans, hearing about this, sent out two hundred horsemen to stop it. Threats of fights prevailed, but both sides agreed upon a treaty that provided a ten year truce between the rival cities of Mecca and Medina; and the Islamites could return to Medina with the condition that they could return to Mecca on pilgrimage the following year. And the following year, 629 A.D., Mohammed led two thousand converts on pilgrimage to the Kaaba in Mecca; but the deep hostilities between the Koraish merchants of Mecca and Spiritual converts to Islam prevailed, and the truce was broken. In the selfsame year, Mohammed also despatched embassies to the king of Persia, Boran, and

to the Byzantine emperor, to invite them to join the commonwealth of Islam. Boran rejected the proposal, but the Byzantine emperor received the envoy with courtesy. Another ambassador sent to a Christian prince subject to Byzantium, who dwelt near Damascus, was cruelly murdered.

In the seventh year of Hijrah, the Jews of Khaibar revolted; but were soon reduced to subjection. Their lands and property were guaranteed to them, with the freedom of choice of their religion, upon payment of a fixed land tax. Soon after, in accordance with the treaty of truce established between the Meccans and the Medinites, the Islamites of Medina visited the Kaaba in Mecca; and the Koraish vacated their city so as not to come in contact with Mohammed and his followers. They remained separate for three days, then returned when the Islamites returned to Medina. The Koraish, then, treacherously attacked a Meccan tribe which was in alliance with the Moslems, and killed a large number of them. The injured people appealed to the Prophet and Emperor of the commonwealth of Islam for redress. The reign of iniquity and oppression had lasted long enough at Mecca; and the hour of its cleansing was now nigh at hand. Soon after, in the year 630 A.D., Mohammed marched to Mecca with a force of ten thousand able-bodied men to settle the matter. By now the Koraish were weakened by the loss of many of their leading men, and discussions over the rulership of Mecca. The cavalry of the Koraish put up a show of defence before the town, but were routed without bloodshed; and the Prophet entered his native city as a victor. The inhabitants of Mecca expected vengeance for their past misdeeds; but Mohammed proclaimed a general amnesty. Only four criminals condemned by justice were chastened, and most were forgiven. In their relief and surprise, the whole population of Mecca hastened to swear allegiance. Then, he caused all the idols in the holy shrine, the sanctuary, to be destroyed; and said: Truth hath come, darkness hath vanished away; verily falsehood is fled, how utterly powerless were their gods.

In the selfsame year, 630 A.D., when Mecca was conquered, and once again became the Spiritual center of Al-Islam, the Abrahamites and angry pagan Arab tribes gathered together to regain the Kaaba. So the Prophet led twelve thousand men against them at Huneyn. In a deep ravine, his troops were ambushed by the enemy, and almost put to flight; but Providence had written a victory for him. In the end, when the Prophet and his bodyguards of the army of the faithful stood firm, the victory came; and the booty was enormous, for many of the hostile tribes had brought with them everything they possessed. The tribe of Thaqif was also among the enemy at Huneyn; therefore the faithful in their zeal besieged their city of Taif, and finally reduced it. After this, the Prophet appointed a governor of Mecca; and himself returned to Medina, to the boundless joy of the Ansars, the Helpers; for they were now afraid that he might forsake them and make his native city Mecca the capital.

In the ninth year of Hijrah, a large number of embassies came from all quarters to accept Islam. The principal companions of the Prophet and leading Jews of Medina received these envoys in their houses, and entertained them with their customary time-honored Arabian hospitality. On departure, they always received an ample sum for travelling expenses,

Behold, ye have rights over your wives, and your wives have rights over you; treat each other with kindness. Verily, ye have taken one another on the security of God, and have been sanctified by the Word of God, and made lawful unto you by the laws of the lands.

And as to your slaves! See that ye feed them with such food as ye would eat yourselves, and clothe them as ye would clothe yourselves. And if they commit a fault which ye are not inclined to forgive, then part from them; for such are the servants (angelic hosts) of the Lord, and are not to be treated harshly.

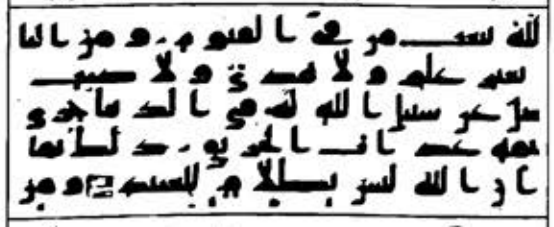
Ye people! hearken to my words, and understand the same. Know that all the Faithful of Islam are brothers unto one another; ye are one nation and one brotherhood.

Nothing which belongs to another is lawful unto his brother, unless freely given out of goodwill. Guard yourselves against committing injustice.

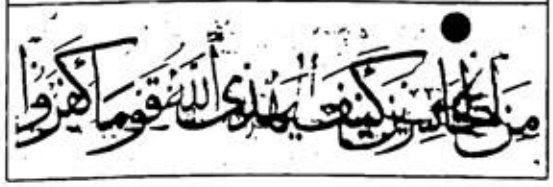
Let him who is present this day, tell unto those that are absent; for behold, he that shares the knowledge with others gains more than the one who hears it.

Most of the pagan Arabs and the Abrahamites of this time, 632 A.D., were the hearers of the Word; for the written Arabic was merely in its rudimentary stages of development. Three fragments from manuscripts of the Koran, shown below, reveal the developing forms of Arabic writing, from the rudimentary Kufic script of the eight century A.D., and the gliding Kufic of the ninth century, to the developed cursive form of the thirteenth or fourteenth century A.D.

Kufic script, 8th century A.D.



Gliding Kufic script, 9th century A.D.



Cursive or thuluth form, 14 century A.D.

On his return to Medina, Mohammed the apostle of the Lord settled the organization of the provinces and tribal communities. Officers were sent to the provinces and tribes to teach them the duties of Islam, administer justice, and collect tithes (or Zakat). And when Mohammed was asked by his disciples about the future of the government and how long it would last, according to Allah's plan, Mohammed replied, The commonwealth of Islam shall grow and pervade the earth; and it shall continue to increase past a thousand years, until the gathering of the Jews takes place; and One greater than I shall be sent forth. Then the end shall come.

The Five Pillars of Islam, faith in the Lord, prayer, almsgiving, fasting and pilgrimage, comprised the ritual obligations of all the converts to Islam; and gave the religion its unique Spiritual strength. The first pillar, or faith, was based on the Shahada, the declaration of belief through which converts joined Islam. It was quite simple, easy to remember, in poetic Arabic. And even to this day one may recite the Shahada in front of any Islamite, and it makes him an Islamite. A man had only to say these words:

> I testify, There is no god but Allah, and Mohammed is His Prophet. (La Ilaha illa Allah; Mohammed ur rasul Allah.)

Thus all Islamites profess their belief in the Oneness of God, and Mohammed as his Apostle or Messenger. They also accept three other articles of faith: belief in the Revelations of Mohammed (or Koran) as the Word of God; belief in angels as the instruments of God's will; and belief in a Day of Judgement for all men. After the profession of faith there could be no turning back; for punishment for apostasy is Spiritual death.

In Islamic doctrine there were five canonized major Prophets or Apostles of God before Mohammed: Adam, Noah, Abraham, Moses, and Jesus. Each of these apostles had brought forth the Word of God in his own lifetime; but men kept straying from it. And each time a new apostle or prophet had to be sent forth to save men from their fallen and deathly existence; and minister peace, safety and salvation unto them. The religion of Mohammed, called Islam, meant peace, safety and salvation.

The final Word of God during this period was the Koran; which included the revelations received by the prophet Mohammed during the past two decades. Some of his faithful followers, unable to read or write, memorized the entire Koran, containing approximately 78,000 words; yet others had written them down. The angels and archangels were conceived by the Islamites as the celestial attendants or God's messengers; they were to perform many tasks for the eternal kingdom of God; such as supporting the Lord's throne, guarding the gates of Paradise and Hell, and interceding with God in behalf of men. Two of these archangels, Gabriel and Michael, ministered unto Mohammed; but the Lord (or Allah) never revealed Himself unto Mohammed, as he did unto Adam, Noah, Abraham, Moses, and Jesus. For as the task of apostle Peter was to minister unto the Jews, and of apostle Paul to minister unto the non-Jews and

the uncircumcised; the task of apostle Mohammed was to minister unto the pagan Arabs and Abrahamites. However, eventually Islam was to pervade the earth, and all Jews were to unite themselves under the banner of Islam; until the re-gathering of Israel and building of a New Jerusalem.

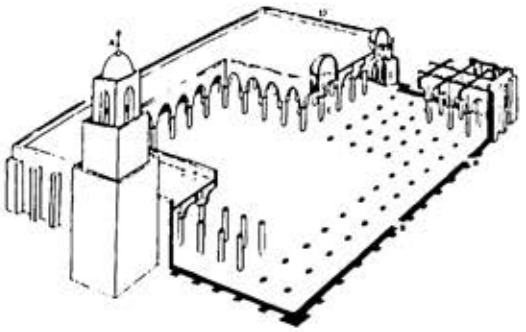
It was the angel Gabriel who delivered the revelations to Mohammed; and it was the angel Michael who executed God's commands for the universe, such as sending the winds and rains. Angel Israfil was assigned to blow the trumpet on the Day of Judgement; and Isra'il was called the angel of death, who appeared to dying men to take away their last breath. The final article of faith, of the first pillar of Islam, was the belief that after death there would be a Day of Judgement for all men. At that time those destined for Hell would be separated from the blessed, who would go to Paradise. Only God knew when the world would end; but the final day would be announced by a shattering trumpet blast, and the dead would be summoned from graves and hiding places to be judged according to their deeds on earth. The records of their actions shall be placed in the right hand for those that are judged righteous; and those that are found unrighteous, their records shall be placed in the left hand. The guilty souls, realizing that their power has gone and wealth has been profitless, will hear the angel recite the following:

Seize them and bind them
Then burn them in the fire
Then with a seventy-cubit chain subdue them
For they disbelieved in God's law
And sought only their own selfish ends.

But for the faithful who believed in God and treated others with charity and compassion, exquisite delights awaited them in Paradise. This heaven was described as a garden of bliss where the faithful reclined on thrones encrusted with jewels, around which circulated youths forever young, with goblets of pure drink; the choicest of foods, and houris (beautiful maidens) "like guarded pearls," a reward for good actions.

Prayer was the second pillar upon which Islam rested; it was the most important duty of each Moslem. Through prayer he paid homage to God, acknowledging that he owed his existence and all that he possessed to Him. Two types of prayers were used; private or inner prayer (dua), or the prescribed ritual prayer (salat). According to the nature and the needs of the pagan Arabian tribes and ancient Abrahamites, this duty was performed five times a day; but God required no specific hours or times of prayer and supplications. This was a traditional temporal rule to discipline their unruly nature, and to replace ignorance with the knowledge of God. The first prayer occurred shortly after dawn, when the faithful were awakened by the muezzin's (crier's) voice, exhorting that "prayer is better than sleep." And at the appointed times the muezzin climbed to the minaret, the tower of the mosque, and called the faithful to prayer, his powerful voice ringing out:

God is most great (Allahu Akbar)
I testify there is no God but Allah (the Lord)
I testify that Mohammed is the Messenger of Allah
Come to prayer
Come to salvation
God is most great!
There is no God but Allah.



A Medieval Mosque (shown in cutaway drawing). (A) Minaret (B) Doors into the courtyard (C) Prayer area in the sanctuary (D) Qibla wall indicating the direction of Mecca (E) Mihrab, or niche of the Qibla wall.

Grand Mosque, Damascus

Prophet Mohammed on his prayer rug.

In all ancient representations, Mohammed is not shown with a halo of light around his head as is shown around Jesus; but he is always depicted with an aureole of flame; and always veiled, with a few exceptions, one of which is seen in the Persian miniature at left.

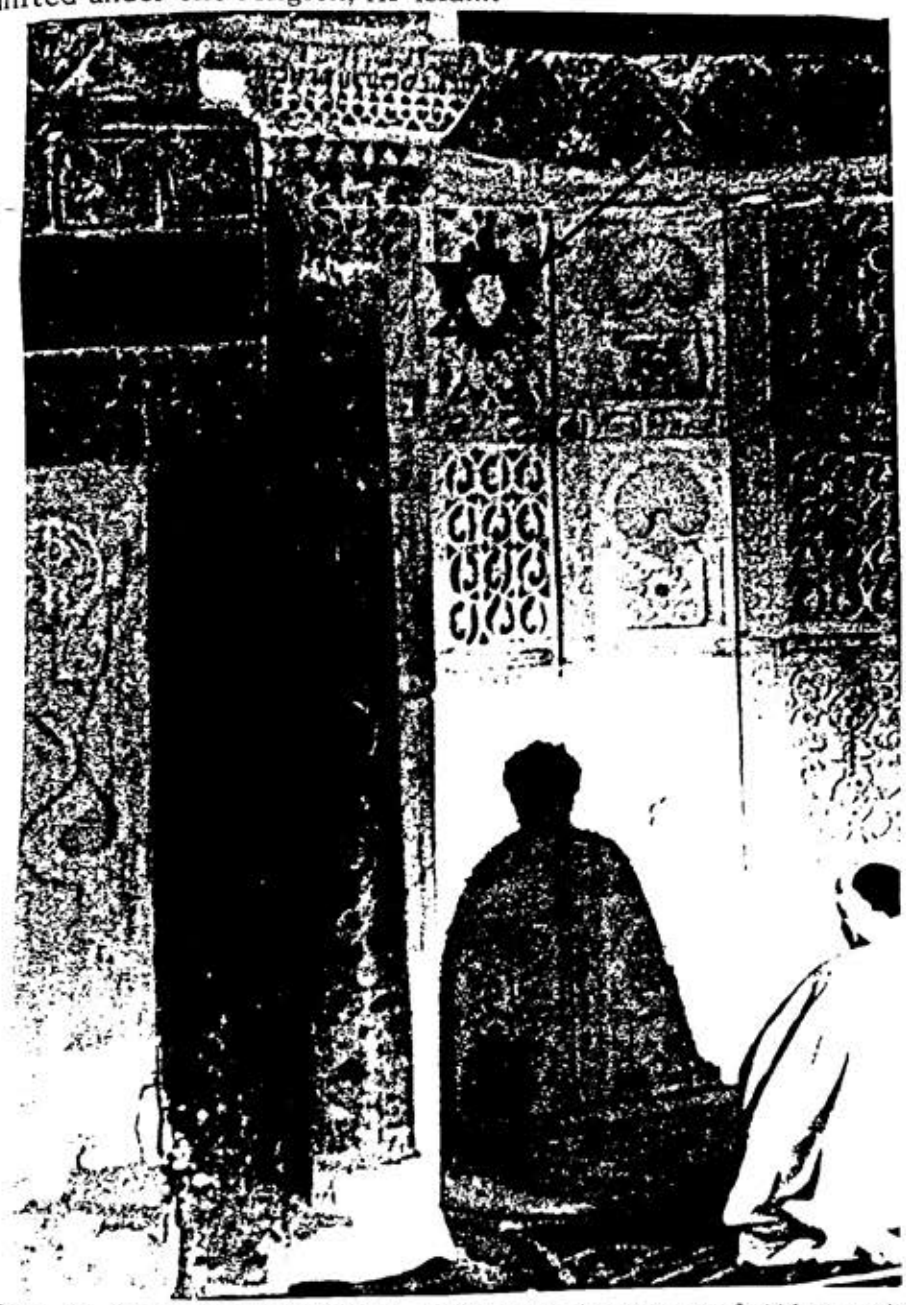
The third pillar of Islam is the giving of alms. By donating part of the wealth one owned, one purified the rest of his wealth. There were two kinds of alms, the first, sadaqa, was given voluntarily; and the second, zakat or tithe, was mandatory. Zakat was not a tax, but a "loan to God." It was collected by the state and used to meet the needs of the poor and needy, widows and orphans; and to help slaves buy their freedom; and also to equip volunteers for the holy wars. The zakat or tithe was paid in kind, in crop, animals, precious metals, cash, or other means.

The fourth pillar of Islam is fasting. Fasting was observed during the daylight hours of the entire lunar month of Ramadan. Shortly before dawn sleeping faithfuls were awakened by the beating of a drum, a knock on the door, or by the melodious call of the muezzin from the minaret; for the last brief meal. From the time when the light made it possible to discern a white thread from a black one, until the sunset, they were to eat or drink nothing, and abstain from carnal relations. During the hours of fasting, work continued, and daily chores and activities were to be conducted in a spirit of restraint and kindness. The Prophet had disapproved of extreme asceticism, and fasting was not seen as a punishment, but rejoicing in God and his manifold blessings and gifts. In conjunction with prayer, fasting doth bring a person closer to God. By fasting they also learned to discipline their bodies, and understood the sufferings of the poor; thus enlarged their compassion and mercy. The annual fasting also atoned for the sins committed during the year.

These restrictions of the daylight hours usually gave way to gay festivities at night. The moment the day's ordeal was over, signaled by the call of the muezzin (in later times by the firing of a cannon), a holiday spirit affected everyone, especially the young. The pangs of the fast were first broken with a few dates or a refreshing drink of some sort. After this appetizer, everyone sat down to the long awaited meal called evening breakfast, known as iftar, at which families gathered together. When the meal was over few persons slept. All night the markets, streets and lanes were crowded with strollers. In the mosques, preachers expounded to large congregations on the importance of fasting and the holy month; outside there were various entertainments, conjurors doing tricks, acrobats tumbling; and poets and storytellers reciting their verses and tales surrounded by crowds. The end of the month's fasting was observed by a joyous celebration, a feast lasting up to three days; during which new clothes were worn, and friends and relatives embraced and greeted one another.

The fifth and final pillar of Islam is the pilgrimage to Mecca, an ancient Arab custom, going far before the time of Abraham; where the sacred meteorite, the stone cut out of the mountain without hands (the Black Stone) lies buried. It was meritorious to visit Mecca and the Kaaba at any season; but pilgrimage, known as Hajj, was obligatory to each Islamite. It took place once a year, in the month of Dhul Hijja, two months after Ramadan. Before the nation of Israel was organized and established in the wilderness of Sinai, all people of Arabia, both Jews and Gentiles, came to Mecca on pilgrimage; even until the time the Temple in Jerusalem was built under Solomon, all Jews went to Mecca on Hajj. Even during the time of Apostle Mohammed, and including Mohammed himself, people prayed facing toward Jerusalem, and the pagan Arab tribes took over the ancient holy shrine, which was built by Abraham and Ishmael; and Mecca became a commercial town, rather than a Spiritual center of the Arabs. And it remained in this degenerated condition until the time of Mohammed, under whom the religion of Abraham was once again revived, under the banner of Islam. And all the Spiritual Israel was gathered

together once again under the carnal and temporal Israel, namely the newly formed commonwealth of Islam. And while the five pointed star (or stars) within the crescent (☪) became the symbol of the Moslems; the star of David (✡) remained the symbol of Spiritual and temporal Israel. Most early Islamic mosques and sacred items included the Star of David as an emblem of their sanctity. One of the many such Islamic illustrations is shown below, which includes the so-called Jewish Star of David; for originally Islam was a Jewish religion for both Spiritual and carnal Israel, but without the tribal differences. All tribes and nations were united under one religion, Al-Islam.



A Star of David is capriciously hidden in the masonry lattice work in this ninth century mosque of Qayrawan in Tunisia.

Throughout all ages the Hajj or pilgrimage to Mecca has been considered by the Arabs as a most holy act. Nothing was more inspiring and holy than the preparations, the departure, and return of the pilgrims on Hajj; even for those who were not making the holy journey. These occasions were marked by rituals and ceremonies, charged with deep emotion. Many pilgrims sacrificed and saved money all of their lives to spend on the holy trip. Once the pilgrim had arrived on the outskirts of Mecca, all people sanctified themselves by washing from head to foot; for during the forthcoming days he would concentrate on the care of his soul rather than his body. From that moment, he was forbidden to shave or cut his hair or nails, or have carnal relations. Following the ablutions, male pilgrims replaced their worldly garments with two seamless lengths of white cloth, wrapping one around the waist and the other around the shoulders; women usually wore a long, plain robe. The donning of the garment was accompanied by specified prayers, and the recitation of the Talbiyah, the pilgrim's statement that he had come in answer to the command of God.

Upon entering Mecca, the pilgrim proceeded directly to the Kaaba, where he kissed the Black Stone. He then walked around the holy shrine seven times, reciting different prayers in glorification of God. Next he ran seven times between two small hills nearby, a custom whose roots are embedded in prehistoric times. The single most important ceremony of the pilgrimage was held at Arafa, in a valley some nine miles from Mecca, on the ninth day of Dhul Hijja. After traveling from Mecca by camel, horseback, or on foot, the pilgrims gathered there in the afternoon, on and around a small hill. In an awesome ceremony, tens of thousands of pilgrims stood erect before God, prayerfully; and listened to a sermon preached by some dignitary. This was the greatest moment in the life of a Muslim; moving him deeply and inspiring him with a powerful sense of faith. After sunset the pilgrims turned back toward Mecca, spending the night at Muzdalifa, a village not far from Arafa. The following day they proceeded into Mina, halfway between Medina and Arafa, where they threw pebbles at stone pillars that symbolized the devil and temptations.

In Mina the Hajj came to a dramatic climax as each pilgrim made a sacrifice to Allah, cutting the throat of a goat, sheep or camel. And for those pilgrims who did not care to perform the blood rite themselves, special butchers were on hand. Part of the meat was cooked and eaten by the pilgrims, and the rest was given to the poor. This sacrifice took place on the tenth day of Dhul Hijja; and is performed by Islamites all over the world. They celebrated the day as the Great Festival with an exchange of gifts and presents, and wearing new clothes. Following the sacrifice, the pilgrims were allowed to cut their hair and don their worldly clothing. The last of the ceremonies were performed upon returning to Mecca, where the pilgrims made seven final circuits of the Kaaba and ran as many times as before between the two small hills nearby, thus bringing the Hajj to an end. For all pilgrims the ceremonies left a lifelong impression. Henceforth they were known as Hajji, a title of great honor,

representing an act of devotion that God would count in their favor on Judgement Day.

Thus the five pillars of Islam, namely: faith, prayer, almsgiving, fasting and pilgrimage, formed an essential part of the complex system of legislations that regulated the behavior of the converts to Islam. This legislation, known as the Sharia (the clear path to be followed), was the most distinctive aspect of Islamic life.

The last days of the Prophet and Emperor Mohammed were remarkable for the calmness and serenity of his mind, which enabled him to preside at the public prayers until within three days of his leaving this mortal existence. One midnight he went to the place where his old companions were lain in slumber of death; and he prayed and wept by their tombs, invoking God's blessings for his companions resting in peace. He chose Ayesha's house, which was closest to the mosque, for his stay during his illness. For, after Khadijah his wife was taken up, Mohammed was given several other wives by God; and Ayesha, daughter of Abu Bakr, Mohammed's old friend, was sealed unto him by the Holy Spirit of promise, while she was less than ten years old, and playing with her dolls; for so Abu Bakr desired; but the Prophet took her not in until she was come of age. Mohammed's wives lived in separate apartments around the courtyard of his house; and he took turns staying with them.

It was the tenth year of Hijrah, in his sixty-third year that Mohammed fell ill. He developed a sudden fever accompanied by violent headaches, and spoke to Ayesha of upcoming death; but she ignored him. Then the Prophet called his other wives to move into the dwelling of Ayesha. From there he staggered to the mosque, supported by Ali on his right and Fazl the son of Abbas on his left; where he reminded his followers that the faithful will follow him to Paradise, and that the unbelievers will be punished. After the usual praises and hymns to God, he addressed the brethren, saying: Brethren, if I have wronged any one of you, here I am to answer for it; if I owe aught to any one, all I may happen to possess belongs to you. Then he prayed and implored heaven's mercy upon those present, and for those who had fallen in the persecution of their enemies; and recommended to all people the observance of the religious duties; and the practice of a life of peace and good will. And he concluded with these words of the Koran: The dwelling of the other life we will give unto them who do not seek to exalt themselves on earth, or to do wrong; for happy issue shall attend the pious. From the tone of his voice Abu Bakr knew that the hour of his departure had come. For the last time the Prophet returned to Ayesha's apartment. As the death agony came upon him, he muttered: Nay, I have chosen the exalted company in heaven! And all of his wives witnessed as he passed away in Ayesha's arms. At noon on Monday, 8th June, 632 A.D., while praying earnestly in a whisper, the spirit of the Prophet took flight to the blessed companionship on high.

The word of Mohammed's death spread quickly throughout Medina; and his followers were swept by a shock, on the verge of pain and distress. The Spirit of the Lord rested upon Abu Bakr, and by the power of the

Spirit (Rūh-el-Qudūs) he thus shouted: Know that Mohammed is dead; but whichever of you worship God, know that God is alive and does not die. Then he quoted the verse from the Koran, which said: Mohammed is a prophet only, there have been prophets before him; if he dies or is slain, will ye turn back? He who turneth back doth no hurt to Allah (the Lord); Allah is alive and dieth not, and rewardeth the thankful.

For ten years Mohammed presided over the commonwealth of Islam; and during this time a great change had taken place in the character of the Arab people. The ancient system of private vendetta was put to an end, along with tribal vows and unities of the past. By the appointment of delegates to different tribes and cities, with powers and authorities to decide all disputes, this end was achieved; and impetus was given to trade and commerce. The style of living and mode of dress underwent a great change, especially among women. The reckless freedom and inordinate affection or hate of heathenism was abandoned, and manners became almost austere; gambling and drunkenness were forbidden. Before Mohammed's time, Most Arabians were cursed with communal living, and therefore no privacy was available for women; but now special apartments for women became customary.

Now also arose the question as to who was to succeed in the government of the commonwealth of Islam. Mohammed had often indicated Ali, his cousin, son of Abu Talib (Fatima, Mohammed's daughter was married to Ali), as his successor; but had laid down no official rules of succession. This gave scope to individual ambitions and strife, at the cost of Spirituality in Islam; and in later times became the cause of dynastic wars, religious differences and corruption. Among the Arabs, the chieftancy of a tribe is not hereditary, but elective; and all members of the tribe have a voice in the election of their Chief. The election is made on the basis of seniority among the surviving male members of the deceased chieftain's family. This old tribal custom was followed in the choice of a successor to the Apostle. Abu Bakr, by virtue of his age and the position he had held in Mecca, occupied a high place in the estimation of the Arabs, and was hastily elected to the office of Khalifa (Caliph) or viceregent of the Apostle Mohammed; counterpart of the office of the Roman pope who succeeded Apostle Peter. The viceregent or Khalifa Abu Bakr was recognized as a man of wisdom and moderation; and his election was gladly accepted with the usual faith and piety of Ali and all the chief members of Mohammed's family.

After the multitude had sworn allegiance to him, Abu Bakr addressed them: Behold me, behold me charged with the care of government. I am not the best among you; I need all your advice and all your help. If I do well, support me; if I mistake, counsel me. To tell truth to a person commissioned to rule is faithful allegiance; to conceal it is treason. In my sight, the powerful and weak are alike; and to both I wish to render justice. As I obey God and his Prophet, obey me; if I neglect the laws of God and the Prophet, I have no more right to your obedience.

As soon as the news of the Prophet's death was announced, the unruly spirit of the Arabs broke forth; and a great fear fell upon the true believers

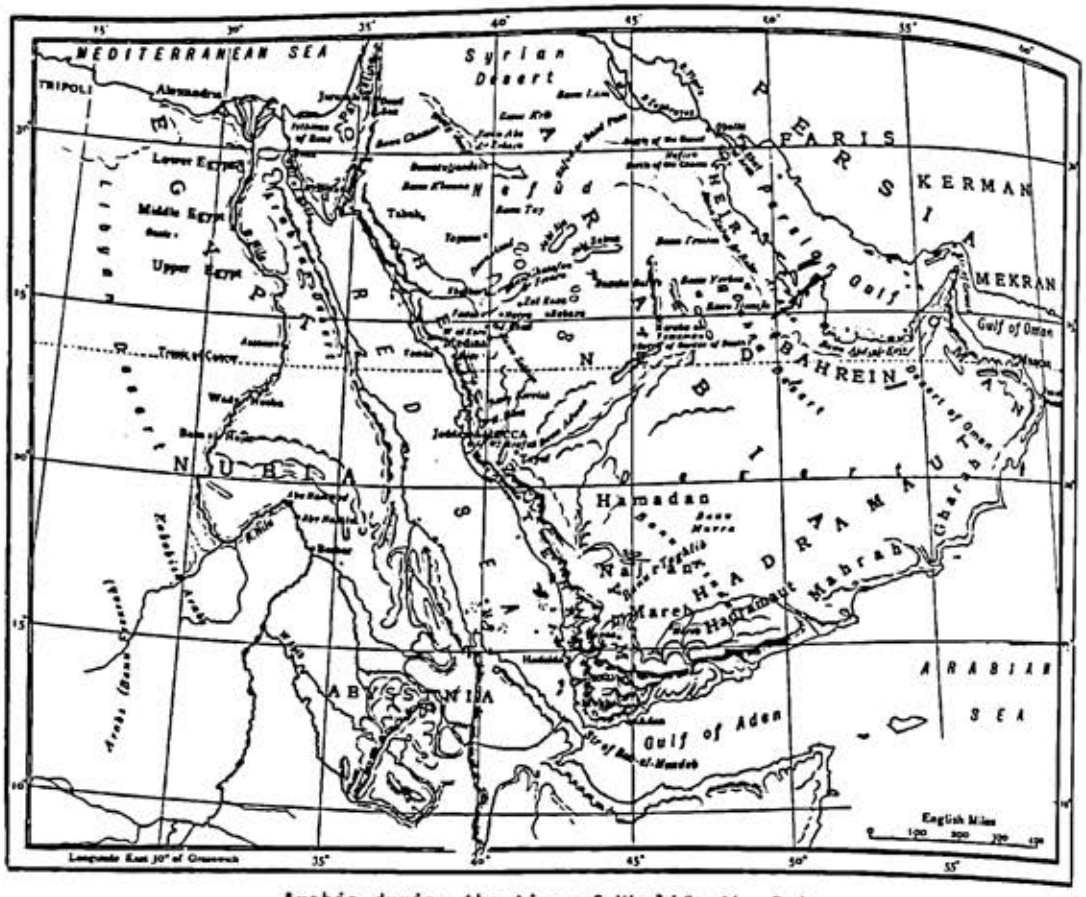
of the Faith. Some of the tribes who had only recently abandoned idolatry, reverted immediately to their evil and wicked ways; and several imposters who had appeared in distant provinces in the lifetime of the Prophet, began harrying the converts to Islam. Within a short time, the true Faith had shrunk to the confines of the city of Medina. And once again a single town had to contend against the idolatrous and hostile Arabian hordes of the Peninsula.

This uprising and rebellion of the tribes was due to, firstly, the strict rules of morality enforced by Islam; and, secondly, their unwillingness to pay the poor-tax. The first task of the Caliph, after the funeral ceremonies of the Prophet, was to organize the administration of the Empire, and stand on guard against the rebels. Mohammed had shortly before his death issued orders for the dispatch of an expedition into Syria to seek reparation for the murder of the Islamite envoy. To fulfill the words of the Prophet, troops had been gathered in the neighborhood of Medina; but now the expedition became urgent because the northern tribes had fallen away after the disaster at Muta, where the faithful Zaid had lost his life. Abu Bakr, now well stricken in age, thus addressed the troops; and spake to Osama, the son of Zaid, who was made the head of the expedition:

> See that thou avoidest treachery; depart in no wise from the Right. Thou shalt mutilate none, neither shalt thou kill child or aged man, nor any woman. Injure not the date-palm, neither burn it with fire; and cut not down any tree wherein is food for man or beast. Slay not the flocks or herds or camels, saving for needful sustenance. Ye may eat of the meat which the men of the land shall bring unto you in their vessels, making mention thereon of the name of the Lord. And the monks of the shaven heads, if they submit, leave them unmolested and protect them. Now march forward in the name of the Lord, and may He protect you from the sword and pestilence.

Now, while Osama was away in the north, Medina was attacked by the rebels, but they were beaten back. Osama also gained victory over the Syrians, and shortly after returned to assist Abu Bakr to pacify the insurgent of the Peninsula. The principal work of subjection was entrusted to Khalid son of Walid, a ferocious warrior and skilled general. Some tribes gave in their support, but many remained unyielding. With them severe battles were fought, in which both sides suffered great losses. At the battle of Hemama, the tribe of Banu Hanifa were subdued, and their leader the imposter Mosailima was killed. The work of pacification in the northeast of Arabia brought the Islamites into conflict with the wandering tribes subject to Hira, a semi-Arab kingdom which at that time was under the suzerainty of Persia.

From Hejr (Hajar), the northwest corner of Arabia, at this time under the Persians; and westward of the lower branch of the Euphrates



Arabia during the time of Khalifa Abu Bakr

lies the waterless tract, a continuation of the Arabian Nafud. Over this vast tract roamed the nomadic hordes, whose names alone have been changed, but their manners and habits have remained the same; these were chiefly Christians. After pacifying the Peninsula, the two generals, Khalid son of Walid, and Mosanna (Mothanna) son of Haris Shaybani of the tribe of Banu Bakr, who were operating in Hejr were prompted to repress the raids of the wandering tribes of Hira, which were also under the suzerainty of Persia. While Khalid was ferocious, Mosanna was gentle and kind-hearted; and the two worked well together. The Persian governor of Chaldaea offered battle on the frontier, and was defeated with heavy loss; and Hira, after some resistance, surrendered to the Islamites. Following the example of the people of Hira, great landowners of Chaldaea (the dehkans) joined the cause of Al-Islam; and were guaranteed their possessions, subject to a fixed land-tax. The peasantry were left untouched, safe in the enjoyment of their fields and lands. This was done during May-June, 633 A.D.

The conquest of Hira alerted the Persian government to the upcoming danger. A young and rising power, under a covenant with God, with zeal and national sentiment in the form of religious enthusiasm, was now about to devour their rich and powerful Aryan or Japhetic empire. It comprised

within its dominion the whole of Persia, Bactria, and all inferior provinces of Central Asia to the confines of Tartar and India; along with Irak and Mesopotamia. About this time, August, 634 A.D., Caliph Abu Bakr sent Khalid into Syria with half the troops; the other general, Mosanna (Mothanna), was left alone with a small force to block the Persian host which was sent to drive the Islamites out of Chaldaea. Realizing the strength of the Persian army, Mosanna withdrew his advanced posts, and proceeded to Medina to ask for reinforcements, but found the aged Caliph dying. On the 23rd of August, 634 A.D. (22nd of Jamadi II, 13 A.H.), he died after a reign of only two and a half years.

Abu Bakr is described as a man of a very fair complexion, thin countenance, of slender build, with a stoop. Before he became a disciple of the Apostle, he wielded great authority over the Koraish as one of their chief magistrates; and his wealth as a merchant and his sagacity as a chief gave him great consequence among the Meccans. Like Mohammed, Abu Bakr was extremely simple in his habits; gentle but firm, he devoted all his energies to the administration of the newborn Commonwealth and to the good of the people. By night he would disguise himself and sally forth to help the distressed and relieve the destitute. For a time after his election, he continued to maintain himself with his own private income, but finding that he was not able to pay sufficient attention to the affairs of the Commonwealth, he consented to receive six thousand dirhem annually from the Treasury; on his deathbed, however, he was so troubled at having taken public money that he had one of his properties sold, in order to refund to the State the sum he had received. Such were the simple and pious souls, the companions of Mohammed the Apostle (messenger) of God.

Before his death, Abu Bakr had nominated Omar as his successor to the Caliphate; and his appointment was accepted by the people. Omar's accession was of immense value to Islam; for he was a man of strong moral character, with a keen sense of justice, full of energy and force. His first task, after reorganizing the internal administration of Arabia, was to hurry reinforcements to the help of Mosanna (Mothanna). These troops were under Abu Obaid, who, upon arrival on the scene of action, officially assumed the command. Without listening to the prudent advice of Mosanna, he gave battle to the Persians, at a place where he was unable to maneuver, and incurred a heavy defeat, in which he was killed. The Persians, however, did not press their advantage, and were ultimately defeated with great loss by Mosanna, at a place called Buwaib, on the western branch of the Euphrates. Mosanna again reoccupied the country and re-entered Hira.

About this time a new sovereign held the throne of Persia, namely Yazdagird III (Yezdjard III), who began his rule in 632 A.D. He was young, energetic, and ambitious; and was bent not only on driving the Islamites from Hira, but also on conquering their country. He sent out an army of 100,000 men, which marching southward was to overwhelm the Moslems, and oust them from their possessions. The armies of Islam under Mosanna were wholly unable to cope with this enormous force; so they abandoned

Chaldaea, and retired to the borders of the desert, where they awaited reinforcements from Medina. And while they thus waited, Mosanna their great general was stricken down by the Chaldaean fever. Saad, son of Wakkas, who brought the additional troops sent forth by Caliph Omar, assumed the commandership of the whole army of Islam, amounting to 30,000. The battle that followed lasted three days. On the third day the Persian host were defeated with terrible loss, and their general killed; so they fled toward the north. This was the battle of Kadessia, which was fought in the month of Moharram, in the fifteenth year of Hijrah (February-March, 636 A.D.). Now Chaldaea was reoccupied without opposition; but the people of Hira, who had torn up the treaties made with Mosanna (Mothanna), were punished for their defection by the imposition of a higher tax. After receiving the submission of the towns and villages in the neighborhood of Hira, Saad turned towards Babylon of old; where the broken remnants of the Persian host had reassembled under Firuzan, Hurmuzan, and Mihran. They were beaten by the army of Islam; Mihran escaped to Madain (the Two Cities), the Persian capital at this time; Hurmuzan fled to his government at Ahwaz, beyond the Persian range; and Firuzan found refuge in Nehawand, where the treasures of the Persian king were kept.

A permanent hold over Chaldaea was impossible, so long as there remained the large encamped army of the Persians, under Mihran. Saad was therefore compelled to march upon the royal city. Like the Baghdad of Mansur (which was completed 150 years after Hijrah) fifteen miles higher up the river, it was built on both sides of the Tigris. The western portion, called Seleucia, was founded by the Seleucids, the descendants of Alexander's general; the eastern part, called Ctesiphon, was built by the Persian monarchs. The two cities together were called Madain. The palaces of the kings and nobility were luxurious and attractive; and the first sight of them considerably impressed the simple desert dwellers. After a siege of some duration, Madain, the descendants of Mada or Medes, the Aryans, opened their gate, and this was followed by the submission of the entire country lying to the west of the Tigris. A Service of Thanksgiving (Salat-uz-Zafar, or Prayer of Victory) was held at the palace of the Chosroes, and the whole army offered thanks to the Lord in humble prayer, prostrating themselves to the ground. The capture of Madain was accomplished during March, 637 A.D. (or Safar, 16 A.H.).

Saad now became the civil and military head of Irak, which included Mesopotamia; and he made Madain his headquarters. He established himself in the royal palace, where the offices were located, and a cathedral service was held every Friday in the Grand Hall. From Madain he conducted the administration of the province. But it was not long before another conflict was forced upon the converts to Islam. The Persian king, who was stationed at Holwan on the western side of the mountains, sent forward a large force to recapture Madain. This army was met at Jalula in December, 637 A.D., and defeated with terrible loss. As a result, Holwan was itself captured and strongly garrisoned by the Islamites. And when the spoils of Jalula and Madain arrived at Medina, Caliph Omar

was found weeping. When asked his reason, he replied that he saw in those spoils the future ruin of his people. He was right, for now the tides of Spiritual Islam, its austerities, self-sacrifices, and virtues began to be corrupted by war and passions of men; and the Spiritual religion of the Prophet, Islam, was soon to be replaced by the political and temporal power of Al-Islam. While the patriarchal Jews, Abrahamites, and Spiritual Israel remained devoted to the essence of the religion of Islam; and faithfully obeyed the precepts of Islam, the Five Pillars of Islam, namely faith, prayer, fasting, alms-giving, and pilgrimage; the temporal Israel, under the banner of Al-Islam, were to subdue the earth and destroy idolatry and false religion, wherever it was to be found. It is for this reason that the Moslems were referred to by the Christian and Jewish congregations as Iconoclasts, the destroyers of idols or icons.

After the capture of Holwan, a treaty of peace was concluded with the Persian king Yazdagird III (Yezdjard III), by which the Persian range of hills was made the boundary between the two empires; and the Caliph now issued official decrees that the Moslems were in no wise to go beyond that limit. The country at the head of the Persian Gulf, as far as the range of hills on the eastern side, had been already reduced to subjection, and the seaport of Obolla had fallen into the hands of the Moslems. Now Ali, the husband of the Prophet's daughter Fatima, was the greatest and noblest scholar of the time, having descended from Hashim's son Abdul Muttalib, through Abu Talib, of the Spiritual family of the patriarchal Arab rulers and priests of Mecca; as opposed to the Koraish, the temporal and commercial Arab merchants and rulers of Mecca, and its holy shrine. And with the advice of Ali, Caliph Omar began a great survey throughout his realm to determine the needs of the people. As a result, a new system of assessment was introduced, and the burdens of the peasantry were lightened, that they were well-secured in the possession of their lands and properties. The tax imposed on the large land-holders by the Persian monarchs was revised, a complete network of canals was designed for the purposes of irrigation, and a decree was issued for giving advances to the cultivators whenever needed.

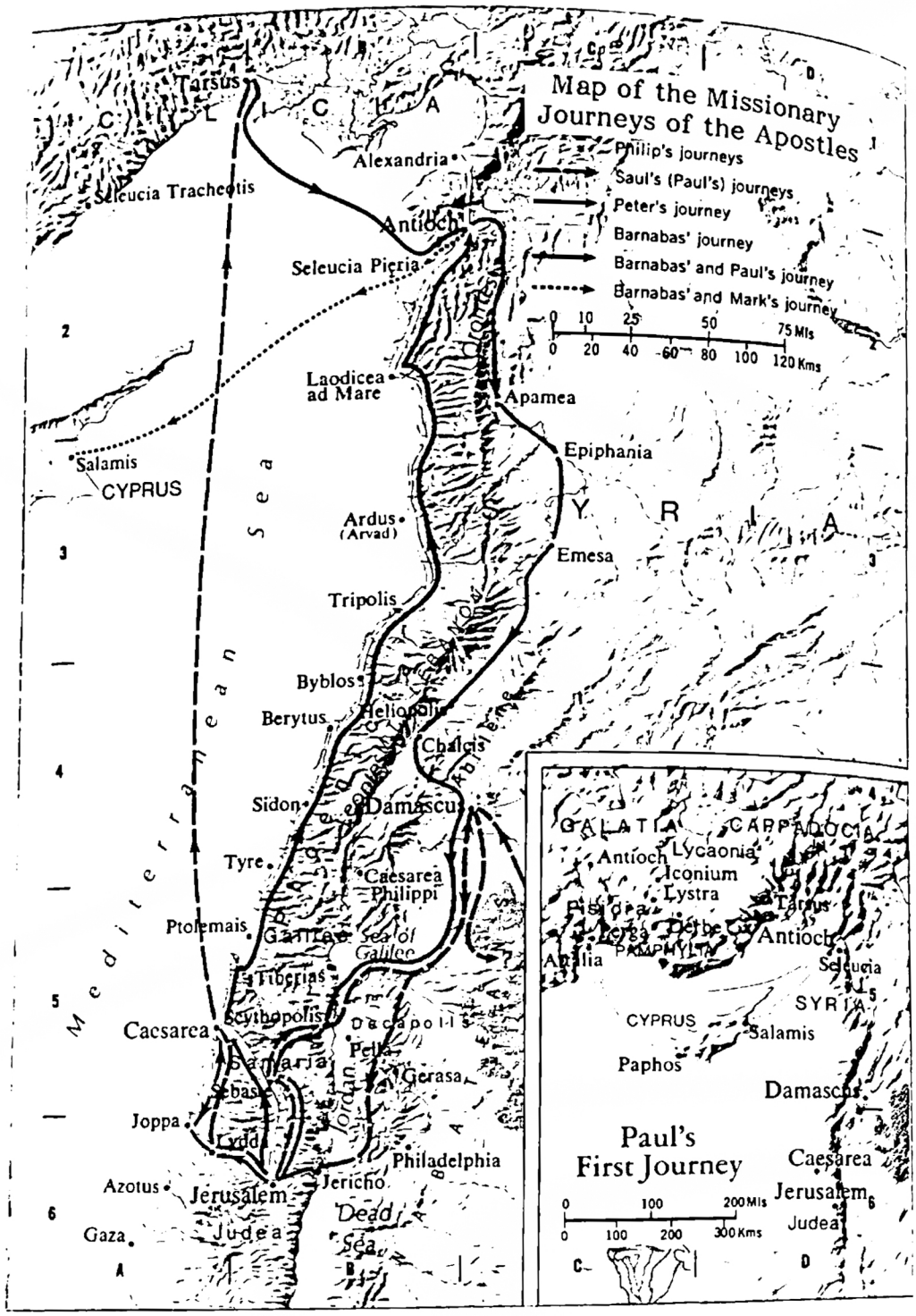
The sale of the land was strictly prohibited, to safeguard against the eviction of the native peasantry. And other domains of the Persian kings, the royal hunting forests, the abandoned possessions of fugitive princes and land-holders, and the property appertaining to the fire-temples from where the priests had fled, became the property of the Islamic State. These were administered by agents appointed by the Caliph in Medina. The income from State domains, after defraying the public charges, was distributed among the Arab settlers. Yazdagird, the king of Persia, however, was determined to fight the Arabs, for the capital and two of his best provinces had been lost, and his governors were out of hand, while his army desired a fresh advance against the Moslems. Hurmuzan, the governor of Ahwaz, repeatedly attacked the Arab settlements; and whenever he was beaten, he sued for peace, but always broke it at the first opportunity.

About this time, 638 A.D. (17 A.H.), two new cities were built in Irak; namely, Basra (Bussorah) on the Shatt ul-Arab, chiefly populated by the northern Arabs; Basra took the place of Obolla and became the seaport of Irak. Kufa on the western bank of the Euphrates, three miles south of Hira, was peopled by the Yemenite Arabs; Kufa took the place of Madain, which was abandoned as unhealthy. Both cities were laid out on a similar design. A square was made, with the principal mosque in the center, and the governor's mansion close by. The streets were straight, wide and spacious; the market places were large and commodious, and public gardens numerous.

And it came to pass, that because of incessant raids of the Persians, and apprehension caused by a large army gathered in the north by Yazdagird to attack the Arabs, the Islamic army in Mesopotamia sent a deputation to the Caliph in Medina for permission to repel the threatened danger. Omar inquired of the deputation the cause of the frequent uprisings on the part of the Persians. He said, Maybe the Moslems treat the Zimmis (non-Moslem subjects) badly, that they break their promise and persistently rebel against us. They answered, Not so; we do not deal with them otherwise than with honesty and good faith. Then the Caliph said unto them, How can that be? Is there not one honest man among them? And the leader of the deputation answered, Thou hast forbidden us, O Commander of the Faithful, to enlarge our boundaries; and their king is in their midst to stir them up. Two kings in no wise can exist together, until the one expel the other; it is not that we have treated them harshly, but that their king has incited them to rise against us after having made submission. And so it will go on, forever and ever as the cross of the devil; lest thou shalt remove the barrier and permit us to go forward and expel their king; not till then shall their threats and annoyances cease. Hurmuzan also, who had been brought as prisoner to Medina, and had adopted Islam, supported the same views. Thereupon, Omar was convinced that the ban against an advance toward the east must be withdrawn; and it was so decreed. In self-defence, and in the name of Allah, the Lord, war upon the Chosroes and their realm was declared.

Yazdagird (Yezdjard) for the last time put all his resources together to give a great battle to the dwellers of the desert; for he despised them for removing him from his capital, and depriving him of some of his choicest provinces. The news of the Persian preparations caused great excitement in Medina; and the Caliph at once hurried off reinforcements towards the frontier. A general, named Noman, who was engaged with the Persian raiders in the south, was placed in command of the Islamic forces. The battle which took place at Nehawand, at the foot of the Elburz mountains, decided the fate of Asia, and thus was called the Victory of Victories. The Persians, although outnumbering the forces of Islam by six to one, were defeated with terrible loss. Their king fled from place to place, until he was killed some years later by one of his own men, at a distant village on the confines of Turkestan. Thus in the twenty-first year of the Hijrah, 642 A.D., all Persia officially passed under Islamic dominion; although its capital and major provinces already came under the rule of

V. THE FIFTH EPOCH: FROM JESUS TO MOHAMMED (2-1 B.C. - 632 A.D.)



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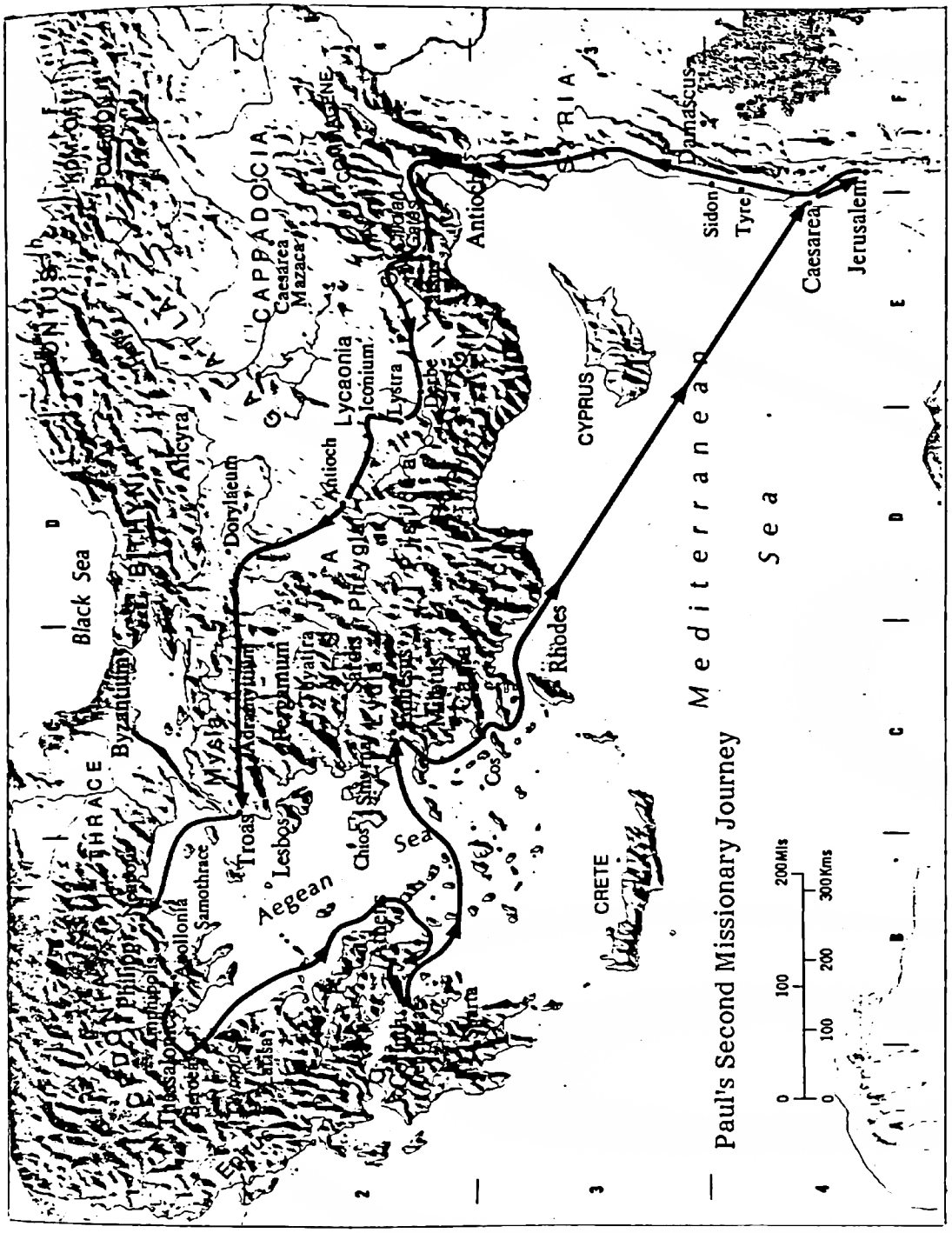


the Arabs in 640 A.D. Noman the general was, however, killed in this battle, just as the victory was won.

As in Mesopotamia, the Caliph took immediate measures to settle the peasantry securely in their possessions. They were released from the severe oppression of the large land-holders and tyrants; their tax assessments were revised and placed on a stable basis, the broken aqueducts were restored and new ones built. And the dehkans, the land-holders, kept their estates, subject to the payment of a fixed tax. Freedom in choice and religion was guaranteed to all; those who chose to remain outside the Empire of Islam were called Zimmis, or non-Moslem subjects; they paid a higher tax in consideration of being exempt from military service. The bulk of the Persians adopted Islam gladly, and without compulsion. Among these converts and Arab settlers intermarriages became frequent; numbers of Persians were introduced into the tribal brotherhood of Arabs as Mawalis (friends or clients).

In Palestine, the Romans held some strongly garrisoned places, such as Caesarea on the sea, Jericho, Jerusalem, Ascalon, Gaza, and Jaffa. The township of Zoghard (Seger, or ancient Pentapolis), and all the region between the southern end of the Dead Sea to the Arabian Gulf was a dependency of Palestine. To the north of Palestine was the beautiful country called Syria by the Romans; and Barr-ush-Sham, or simply Sham, by the Arabs, with the historical cities of Damascus, Hems (Emessa), Aleppo (Chalybon), Antioch and others. The Roman Empire of Constantinople, even after losing several of its European dependencies, was a huge bureaucracy. Its resources, wealth, power and might were boundless. It included the spacious Peninsula of Lesser Asia, encompassed by three seas, and included the rich maritime cities, Syria, Phoenicia, and Palestine, Egypt the granary of the surrounding nations, plus the vast strip of territory extending from the Egyptian coast to the Atlantic; including once renowned dominions of Cyrene and Carthage.

And it came to pass that in order to repel the invaders, Heraclius came in person to Hems (Emessa); and from there sent forth four separate armies to crush the Arab generals. At the first news of this, the Islamic governors (or Ansars), having consulted each other by a rapid exchange of messengers, decided to concentrate all their forces on one point. Accordingly, all four divisions met in April, 634, at Jaulan, near the river Yermuk (Hieromak). Now, the Yermuk is an obscure river, which rising in the highlands of Hauran, falls into the Jordan, a few miles south of the Lake of Tiberius. About thirty miles above this junction with the Jordan, it forms on the northern side a semi-circular loop, which encloses a vast plain suited for the encampment of a large army. The banks of the Yermuk are rugged and steep; at the neck of the loop there is a ravine, which forms the entrance to the flat space inside. This spot is called Wakusa. The Romans considering it protected, as it appeared to them on all sides as a natural camping ground, caused their forces to march into it without any fear of the Arabs. But the Arabs quickly perceived the enemy's mistake; and crossing towards the northern side of the river, a little higher up, took up their position immediately by the side of the

ravine, ready to strike the moment the Romans issued from within. The two armies watched each other for two months, until Caliph Omar, getting tired of the waiting, sent Khalid, the son of Walid, from Chaldaea into Syria. Marching across the desert, Khalid joined the forces of Islam before the Romans knew of his approach.

The army of Heraclius numbered 240,000, while the army of Islam was about 40,000 souls. And the will of God prevailed; the Romans had already lost their heart, having been beaten in several attempts to escape from the trap in which they had been caught. At last on the morning of August 30, 634 (the last day of Jamadi II), led by their priests, the Roman army issued from its camp to give battle to the Arabs; this was called the battle of Yermuk. The Romans were defeated with fearful slaughter, a part of their army was driven into the river and drowned; the whole of southern Syria lay at the feet of the Arabs. In this battle the Roman losses were about 140,000; and the Arabs lost only some 3,000, because of their advantage.

It was about this time that Abu Bakr had died, and the news of his death had been brought to the camp of Islam, before the battle began; but it was not made known by Khalid until the fight was won. And Caliph Omar, having disliked Khalid for his ferocity, deposed him from chief command, and made wise and far-seeing Abu Obaidah the General-in-Chief. Khalid worked under Abu Obaidah, and one by one the Syrian cities capitulated to the Moslems. Damascus, Hems, Epiphania (Hama), Kinnisrin (Chalics), Aleppo, and other important towns opened their gates to Abu Obaidah. At last they presented themselves to Antioch, the rival of Constantinople the capital of the Roman East. It was held by a large garrison, and a few remnants of those that had fled from other places. The population of Antioch was large, enervated by luxury and pleasure. One small battle outside the city, in which the Arabs were victors, so frightened the citizens, that after a siege of a few days they surrendered.

While Abu Obaidah had thus subjugated the greater part of Northern Syria, the operations of Amr, the son of Al-Aas were no less successful in Palestine. The Roman governor, named Artabin, had assembled a large army for the defence of the Province; and had placed bodies of troops at Jerusalem, Gaza, and Ramleh. But he himself with a portion of his forces remained at Ajnadin, a village east of Jerusalem, between Ramleh and Bait ul-Jibrin. The generals of the army of Islam, after detaching troops to hold in check Jerusalem, Gaza, Ramleh, and Caesarea, now advanced upon Artabin. The battle that followed was as disastrous to the Romans as was the battle of Yermuk. The Roman army was entirely destroyed; only a few escaped with Artabin, and found refuge within the walls of Jerusalem. After the victory of the battle of Ajnadin, the Arabs obtained with no difficulty the submission of the towns of Jaffa, Nablus (Neapolis); Berytus, Sidon, Laodicea, Apamea, and Gobula opened their gates without a fight. Jerusalem, garrisoned by a heavy force, resisted the siege for a time; then the Patriarch sued for peace, but refused to surrender the place to any but the Caliph in person. Omar acceded to the request; and traveling with a single escort without any pomp or ceremony, arrived at Jabia, where he was met by a deputation from Jerusalem.

At Jabia he accorded them religious freedom and possession of their churches, subject to a light tax. He then proceeded with the deputation towards Jerusalem, where he was received by Sophronius, the Patriarch. Caliph Omar and the head of the Christians entered the sacred city together, conversing on its antiquity. Omar declined to perform his devotions in the Church of the Resurrection, in which he chanced to be at the hour of prayer; but instead prayed on the steps of the Church of Constantine. Omar explained to the Patriarch, saying: For had I done so, the Moslems in future age might have infringed the treaty, under the pretence of imitating my example.

After this, the marauding of Armenian and Kurdish tribes in Mesopotamia led to punitive expeditions, which ended in subjugation of Kurdistan and Armenia. And the Romans again took the offensive. Just before the spring of 638 A.D., Heraclius, joining forces with the still unconquered people in the east, poured a large army into Syria. The cities which had capitulated to the Moslems, now opened their gates to him; and the Christian Arab tribes also gave their support. Then an army from Egypt landed on the seaboard, and reoccupied Northern Palestine. Now the position of the Arabs was threatened from all directions. But the Lord was with them; though outnumbered in some places twenty to one, they defeated the Romans. Constantine, the son of Heraclius, was also defeated, and fled with a remnant. Northeast Syria once again submitted to the Islamic rule, except Caesarea on the coast, assisted by Egypt. But the flight of Constantine broke the spirit of many Roman soldiers, and Caesarea surrendered under the guarantee of protection. Thus the subjugation of Syria was completed in about one year, between 23 January, 638 and 12 January 639 A.D. Seven hundred years after Pompey had deposed the last of the Macedonian kings, now Syria bowed again under the banner of Islam, during the reign of Caliph Omar.

After their defeat, the Romans continued to raid into the Islamic territories. And in order to erect an impassable barrier between themselves and the Arabs, they converted into a veritable desert a vast tract on the frontiers of their remaining Asiatic possessions. All the cities in this doomed tract were razed to the ground; fortresses were dismantled, and the population carried away further north. It was not the work of the Islamites, but because the Romans committed all the abominations and were dead in the Spirit, God stirred up the spirits of the Byzantine barbarians, and their hordes razed them to the ground.

Iyaz, the general of the Islamic army, who now commanded in Northern Syria, passed the mountains of Taurus, and reduced the province of Cilicia, with its capital Tarsus, the ancient monument of Assyrian kings. He carried the Islamic arms as far as the Black Sea. His name became one of terror to the Romans in Asia Minor. About this time, the energies of the Empire were diverted to the creation of a fleet; and it was not long before they rode masters of the sea. The Roman navy fled before them to the Hellespont, and the islands of the Greek Archipelago were later conquered and reduced. And it came to pass, that Egypt again began to make trespasses into Syria, and the harassment to which the seaboard

was subjected by the Romans led Caliph Omar, after much deliberation, to authorize an expedition into the land of the Pharaohs. Amr, son of Al-Aas, started with 4,000 men, and in the course of three weeks subjugated the country of the Byzantines. The Romans, fleeing from other parts of Egypt, took refuge in the well-fortified city of Alexandria. After a siege of some duration, the city surrendered on favorable terms. Soon the whole of Egypt, up to the borders of Abyssinia on the south and Libya on the west, became subject to the Islamic Empire. As in all other countries, immediately after conquering, measures were taken to improve the condition of the peasantry; old irrigation works were restored, and ancient canals connecting the Mediterranean with the Red Sea were cleared out. The Egyptian Christians, called Copts, belonged to the Melchite sect; and were treated with marked favor, because of their goodwill towards the Moslems. (In 645 A.D., Alexandria was recaptured by the Romans; but a year later it was won back by the Islamites or Moslems.)

In the twenty-third year of Hijrah, 644 A.D., Northern Arabia and Syria were visited by a severe famine and pestilence, in which some twenty-five thousand people perished. Some of the best and most prominent men among the Islamites, including Abu Obaidah, Yezid, Shorabhil and others fell victims to the epidemic. The cry and wail which went up from Syria called the Caliph from Medina. Omar was nearly seventy years of age, and he undertook the journey, as before, with a single attendant. He visited the bishop of Ayla, guaranteed afresh the privileges to the Christians, and by his presence and speech revived the spirit of the people.

Upon his return to Medina, the Caliph devoted himself to planning and administrative matters of the new Commonwealth of Islam. But the hand of an assassin put an end to his temporal involvements; as a foreigner who bore the Caliph some grudge inflicted on him a fatal wound. Before his death, however, he had appointed an electorate, consisting of six notable men of Medina, to choose his successor. Omar is described as stern but just, farsighted, thoroughly versed in the character of his people. During his rulership of the unruly Arabs, he had held the helm with a strong hand, and severely oppressed the natural tendencies of the primeval man Adam. He had also established a department of finance, to which he entrusted the administration of the revenues; and had introduced fixed rules for the government of the provinces. Omar was a man of towering height, strong build and fair complexion; of simple habits, austere and frugal; always accessible to the meanest of his subjects, wandering about at night to inquire into the condition of the people without any guard or court. Such was the greatest and most powerful ruler of the time.

Although in righteousness and piety Caliph Omar entrusted the election to the six notables of Medina, this deviation from tradition paved the way for Ommeyade intrigue. The Ommeyades generally were worldly, material people of lusts, desires, full of anger, hostility, and animosity toward God and godliness; selfish men fallen into the curse and snares of the natural man Adam, brute beasts; those who had fallen off the Chinvad Bridge, and were condemned unto eternal torment and misery.

Such were generally the Ommeyades. They now formed a strong party in Medina; they had been by nature enemies of the Hashimides, the family of the Prophet. These Ommeyades were in truth Koraish merchants and tradesmen, whose god was political power and money; and religion to them was to make mockery. And because they did burn in their jealousy, envy, anger and disbelief, their skins were darkened and bodies diseased. And so is the saying, they are whited sepulchres; clean without, filthy within and deathly all over.

After the fall of Mecca these Ommeyades had adopted Islam for motives of self-interest, but in their hearts they resented the Prophet and his followers; for their primeval and selfish nature contradicted all that which was taught by Islam. They saw the growth and progress of Islam as personal aggrandisement. Their hatred of the simple and austere companions of the Prophet Mohammed burnt in their hearts. They viewed with ill-concealed jealousy the old Islamites who formed the Council of State, and held the chief offices of government. The pure and simple lives of these Saints were a standing reproach to them. And they easily found allies among the chiefs of the Bedouin tribes attached to them by kinship. Through their intrigues they succeeded in keeping Ali out of the Caliphate. After much debate and discussion, lasting several days, the choice fell upon Osman, son of Affan, a member of the Ommeyade; and he was elected on 7th November, 644 A.D. Osman, though virtuous and honest, was old and feeble in character, and quite unequal to the task of the government of the unruly race of the desert dwellers. He fell at once, as they had anticipated. The affairs of the government were run entirely by his secretary, Merwan. And Merwan was one of the most unruly of the Ommeyades, who was once expelled by the Prophet for breach of trust. Ali, with his usual faithfulness to the service of the Lord, gave his allegiance to Osman as soon as he was elected.

Under Osman began a bitter feud betwen the Hashimides and the Ommeyades, which lasted over a century, besides many other evils which sprang from the feud. The Arabs in general, being creatures of feelings and sensations, rather than of principles and self-discipline, had been brought under discipline and order by the personality of the Prophet and Emperor Mohammed. The firmness of Abu Bakr and Omar had kept them under discipline. They now began to see their advantage under the Ommeyade (or Koraishite) predominance; and began to sow the seeds of dissension and sedition in remoter regions and distant parts. And the old racial jealousy between the Modharites and Himyarites, which had nearly died out, began to smoulder afresh, with grave consequence to Islam.

Osman displaced most of the lieutenants employed by Omar, and appointed in their stead incompetent menial members of his own family. During the first six years of his rule, the people, though grievously oppressed by the new governors, remained quiet. And the dangers from common enemies kept the armies employed. The incursions of the Turks in Tansoxiana led to the conquest of Balkh; similarly, Herat, Kabul and Ghazni were captured. The risings in Southern Persia led to the subjugation

of Kerman and Sistan; and the Byzantine inroads from the north led to an advance into Asia Minor, toward the Black Sea. Then in Africa, Tripoli and Barca; and in the Mediterranean Cyprus, were conquered. A large fleet sent by the Romans to reconquer Egypt was destroyed off Alexandria.

And while the dominion of Islam continued to extend unto the distant parts of the Empire, Ali and the Companions of the Prophet kept Spiritual Islam alive in Medina. In the public mosque at Medina, Ali and his cousin Abdullah Ibn (son of) Abbas, delivered weekly sermons on philosophy and logic of religion, the traditions, rhetoric and law; others taught different subjects. This nucleus of the Spiritual/Intellectual movement displayed itself in great force in later times at Baghdad. In the meantime the weakness of Osman the Caliph, combined with ignorance and intrigues of the menials which surrounded him, resulted in dissensions, complaints, and divisions within the Empire. Loud complaints of exaction and oppression by the governors of the provinces began pouring into the capital. Although Ali at times warned the Caliph as to the dangers of being surrounded by incompetents in the government, Osman paid no need to Ali's counsels, and relied on the evil genius of Merwan. At last the deputations from the provinces arrived at Medina, to demand redress. They were sent back with promises. On their way home they intercepted a forged letter of Merwan, with likeness of the seal of the Caliph, containing directions to the local governors to behead the leaders of the deputation on their arrival at their destinations. Aroused by this treachery, they returned to Medina, and demanded the surrender of Merwan; and this demand was enforced by the members of the house of Ommeya (Muruj uz-Zahab). The ill-fated Osman met this demand with a stern refusal. Enraged at the behavior of the Caliph, they besieged him in his house. In fear, the Ommeyades deserted the Caliph, and fled toward Syria, where their kinsman Muawiyah was governor. In spite of this Ali defended the Caliph, and faithfully protected him from harm and intrigue. But two of the besiegers sealed the wall of the house, and there killed the aged Caliph. Osman at this time was eighty-six years old. He died on 17th June, 656 A.D. (18th Zul Hijja 34 A.H.). Osman is described as a man of medium size, bearded and large of limb, and without any strength of character. His chief merit was piety. Habitually he bestowed large gifts upon his relatives. On several occasions he provided his evil genius secretary Merwan with income from the public treasury of the State; which made him quite unpopular among the Faithful.

After the martyrdom of Osman, Ali was proclaimed Caliph without opposition, on 23rd of June, 656 A.D. During the past three administrations he had been a prominent member of the Council of State, always in earnest, assisting and helping the Caliphs, without any expectation of reward. And many of the administrative and municipal projects undertaken during the reign of Omar were due to his counsel; and whenever Omar journeyed abroad, he left Ali as his deputy in Medina. He was the scholar and teacher to the priests and nobility of his time. Most of his leisure time he devoted to study, contemplation and education of his sons. Upon his election he walked with the usual simplicity to the public mosque;

and there, leaning on his long-bow, received the oath of fealty from the people; declaring to them at the same time that he would resign the office to any one who was more worthy. Now, being the husband of Fatima, the Prophet's daughter, united in Ali became the hereditary right with that of election by the Faithful.

From the beginning, Ali was beset with the hostility of the Ommeyades. With honesty of purpose which always distinguished him, he immediately upon his accession gave orders for the dismissal of corrupt governors appointed by Osman; the resumption of the fiefs and estates that had been bestown at public loss upon his favorites unworthily; and the distribution of the revenues according to the rules laid down by Omar. These orders gave great offence to the corrupt who had enriched themselves under the reign of Osman. Some obeyed, but many revolted against the orders. And Muawiyah, the son of Abu Sufian, who held the government of Syria, with the wealth of the Province collected a large force of mercenaries, bound to him by love of gain and plunder. Supported by the spirit of his comrades, Muawiyah thus raised the banner of rebellion.

Ali was not only faced with this situation, but his refusal to give Talha and Zubair, two prominent members of the Koraish, the governments of Kufa and Basra had converted their superficial alliance into bitter hatred. Ayesha, the daughter of Abu Bakr, being fair in appearance, but corrupt and carnal within, developed a hatred for the piety of Ali. She fanned the flame, it is said; and Talha and Zubair forsook their oath of fealty, and escaped first to Mecca, and then towards Irak, where they were joined by Ayesha. They were able to collect a large army with the object of attacking the Caliph. Thereupon Ali sent his forces from Medina, and besought them several times to desist; but to no avail. The fight took place in the Valley of the Lion (Wadi-us-Saban) at Khoraiba, where Talha and Zubair were killed; and Ayesha was taken prisoner, and afterwards sent back to Medina, with pomp and respect.

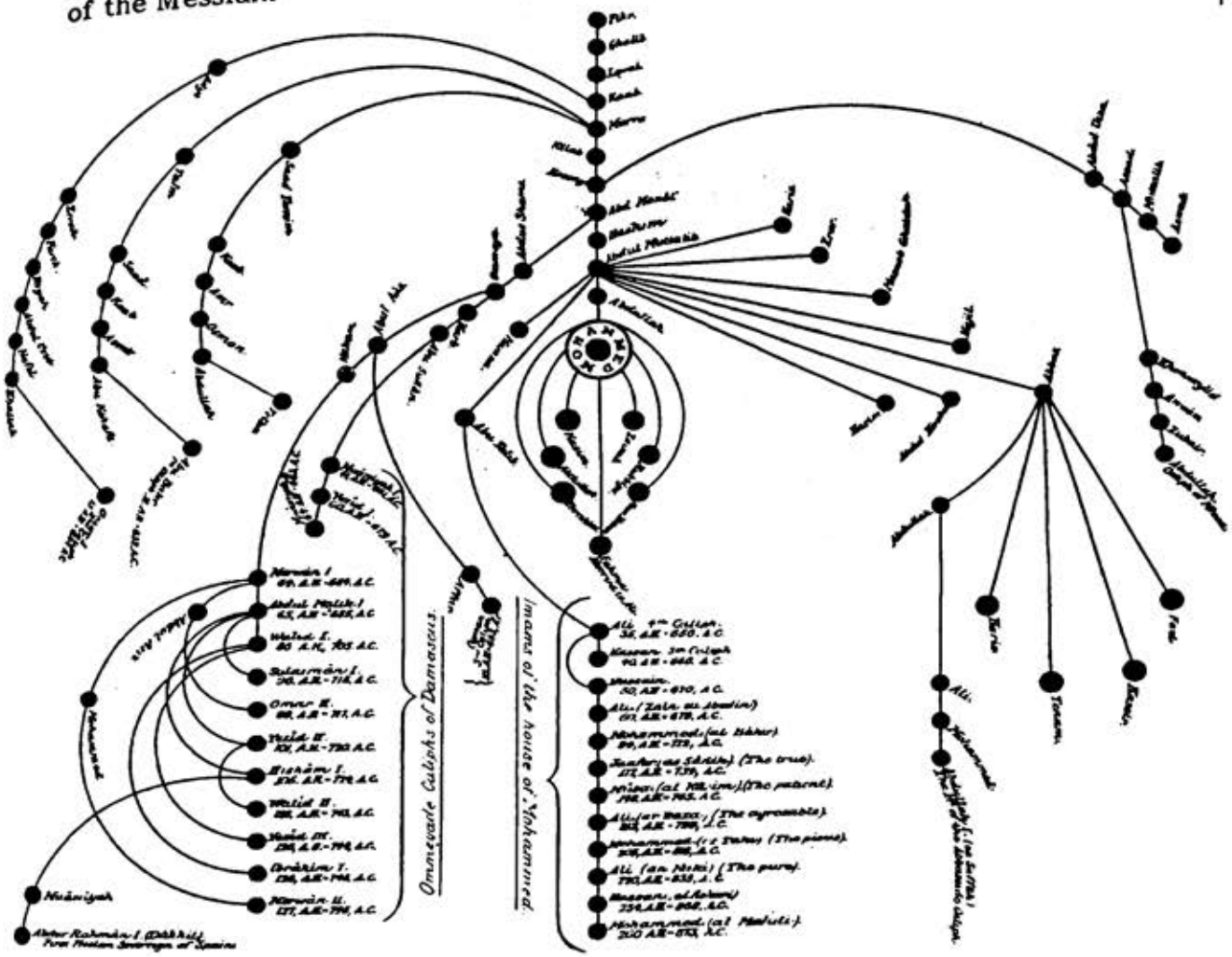
After settling matters in Chaldaea and Mesopotamia, the Caliph's army proceeded towards Syria. There they met the rebels at a place called Siffin, to the west of Rakka. Muawiyah was brought to Ali to bring about a peaceful settlement; but being puffed up in pride he laid down impossible conditions. To avoid unnecessary shedding of blood, Ali offered to end the quarrel by personal combat, but the Ommeyade refused. Yet Ali would not allow his troops to attack the enemy; he commanded the troops to await the attack, and to spare the fugitives, and treat the captives kindly. The rebels were defeated in three successive battles; Muawiyah was about to flee from the field, when his accomplice Amr, son of Al-Aas, saved them from destruction. He made his mercenaries tie copies of the Koran to their lances and flags, and shout for quarter. The soldiers of the Caliph at once desisted from pursuit. The Caliph saw through the trick played by the mercenaries, but the clamour of the army led him to consent to their demands for arbitration. The choice of an arbitrator on the Caliph's side fell upon an old man, weak in character, and secretly hostile to Ali, named Abu Musa Ashaari; and Amr son of Al-Aas represented Muawiyah. At this display of foolishness Ali retired in disgust with his army toward

Kufa. Here, the men who had been most clamorous at Siffin for arbitration, now were altogether against it, denouncing it as sinful. They openly mutinied (hence called the Kharijis), and withdrawing to Nahrwan on the borders of the desert assumed a threatening attitude. They refused either to return to duty, or return to their homes. Their conduct became so threatening to the security of the Empire, that Caliph Ali was compelled to attack them. Many fell in the battle, but a few escaped to Bahrain and Ahsa, where they formed the center of the fanatical horde, which time after time harassed the Empire by their uprisings and attacks.

And it came to pass, that one of the Caliph's representatives turned a traitor at Daumat ul-jaudal. Amr had advised him that for the peace of Islam, both Ali and Muawiyah should be put aside; that Abu Musa should pronounce the deposition of Ali, then he should depose Muawiyah; and that being done, they should elect a new Caliph. The simple Abu Musa fell into the trap, and mounting the pulpit he declared: I depose Ali from the Caliphate! Amr, mounting after him, said: I accept the deposition of Ali, and appoint Muawiyah in his place. This unusual announcement confused and humiliated the followers of the Caliph; and the two parties separated, vowing undying vengeance. Abu Musa retired to Medina, where he was granted a pension from the Ommeyade court. After this, the Caliph was hampered by the difficulties in the eastern frontier, and Muawiyah, through intrigue and murder secured Syria and proclaimed himself Caliph, and conquered Egypt.

And on the 27th of January 661 A.D. (17 Ramadan, 40 A.H.), Caliph Ali was struck down by the hand of an assassin, while offering his devotions at the public mosque at Kufa. Ali is described as the best-hearted Islamite of his day. Mild, beneficent and humane, his life had been devoted to the cause of Islam. He was a man of smaller height, but inclined to stoutness, with flowing beard, soft grey eyes, and a look of great amiability and kindness. His bravery had won him the title of the "Lion of God;" and his learning, that of the "Gate of Knowledge." By Fatima, Ali had three sons and four daughters. She survived the Prophet, her father, only a few months. While she was yet alive in the world, Ali never married another, although the Shemitic custom permitted him to do so. Fatima was a remarkable woman for the time of Arabia in which she lived; she was clever, learned and witty; her sermons, songs and aphorisms reveal the depth of her character and nobility of mind. Her virtues earned her the title of "Our Lady of Light," by which name she is known to the Faithful of Islam. She is described as tall, slender, and endowed with great beauty, which caused her to be called az-Zahra, the Beautiful. Thus with Ali ended the Spiritual Republic of Islam, in 661 A.D. And from now on the temporal or political nation of Islam would begin its work to conquer the world, and destroy idolatry and falsehood; and the Stone would roll upon the earth and subdue it, that the words of Daniel the prophet be fulfilled, every whit. And when this would be accomplished, the end of the world would come, and the Righteous from the uttermost corner of the earth shall be gathered in one place; and the Jews shall

build a New Jerusalem. Then the Kingdom of the Messiah will be established to replace the Kingdom of the Apostle, forever and ever. Thus the end of the Islamic Empire shall constitute the beginning of the Kingdom of the Messiah.



A Genealogical Chart of Ommeyade Caliphs and Imams of the House of Mohammed
(from a secular source)

Now, was Mohammed a Jew, a Christian, or an Abrahamite (Islamite)? The first three Revelations that were arranged in the Holy Koran, are the essence of the entire Koran. Although many Islamites believe that their Lord's Prayer, called The Opening or Al-Fatihah is the essence; and others call the second Revelation, entitled The Cow, or Al-Baqrata, the Koran in little. These revelations testify to the true religion of Mohammed; and that he was indeed a chosen vessel, an Apostle of the Lord; who was raised up and sent forth to fulfill the words of Daniel the prophet, and to destroy idolatry and falsehood. It is for this reason the religion of Al-Islam is referred to as the religion of the Iconoclasts.

ESSENCE OF THE HOLY KORAN
(excludes non-pertinent text)

I. First Revelation of Mohammed: The Opening or Surat-ul-Fatihah

(This is also called The Lord's Prayer of Islam; or Ummul-Quran, the Essence of Koran. It was revealed at Mecca, prior to the Flight to Medina.)

In the name of Allah, the Beneficent, the Merciful:
Praise be to Allah, Lord of the Worlds;
Owner of the Day of Judgement;
Thee alone we worship; Thee alone we ask for help;
Show us the straight path;
The path of those whom Thou hast favored; not of those who earn Thy anger, nor of those who go astray. Amen.

II. Second Revelation of Mohammed: The Cow or Surat-ul-Baqrata

(This is also called the Koran in little; it was revealed in Medina, before the battle of Badr.)

In the name of Allah, the Beneficent, the Merciful:

This is the Scripture whereof there is no doubt, a guidance unto those who ward off evil; who believe in the Unseen, and establish worship; and spend that which we have bestowed upon them; and who believe in these revelations and that which hath been revealed aforetimes, and are certain of the Hereafter. Such depend on guidance from their Lord; these are the successful. As for the disbelievers, whether you warn them or not, it is all one for them; they believe not.

Allah hath sealed their hearing and their hearts, and on their eyes there is a covering; theirs will be an awful doom. And of mankind the hypocrites say, We believe in Allah (the Lord) and the Last Day, but in their heart they believe not. They think to beguile Allah and those who believe, and they beguile none save themselves, but they perceive not. In their hearts is a disease, and Allah increases their disease; a painful doom is theirs because they lie. And when it is said unto them, Make not mischief in the earth, they say, We are peacemakers only. Are they not indeed the mischief-makers? But they perceive not.

And when it is said unto them, believe as the people of Al-Medina believe, they say, Shall we believe as the foolish believe? Are they indeed not foolish (to believe in the Day of Judgement and Resurrection)? And when they fall in with those who believe, they say, Yea, we believe! And when they return to their devils, they declare, Lo, we are with you, verily we did but mock the believers. Allah leaves them alone to wander blindly, to kick against the pricks. These are they who purchase error at the price

of guidance, thereby they fail in whatsoever they do, neither do they seek guidance. Their likeness is as of one who kindleth fire; and when it shedeth its light around him, Allah taketh away their light and leaves them in darkness, where they cannot see. Deaf, dumb and blind, they return no more. The hypocrites are likened to a rainstorm from the sky wherein is darkness, thunder and lightning; they thrust their fingers in their ears for fear of death, when it thunders; and the lightning almost snatcheth away their sight from them. As often as it flasheth forth for them they walk therein, then they stand still in darkness. If Allah willeth, He could destroy their sight and their hearing; Lo, Allah is able to do all things.

O mankind, Worship the Lord your God, who hath created you and those before you, that ye may ward off evil; who hath appointed a resting place for the Faithful, and the sky their canopy; who causeth water to pour down from the sky, thereby producing fruits as food for you. Therefore, set ye up no rivals to Allah when ye know better. And if ye are in doubt concerning that which We reveal unto our bondman (Mohammed)*, then produce another revelation like thereof; and call your witnesses beside Allah if ye are truthful. If ye do it not, and ye can never do it, guard yourselves against the fire prepared for the disbeliever, whose fuel is of men and stones.

Give glad tidings, O Mohammed, unto those who believe, and do good works. For theirs are Gardens underneath which rivers flow; their joys in Paradise (or Heaven), in a rapturous bliss, will bring to mind the joys the righteous tasted in their life on earth. As given in aforetime, so it is given to them in its similitude. There the righteous will find rest to their soul; and with pure companions they shall dwell there for ever. Lo, Allah disdaineth not to coin the similitude even of a gnat. Those who believe know that it is the truth from their Lord; but those who disbelieve say, What doth Allah (the Lord) wish to teach us by such a similitude? Thus the Lord misleadeth many, and guideth many. And He misleadeth only the miscreants; those break the covenant of God after ratifying it, and sever that which the Lord hath enjoined, and make mischief on earth; these are the losers.

How disbelieve ye in the Lord when ye were dead and He gave life to you! So will He give you death, then life again, and then unto Him ye will return. (This is the resurrection, and the second birth.) He it is who created for you all there is in the earth; then turned He to heaven, and fashioned it as seven heavens; and He is the Knower of all things. And when thy Lord (O Mohammed) said unto the angels: Lo, I am about to place a viceroy (apostle and emperor) in the earth, one who will do harm therein and will shed blood. And the angels said, Wilt Thou place such an one, while we sing hymns in Thy praise and sanctify Thee? He said: Surely I know that which ye know not.

And the Lord taught Adam all things, that he was able to name animals and plants; and showed them to the angels, saying: Name these if you are truthful. And the angels said, Be Thou glorified! We have no

* The bondmen of Allah, or God's slaves, are liberated from all other servitude to man.

knowledge, saving that which Thou hast taught us; Lo, Thou, only Thou, art the Knower, the Wise. Then the Lord said: O Adam! Inform them of their names; and when he had done so, the Lord said, Did I not tell you that I know the secrets of the heavens and the earth; and I know that which ye disclose and which ye hide. And when it was told unto the angels to prostrate themselves before Adam, they fell prostrate, all save Iblis (the Devil); he demurred through pride, and so became a disbeliever. And they said: O Adam! Dwell thou and thy wife in the Garden (of Eden; or of the Righteous); and eat freely of the fruits thereof, but come not nigh this tree lest ye become wrongdoers. But the serpent caused them to transgress and be expelled from the happy state in which they were. And the Lord said, Fall down (O race of Adam), each of you a foe unto another; there shall be for you on earth a habitation and provision for a time. Then Adam and his wife repented, and received from their Lord words of revelation, and He relented toward them. Lo, the Lord is Relenting and Merciful. Then the Lord cursed the others in the Garden, saying: Go down, all of you, from hence; but verily there cometh unto you from Me a guidance; and whoso followeth My guidance, there shall no fear come upon them, neither shall they grieve. But they who disbelieve, and deny our revelations, such are rightful owners of the Fire. They will abide therein.

O Children of Israel! Remember my favor wherewith I favored you; fulfill your part of the covenant, that I might fulfill mine; fear Me, and believe in that which I reveal; confirming that which ye possess already (of the Scriptures). Be ye not first to disbelieve therein, and part not with my revelations for a trifling price, keep always your duty unto Me. Confound not truth with falsehood, nor knowingly conceal the truth. Establish worship, pay the poor due, and bow your heads with those who bow (in worship). Enjoin ye righteousness upon mankind while ye yourselves forget (to practice it)? And ye are the readers of the Scriptures! Have ye then no sense? Seek ye help in patience and prayer, and truly it is hard, save for the meek and the humble-minded; who are confirmed in their faith that one day they must meet their Lord, and unto Him shall they return.

O Children of Israel! Remember my favor wherewith I favored you, and how I preferred you to all creatures. Behold, guard yourselves against the day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped. And remember when We did deliver you from Pharaoh's folk, who afflicted you with dreadful torment; slaying your sons, and sparing your women. Then was a tremendous trial from the Lord. And when We brought you across the Red Sea, and rescued you, and drowned the folk of Pharaoh in your sight. And when We did appoint for Moses forty nights (of solitude), and ye chose the calf when he had gone from you; thus became ye wrongdoers. Then, even after that, We pardoned you in order that ye might give thanks; and We gave Moses the Scriptures and Criterion (of right and wrong), that ye might be led aright.

And when Moses said unto his people: O my people! Ye have wronged yourselves by choosing the calf (for worship); so turn in penitence to your Creator, and let the guilty prostrate themselves; that will be best for you with your Creator, and He will relent towards you. Lo, He is the Relenting, the Merciful. And then when ye said: O Moses! We will not believe thee, till we see Allah (the Lord) plainly; and, behold, while ye yet gazed the lightning seized you; and the thunder and quaking froze your hearts in fear. Then We revived you, that ye might give thanks. And We caused the white cloud to guide your journey; and sent manna and the quails, saying, Eat of the good things wherewith We have provided you. We wronged them not, but they did wrong themselves. And when We said, Go into this township and eat freely of that which is therein, and declare Hittatun (meaning, repentance and submission to God's will); that their sins be forgiven, and they become partakers of the blessings of Heaven, with eternal increase apportioned to the Righteous. But the evil-doers distorted the word to another meaning, rebellion; instead of repentance.

And when Moses asked for water in the wilderness of Sinai, We said: Smite thy staff upon the rock; and there gushed forth twelve springs, so that each tribe knew their drinking place. Therefore, O ye Children of Israel, eat and drink of that which Allah (the Lord) hath apportioned unto you, trespass ye not, nor make mischief in the earth. And when ye said, O Moses! We are weary of one kind of food, so call upon thy Lord that He may bring forth for us of that which the earth produces as we ate in Egypt, of its herb, its cucumbers and its corn and lentils and onions; he said, Would ye exchange that which is higher for that which is lower? Go down to the settled country, and there ye shall find that which ye demand. Thus humiliation and wretchedness were stamped upon them, and they were visited with wrath from Allah (the Lord). For the hypocrites (double-minded) disbelieved the revelations of Allah, and tempted the Lord, and slew the prophets wrongfully. Lo! those who believe in that which is revealed unto thee, O Mohammed; the Jews, the Christians, the Sabaens, and whoever believeth in the Lord and the Last Day and doth Good Works, surely their reward is with their Lord; and there shall no fear or grief come upon them.

And remember, O Children of Israel, when We made a covenant with you, and caused the Mount to tower above you. (And gave you Commandments), saying; Hold fast to that which We have given you, and always keep in memory that which is therein, that ye may ward off evil. Then, even after that, ye turned away; and if it had not been for the grace of Allah (the Lord) and His mercy, ye would have been among the losers. Remember, how We said unto those who broke the Sabbath; Be ye apes, despised and hated! And We made them an ensample to the succeeding generations, and an abomination to the Godfearing.

And when Moses said unto the rebellious; Lo, Allah (the Lord) commanded you that ye sacrifice a cow, they said: Dost thou make a game of us? He answered; Allah forbid that I should be among the foolish! They said; Pray for us unto the Lord that He make clear to us what cow

she is. Moses answered; Lo! He saith, Verily she is a cow, neither with calf nor immature -- she is between the two conditions -- so do that which ye are commanded. They said: Pray for us unto thy Lord that He make clear to us of what color she is. Moses answered; Lo! He saith, Verily she is a yellow cow. Bright is her color, gladdening beholders. They said; Pray for us unto thy Lord that He make clear to us what she is. Lo! cows are much like us; and lo! if Allah wills, we may be led aright. Moses answered; Lo! He saith, Verily she is a cow unyoked, she plougheth not the soil nor watereth the tilth, whole and without blemish. They said; Now thou bringest the truth. So they sacrificed her, although reluctantly.

O Children of Israel, remember when ye slew a man (Jesus), and disagreed concerning it; and Allah brought forth that which ye were hiding. And We said, Let him be smitten, that Allah may raise him from the dead; that Allah might show forth His portents, that ye may understand His handiworks. Even after that, your hearts were hardened and became as rocks, yea, worse than rocks, in hardness. For indeed there are rocks out of which rivers gush forth, and indeed there are rocks split asunder so that water floweth from them; and indeed there are rocks which fall down for the fear of Allah. Allah is not unaware of what ye do. What hope can be expected of those who used to listen to the Word of Allah, then used to change it, after they had understood it, knowingly? And when they fall in with the Faithful, they say: We believe. But when they return to their own, they idle talk that which Allah hath disclosed to them, that they may contend before the Lord concerning it. Have ye then no sense? How long wilt thou remain stiffnecked, O Children of Israel? How long wilt thou mock God and wander in disbelief, and deceive thyself that Allah seeth not the hidden things? For thine eyes canst see Him and thine ears canst hear His voice. And woe be unto those who write scripture with their hands, and say; This is from Allah, that they may purchase a small gain therewith. Woe unto them for that their hands have written, and woe unto them for that they earn thereby. And they say; The fire of punishment will not touch us, save for a certain number of days. Nay, but whosoever hath done evil, his sin surrounds him; such are the rightful owners of the Fire, they will abide therein. And when We made a covenant with the Children of Israel, saying; Worship none save Allah (the Lord), and be good to the parents and to the kindred, and to the orphans and the needy, and speak kindly to mankind; establish worship, and pay the poor-due. Soon ye brake the covenant, and slid back, save a few of you, being averse. And when We gave you a commandment, Shed not the blood of your people, nor turn your people out of your dwellings; and ye ratified, and were witness (referring to the treaty which the Jews of Al-Medina made with the Prophet in 622 A.D. or 1 A.H.). Yet ye it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and transgression.

And if they came to you as captives ye would ransom them, as if their expulsion was itself unlawful for you. Believe ye in part of the Scripture and disbelieve ye in part thereof? And what is the reward of those who do so, save disgrace in the life of the world, and on the Day of Resurrection, they will be judged unjust, and consigned to the most grievous

doom. For Allah is not unaware of what ye do. Such are those who buy the life of the world at the price of the Hereafter; their punishment will not be lightened, neither will they be ministered.

And verily, We gave unto Moses the Scriptures, and caused a train of messengers to follow after him; and we gave unto Jesus, son of Mary, clear proofs, and supported him with the Holy Spirit (Rūh-el-Qudūs). Is it not so, that when there cometh unto you a messenger with that which ye yourselves desire not, ye grow arrogant and unruly; some ye disbelieve and some ye slay? Yea, Allah hath cursed them for their unbelief, little is that which they believe. Evil is that for which they sell their souls, that they should disbelieve in that which Allah hath revealed; grudging that Allah should reveal of His bounty unto whom He will of His bondmen. They have incurred anger upon anger, and a shameful doom awaits the disbelievers.

And when it is said unto them: Believe in that which Allah (the Lord) hath revealed, they say; We believe in that which was revealed unto us aforetimes. And they disbelieve in that which cometh after it, though it is the truth confirming that which they possess. Say unto them, O Mohammed, Why then slew ye the prophets of Allah aforetimes, if ye are indeed believers? If the abode of the Hereafter in the providence of Allah is indeed for you alone and not for others of mankind (as ye pretend), then long for death, for ye must long for death (of the worldly existence) if ye are truthful. But they will never long for it, for they have been led into the snares of their own delusions. Lo! Allah is aware of evildoers. These are the greediest of mankind for the life of the world, greedier than the idolators; each one of them would like to be allowed to live a thousand years; and even a thousand years would by no means save them from doom. Allah is Seer of all that they do.

Say, O Mohammed, to mankind: Who is an enemy to Gabriel (the angel of Revelations)! For he it is who hath revealed unto thee this Scripture by Allah's leave; confirming that which was revealed before it; a guidance and glad tidings to the believers. Who is an enemy to Allah, His angels and messengers, Gabriel and Michael! Then, lo! Allah is an enemy to the disbelievers. Verily, We have revealed unto thee clear tokens, only the miscreants will disbelieve in them. And when cometh unto them a messenger from Allah (the Lord), confirming that which they possess, a party of those who have received the Scripture fling the Scripture of Allah behind their back, as if they knew not; and follow that which devils falsely related against the Kingdom which was established under Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and the works which were revealed to the two angels in Babel, Harūt and Marūt. Behold, the two angels taught it not anyone till they had asserted: God is only a temptation and illusion. And from these two angels people learn that by which they cause division between man and wife; but they injure no one, save by Allah's leave. And they learn that which harmeth them, and profiteth them not. And surely they do know that he who trafficketh therein will have no happy portion in the Hereafter; and surely evil is the price for which they sell their soul.

If they had believed and kept from evil, a recompense from Allah (the Lord) would be better, if they only knew.

O ye who believe, say not unto the Prophet: Listen to us! but say, Look upon us! and be ye listeners, meek and humble; not haughty and stiff-necked. For such there is a painful doom. Neither those who disbelieve among the people of the Scripture nor the idolators love that there should be sent down unto you any good thing from your Lord. But Allah chooseth for His mercy whom He will, and He is of infinite bounty. (Addressing primarily the Jewish and Christian brethren of Al-Medina.)

Such of Our revelations as We abrogate or cause to be forgotten, We bring in place one better or the like thereof. Knowest thou not that Allah (the Lord) is able to do all things; and to Him belongeth the sovereignty of the heavens and earth; and ye have not beside Allah, any friend or helper? Would ye then question your messenger as Moses was questioned aforetimes? He who chooseth disbelief instead of faith, verily he is gone astray (to be left alone to kick against the pricks). Many of the people of the Scripture will desire to make you disbelievers, through envy on their part; forgive them, and be indulgent toward them, until Allah give command. Lo! Allah is able to do all things. Establish worship, and pay the poor-due (or Az-zakah, a tax in proportion to the worth of property, collected from the Faithful and distributed to poor Islamites). And let all your works be in Charity, without the expectation of any reward in return; and whatever of your substance ye shall give in the cause of Allah, ye shall find it returned several fold, by His grace. Lo! Allah is Seer of what ye do. And there are those who say: None entereth Paradise unless he be a Jew or a Christian. Nay, but whosoever surrendereth his purposes to Allah while doing good works, his reward is with the Lord; and there shall no fear come upon them, neither shall they grieve. Behold, Jews say Christians follow not the truth, and Christians say Jews follow not the truth; yet both are readers of the Scriptures. Allah (the Lord) will judge between them on the Day of Resurrection concerning that wherein they differ.

And who doth greater wrong than he who forbiddeth the approach to the sanctuaries of Allah, and striveth for their ruin. As for such, it was never meant that they should enter them except in fear. Theirs in the world is disgrace, and in the Hereafter an awful doom. And they say: Allah hath taken unto Himself a Son; be He glorified! Nay, but also whatsoever is in the heaven and the earth is His; all are subservient unto Him, the Originator of the heavens and the earth. When He decreeth a thing, He saith unto it only: Be! and it is.

And those who have no knowledge say: Why doth not Allah speak unto us, or some sign come unto us? Even so, as they now speak, spake those before them; their hearts are alike. We have made clear the revelation for people who are sure. Lo! We have sent thee, O Mohammed, with the truth, a bringer of glad tidings and a warner; and thou wilt not be asked about the owners of hell-fire. And the Jews will not be pleased with thee, nor will the Christians, for their disbelief and hypocrisy; say unto them: Lo! the guidance of Allah Himself sufficeth thy purpose;

and if thou shouldest follow their ways (of false religion), after this knowledge which hath come unto thee, then the presence of the Lord would be withdrawn, and thou wouldst have no protecting friend or helper. Those unto whom We have given the Scriptures, and those who read it with the guidance of the Holy Spirit (Rūh-el-Qudūs), believing in it and doing good works, shall come forth in the resurrection of the righteous, and a portion shall they inherit in Paradise; but whoso disbelieveth, they are the losers here and in the Hereafter.

O Children of Israel! Remember My favor wherewith I favored you and how I preferred you above all creatures, and established you a holy nation of priests and kings, to be your God. But, now guard yourselves against a day when no soul will in aught avail another; nor will their prayers and supplications be heard; nor will intercession be of any use to them; for the presence of the Lord shall be withdrawn from them.

And when We made the House (at Mecca) a resort for mankind and a sanctuary; and said, Take as your place of worship the place where Abraham stood to pray. And We imposed a duty upon Abraham and Ishmael, saying: Purify My house for those who go around, and those who meditate therein, and those who bow down and prostrate themselves. And when Abraham prayed:

The veiled Prophet with an aureole of flame around his head is portrayed praying on his prayer mat beside the Kaaba, which was built by Abraham and Ishmael.

Abraham's Prayer

My Lord! Make this a region of security, and bestow upon its people fruits, such of them as believe Allah and the Last Day; the Lord answered: As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of fire -- a hapless journey's end.

And when Abraham and Ishmael were raising the foundations of the House, Abraham prayed: Our Lord! Accept from us - Lo! Thou, only Thou, art the Hearer, the Knower.

Our Lord! and make us submissive unto Thee and of our seed a nation submissive unto Thee; and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful.

Our Lord! and raise up in their midst a messenger from among them who shall recite unto them Thy revelations; and shall instruct them in the Scripture and in wisdom, and shall make them grow. Lo! Thou, only Thou, art the Mighty, the Wise.

And who forsaketh the religion of Abraham, save him who befooleth himself? Verily We chose him in the world, and lo! in the Hereafter he is among the righteous. When his Lord said unto him, Surrender! Abraham replied, here I am; I have surrendered to the Lord of the Worlds. The same did Abraham enjoin upon his sons (both Ishmael and Isaac worshipped Allah). And Jacob said unto his sons: O my sons, lo, Allah has chosen for you the true religion; therefore die not save as men who have surrendered (unto Him). And when death drew nigh, Jacob said unto his sons: What will ye worship after me? They said, We shall worship thy God, the God of thy fathers, Abraham and Ishmael and Isaac, the One God, and unto Him we have surrendered. Those are a people who have passed away; theirs is that which they earned, and yours is that which ye earn. And ye will not be asked of what they used to do.

And those who say: Be Jews or Christians, then ye will be rightly guided; say unto them, Nay, but only the upright are rightly guided, as was Abraham, for he was not of the idolators. And this is the religion of Abraham: To believe in Allah (the Lord) and the Day of Judgement (or the Last Day), and in all that hath been revealed from the time of Adam unto this day; and all that will be revealed, according to the grace, mercy and power of God. This is Islam: Man's surrender to God's will and purpose; to be the bondman of Allah implies the liberation of man from all other servitude. Thus it is written, Make thyself worthy of the service of the Lord; find first thy Higher Self and live righteously, then all that which is needful and good will be added unto thee, and thou shalt dwell in Paradise.

And say unto the people of the Scriptures: We take our color from Allah (the Lord), and who is better than Allah at coloring? We are His worshippers. Why dispute ye concerning Allah when he is our Lord and your Lord; we are accountable for our works, and ye for yours. Were Abraham, Ishmael and Isaac, and Jacob, and the patriarchs Jews or Christians? Were they not of the true faith, and believers of Allah (the Lord)?

The foolish of the people will say: What hath turned them from the qiblah? (The place toward which all Israel turned at prayer. Before this change, all Islamites turned toward Jerusalem where the Temple which Solomon built was; now through Prophet Mohammed it was revealed that Islamites should turn at prayer toward Mecca, the holy Temple which Abraham built for the Lord. And before the nation of Israel was established, all Arabs and Hebrews turned toward Mecca to pray.) Say unto them, O Mohammed: Unto Allah (the Lord) belongeth all Sovereignty, and He alone knows what is best for what people; He guideth whom He

will unto a straight path. Thus We have appointed you a middle nation, a terrestrial kingdom; that ye may witness against mankind, and that the messenger may be a witness against you. Behold, We appointed the qiblah which ye formerly observed, that We might know him who followeth the Messenger, from him who doth not. In truth it was a hard test, save for those who were guided by Allah. But it was not Allah's purpose that your faith should be vain, for Allah is full of pity, Compassionate and Merciful toward mankind.

We have seen the turning of thy face to heaven for guidance, O Mohammed. And now verily We shall make thee turn toward a qiblah which is dear to thee. So turn thy face toward the Inviolable Place of Worship (meaning the Kaabah at Mecca); and ye (O Islamites), wheresoever ye may be, turn your faces (when ye pray) toward it. Lo! those who have received the Scripture know that is the truth of their Lord. And Allah is not unaware of what they do. And if thou brought unto the people of the Scripture all kinds of portents, they would not follow thy qiblah, nor canst thou be a follower of their qiblah, nor of them followers of the qiblah of others. And if thou shouldst follow their ways after the knowledge which hath come unto thee, then surely thou wilt become guilty of disobedience. Those unto whom We gave the Scripture recognize this Revelation as they recognize their own sons. But lo! a party of them knowingly conceal the truth. (For Mohammed and his people knew not that it was all in the fulfillment of the prophecy of Daniel, concerning the Stone which was to roll upon the earth, to destroy idolatry and falsehood.)

And thus saith the Lord: Whencesoever thou comest forth, turn thy face toward the Inviolable Place of Worship; and wheresoever ye may be (O Islamites) turn your faces toward it (when ye pray) so that men may have no argument against you, save such as do injustice. Fear them not, but fear Me; so that I may complete My grace upon you, and that ye may be guided aright. Even as We have sent unto you a messenger from among you, who reciteth unto you Our revelations and causeth you to grow, and teacheth you the Scripture and wisdom, and teacheth you that which ye knew not. Therefore remember Me, I will remember you. Give thanks unto Me, and rebel not against Me. O ye who believe! Seek help in steadfastness and prayer; lo, Allah is with the steadfast.

And call not those who are slain in the way of Allah "dead." Nay, they are living, only ye perceive not. And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but to the steadfast We give glad tiding. When the trials, afflictions, and persecutions come unto them, they bear it in humility, knowing that they come from the Lord to purify and perfect them; and they wait for their reward in the Hereafter; and a portion in Paradise is reserved for those who endure unto the end.

Lo! the mountains of As-Safa and Al-Marwah are among the manifestations of Allah. It is therefore no sin for him who is on pilgrimage to the House of God (in Mecca), or visiteth it, to go around (as the pagan Arab custom is). And, behold, he who doth good of his own accord, Allah is Aware and Responsive. But those who hide the proofs and guidance

which We reveal, and the Scripture is made clear, such are accursed of Allah (the Lord) and accursed of those who have the power to curse. Unless such repent and forsake the evil, and make an acceptable offering unto the Lord, they remain cursed forever. Behold, the Lord is Relenting and Merciful to those who repent and seek him.

Therefore of whatsoever faith ye are, remember: the Lord your God is One Lord, the Beneficent and Merciful. Love Him with all your heart and soul, and do good works, and ye shall be blessed from on high. Lo, the creation of the heavens and the earth, and the difference of night and day; and the water which Allah sendeth down from the sky, to revive the earth, after its death, the ordinance of the wind, and the cloud's obedience between heaven and earth; and the great ships that run upon the sea, all these are signs of Allah's sovereignty, for the people who have sense.

Yet of mankind are some who take unto themselves objects of worship which they set as rivals to Allah, loving them with a love like that which is due to Allah only. Those who believe are stauncher in their love for Allah. Oh, that those who do evil had but known, when they behold the doom, that power belongeth wholly to Allah (the Lord), and that He is severe in punishment. O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy to you; he enjoineth upon you only the evil and the foul, and that ye should tell concerning Allah that which ye know not.

O ye who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah (the Lord) if it is indeed He whom ye worship. He had forbidden you carrion, and blood, and swineflesh, and that which hath been immolated to any other than Allah (the Lord). But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful. And those who hide aught of the Scripture which Allah hath revealed, and purchase a small gain therewith, they eat into their bellies nothing else than fire. Allah will not speak to them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom. These are they who purchase error at the price of guidance, and torment at the price of pardon. How persistent are they in their strife to reach the Fire.

It is not righteousness that ye turn to Jerusalem or Mecca; but righteous is he who believeth in Allah (the Lord), the Scripture and the Prophets, the Last Day, and the angels; and giveth of his substance, for the love of the Lord, to kinsfolk, to orphans, the poor and the needy, and to the wayfarer, and sets slaves free; observeth proper worship, and abides in the Covenant; and withstands temptations, trials and tribulations. Such are they that are Faithful, such are the God-fearing.

O ye who believe! Retaliation is prescribed for you, even as it was prescribed unto those before you, that ye may ward off evil. In the month of Ramadan was revealed the Koran, a guidance and clear proof for mankind and the Criterion of right and wrong. Whosoever of you is able, let him fast the month, and whosoever is unable, let him fast the same number of days during the year. (Until this time the Faithful used to fast from

the evening meal of one day until the evening meal of the next, and intercourse with wives was prohibited; and if they fell asleep before they had taken their meal or were of weak constitution, they fainted and came near to death. It was for this reason this Revelation was given to all Israel through Prophet Mohammed, by the grace and mercy of the Lord; that mankind may fast during the daylight hours; from before the sunrise to the end of sunset.) For Allah (the Lord) desireth not hardship for you, but ease; that ye may complete the period of fasting joyously, and magnify the Lord for having guided you; that peradventure ye may be thankful. It is made lawful unto you to go unto your wives on the night of the fast. Allah is aware that ye are deceiving yourselves in this respect, and He hath turned in mercy toward you and relieved you; that ye may partake of Allah's bounty which he hath ordained unto you; and eat and drink until the light of dawn is sufficient enough to see the white thread from the black. Behold, Allah expoundeth His revelations to mankind that they may ward off evil.

And eat not up of your substance among yourselves in vanity, nor seek to use it wrongfully. Spend your wealth for the cause of Allah, and do good works. Lo! Allah loveth the beneficent. Of mankind there is he who saith: O Lord! Give unto us of this world; he hath no portion in the Hereafter. And of them also is he who saith: O Lord! Give unto us that which is good in this world, and in the Hereafter that which is good therein, and guard us from the doom of Fire; for such there is in store a goodly portion out of that which they have earned. Allah is swift at reckoning. Be careful of your duty to Allah, and know that unto Him ye will be gathered.

And of mankind there is he whose conversation on the life of this world pleaseth thee, O Mohammed, and he calleth Allah to witness as to that which is in his heart; yet he is the most rigid of opponents. And when he turneth away from thee, his effort in the land is to make mischief and mockery, to destroy crop, cattle, and women. Allah loveth not mischief. And when he is warned: Be careful of thy duty to Allah, pride taketh him to sin; Hell will settle his account, an evil resting-place. And of mankind is he who would sell himself, seeking the pleasure of Allah, and Allah hath compassion on His bondmen. O Children of Israel! Come, all of you, into submission unto Him; and follow not the footsteps of the devil. Lo! he is an open enemy for you. And if ye slide back after the clear proofs have come unto you, then know that Allah is Mighty and Wise, severe in punishment. Ask the Children of Israel, saith the Lord, How many a clear revelation We gave them! Lo, Allah punishes those who alter the grace of God after it hath come unto him.

Beautified is the life of the world for those who disbelieve; they make a jest of the believers. But those who keep their duty to their Lord will be above them on the day of resurrection. Allah (the Lord) giveth without stint, to whom He will. In ages past mankind were one community, and He sent unto them prophets as bearers of good tidings and as warners; revealed therewith the Scriptures with portions of His boundless Truths, that He might judge between mankind as to wherein they differed.

And only those unto whom the Scripture was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His will guided those who believed unto the truths which were given unto them. He guideth whom He will unto a Straight path.

O Children of Israel, think ye that ye will enter Paradise while yet there hath not befallen unto you the like of that which befell those who passed away before you? Affliction and adversity befell them, they were shaken as with earthquake, till the messenger of the Lord was brought forth with good tidings. Warfare is ordained unto you, although it may be hateful; for it happens that ye may hate a thing which is good for you, and love a thing which is bad. The Lord knoweth, ye know not. In drink and games of chance lies great sin, and some utility for men of the world; but the sin of them is greater than its usefulness. Wed not idolators till they believe, for a believing bondwoman is better than an idolatress though she please you. Nor give your daughters in marriage to idolators till they believe and become converts; for a believing slave is better than an idolator though he please you. Behold, the idolators invite you unto the Fire, and the Lord inviteth unto the Garden and unto forgiveness by His grace, mercy and might; and gives His revelations to mankind that haply they may be saved.

And concerning menstruation, it is a necessary ailment; so let the women alone at such times and go not unto them till they are cleansed. After they have purified themselves, then go in unto them as the Lord hath enjoined upon you. Truly He loveth those who turn unto Him, and loveth those who have a care for cleanliness. Your women are tilth for you to cultivate, so go to your tilth as ye will, and through good works and obedience to God's laws, indulge in all things; knowing that one day ye will meet Him, and be accountable for all your works.

Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a prophet; Set up for us a king and we will fight in Allah's (the Lord's) ways. He said: Would ye then refrain from fighting if fighting was prescribed for you? They said; Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Their prophet said unto them, Lo! Allah (the Lord) hath raised up Saul (Talut in Arabic) to be a king over you. They said: How can he have kingdom over us when we are more deserving than he is, since he hath not been given wealth enough? He said: Lo! Allah (the Lord) hath chosen him above you, and hath increased him abundantly in wisdom of the world and stature. Allah bestoweth His sovereignty on whom He will. He is All-Embracing, All-Knowing. And when Saul (Talut) set out with the army, he said; Lo! Allah will try you by the ordeal of a river. Whosoever therefore drinketh thereof is not of me, and whosoever tasteth it not save in the hollow of his hands, is of me. (The same test was used, at the Lord's command, by Gideon of Ophrah, of the tribe of Manasseh, one of the Judges of Israel when he led ten thousand men to the water to be tested; merely three hundred scooped the water to the mouth by hand, the remainder bent down upon their knees to drink.)

showed him his food and drink which had rotted, saying: Look at thine ass! And, that We may make thee a token unto mankind, look at the bones, how We adjust them and then cover them with flesh! And when the matter became clear unto him, he said, I know now that the Lord is able to do all things.

And when Abraham said unto his Lord; My Lord! Show me how Thou givest life to the dead, He said: Dost thou not believe? Abraham said, Yea, but I ask in order that my heart may be at ease. His Lord said: Take then four of the birds and cause them to incline unto thee, then place a part of them on each hill, then call them, they will come to thee in haste!

The likeness of those who spend their wealth in the Lord's way is as the likeness of a grain which groweth seven ears, in every ear a hundred grains. He giveth increase manifold to whom He will; He is All-Embracing, All-Knowing, All-Mighty, and All-Wise. Those who spend their wealth for the cause of the Lord, without expectation of reward, verily, their reward is with their Lord; and there shall no fear come upon them, neither shall they grieve. O ye who believe, a kind word with forgiveness is better than almsgiving followed by injury. Render not vain your almsgiving by reproach and injury, like him who spendeth his wealth only to be seen of men and believe not in Allah (the Lord) and the Last Day. Such a man is likened to a rock covered with the dust of the earth; a rainstorm smiteth it, leaving it smooth and bare; they have no self-control and in folly they find joy. And those who spend their wealth in the cause of the Lord, and for strengthening of their soul, are likened to a garden on a height. The rainstorm smiteth it and it bringeth forth its fruit several-fold.

O ye who believe! Spend of the good things which ye have earned, and of that which the earth bringeth forth; and seek not the bad with the intent to spend thereof in almsgiving, when ye would not take it for yourselves save with disdain. The devil promiseth you destitution and enjoineth on you lewdness; but the Lord promises you forgiveness from Himself with bounty. He giveth wisdom unto whom He will, and the recipient is given in abundance; but none remember Him, save those of understanding. Whatever alms ye give or vow, lo, Allah knoweth it; but wrongdoers have no helpers.

If ye publish your almsgiving, verily, ye have earned your reward in the world; but if ye hide it and expect no reward in the world, behold, a much better reward awaits you in the Hereafter, and it atones for some of your ill-deeds. Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by his touch. That is because they say, Trade is just like usury. Nay, for Allah permitteth trading and forbiddeth usury; He hath blighted usury and made almsgiving fruitful. And Allah loveth not the impious and guilty. Lo! those who believe and do good works, establish worship and pay the poor-due, their reward is with their Lord and there shall no fear come upon them neither shall they grieve. And if the debtor is in strait circumstances, let there be postponement until the time of ease; but if ye remit the debt as almsgiving, it would be better for you, if ye did but know. And guard yourselves

against a day in which ye will be brought back to the Lord; and every soul will be paid in full that which it hath earned, and they will not be wronged.

Behold, unto Allah (the Lord) belongs whatsoever is in the heavens and whatsoever is in the earth. And whether ye make known what is in your minds or hide it, He will bring you to account for it. He will forgive whom He will and He will punish whom He will. The Lord is able to do all things. The messenger believeth in that which hath been revealed unto him from his Lord and so do the Faithful. Each one believeth in the Lord and His angels and His Scriptures and His messengers. No distinction is made between any of His messengers, for they all say: We hear and obey, grant us Thy forgiveness our Lord; unto Thee is the journeying.

The Lord asketh not a soul beyond its scope. For it is only that which it hath earned, and against it only that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as Thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us! Thou, our Protector, give us triumph over the disbelieving folk.

III. Third Revelation of Mohammed
The Family of Imran or Suratul Imran (or Ale-Imran)

(Revealed between the third and
fourth years of Hijrah)

In the name of Allah (the Lord), the Beneficent, the Merciful:

The Lord, there is no God save Him, the Alive, the Eternal. He hath revealed unto thee (Mohammed) the Scripture with truth; confirming that which was revealed before, even the Torah and the Gospel. And as aforetime, for a guidance to mankind, the Criterion of right and wrong. Lo! those who disbelieve the revelations of the Lord, theirs will be a painful doom. The Lord is Mighty, and Able to requite the wrong; and nothing in the earth or in the heavens is hidden from Him.

The Lord is He who fashioneth you in the wombs as pleaseth Him; there is no God save Him, the Almighty, the Wise. He it is who hath revealed unto thee the Scripture wherein are clear revelations, the substance of the Book (the Torah and the Gospel), and others of the Prophets which are allegorical. But those who are doubtful in their hearts pursue the allegorical, seeking to cause dissension by seeking to explain it, to hide their ignorance and disbelief. The Faithful, who believe therein, believe the whole, not the part; but only men of understanding really heed. The Lord is He who gathereth mankind together to a Day of which there is no doubt; and faileth not to keep His promise. On that Day, neither the riches nor the progeny of those who disbelieve will aught avail them with the Lord; they will be fuel for fire. Like Pharaoh's folk and those

who were before them, they disbelieved the revelations of the Lord so Allah seized them for their sins; Lo! He is severe in punishment. They who disbelieve the revelations of the Lord shall be overcome and gathered unto Hell, an evil place of abode.

Was that not a token for you, when two hosts met in the battle (of Badr); one army fighting in the way of the Lord, and another twice their number, fighting against the cause of the Lord? Thus the Lord strengtheneth with His succour whom He will. Lo! herein is a lesson for those who have eyes to see and ears to hear. Beautified for mankind are the lusts and passing pleasures of life, joys of offspring, pride and vanity of the stored-up heaps of gold and silver, horses and cattle branded with their mark, possessions of lands and properties, and all the comforts of life. But, behold, with the Lord is a more excellent abode; those who ward off evil, and remain faithful to the end, for them the Lord hath prepared Gardens underneath which rivers flow; with pure companions, contentment and joys, they abide therein forever. The Lord is Seer and Protector of His bondmen.

The steadfast, the truthful, and the obedient say: O Lord! Lo, we believe in Thee and the Last Day; mayest thou forgive us our sins and guard us from the punishment of Fire! They spend and hoard not, and pray for pardon in the watches of the night. The Lord is witness that there is no God save Him; the angels and men of learning too are witness, maintaining His creation in justice. Lo, the religion with the Lord is the surrender to His will and guidance. (It is called Al-Islam in Arabic.) Those who formerly received the Scripture differed only after the knowledge of the truth was revealed unto them, through their sins and transgressions among themselves. Though they possess the Scripture, they read it not with the Holy Spirit (Rūh-el-Qudūs), neither do they obey the commandments therein, nor keep the covenants which they made with God. Have they surrendered to God's will? If they did, verily, they are rightly guided; but whoso disbelieveth the revelations of God, lo, the Lord is swift at reckoning, and a painful doom awaits them. Such are they whose works have failed in the world and the Hereafter, and they have no helpers.

Behold, the Lord is the owner of Sovereignty; He givest unto whom He wilt, and withdrawest from whom He wilt. In His hands are all things, and He is able to do all things. He causest the night to pass into day, and the day into the night; He bringest the living from the dead, and the dead from the living. And, behold, He givest sustenance to whom He chooses, without stint.

Let not believers take disbelievers for their friend in preference to the believers; whoso doth that forsaketh his connection with the Lord, and is taken captive by the Devil; unless he is guarded and takes proper precautions. On the Day of Resurrection, each soul will come forth into the resurrection of the just or the unjust; and none can escape the test of time. Behold, Allah (the Lord) preferred Adam and Noah, and the family of Abraham and the family of Imran (father of Moses) above all His creatures; they were descendants one of another.

And when the wife of Imran (Emram) said: My Lord! I have vowed unto Thee that which is in my belly as a consecrated offering; accept it from me. Lo, Thou and only Thou art the Hearer, the Knower! And when she was delivered, she said: My Lord! I am delivered of a female. Allah knoweth best what she was delivered, the male is not as the female, and lo, I have named her Mariam, and lo, I crave Thy protection for her and her offspring from Satan. This was before Aaron (Harun) and Moses (Musa) were born. And when Mariam (also called Elizabeth) wife of Zachariah the priest went into the sanctuary and ate of the shewbread, he said, O Mariam, why eatest thou of this? She answered: It is from Allah (the Lord). Allah giveth without stint to whom He will. Then Zachariah prayed unto the Lord, and said: O My Lord! Bestow upon me of Thy bounty goodly offspring; Lo! Thou art the Hearer of prayer. And as he one day stood praying in the sanctuary, the angel called to him, saying: Allah giveth thee glad tidings of a son whose name is to be John (Yahya in Arabic); who cometh to confirm a word of the Lord, a lordly and chaste prophet of the righteous. Zachariah said: My Lord! How can I have a son when age hath overtaken me already and my wife is barren? The angel answered: So it will be; Allah doth what He will. Then Zachariah said; My Lord! Appoint a token for me, that my soul be at rest. The angel said, The token shall be that thou shalt not be able to speak unto mankind three days except by signs; remember thy Lord without ceasing, and praise Him in the early hours of morning and at night. And this selfsame Zachariah was made a guardian to Mary the mother of Jesus.

And when the angel appeared unto Mary, and said; O Mary, Allah (the Lord) hath chosen thee and made thee pure, and hath preferred thee above all the women of creation. Therefore, O Mary, be obedient to the Lord, prostrate thyself and bow down in worship. Behold, this is of the tidings of things hidden, which We reveal unto thee, O Mohammed. Thou wast not present with them when they threw their pens as to which of them should be the guardian of Mary, nor wast thou present with them when they quarrelled thereupon. And, when the angel said; O Mary! Lo! Allah (the Lord) giveth thee glad tidings of a word from Him, whose name is the Messiah (meaning the Christ, the Anointed One, the Savior). Thou shalt bring forth a Son in this world, and his name shall be Jesus, son of Mary, illustrious in the world and the Hereafter, One of those brought near unto Allah. He will speak unto mankind in his cradle, and in his manhood he is of the righteous. She said: My Lord! How can I have a child when no mortal hath touched me? He said, So it will be; Allah createth what He will. If He decreeth a thing, He saith: Be! and it is. And He will teach him the Scriptures and wisdom, the Torah and the Gospel (of Jesus Christ). And will make him a messenger (apostle) unto the children of Israel, saying: Lo! I come unto you with a sign from Allah (the Eternal God). Lo, I fashion for you out of clay the likeness of a bird, and I breathe into it, and it is a bird, by Allah's leave. And I come confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me. Lo! Allah is my Lord and your Lord, so worship Him; that is a straight path.

But when Jesus became conscious of their disbelief, he cried: Who will be my helpers (ansars), the disciples said, We will be Allah's helpers; we believe in Allah, and have surrendered unto Him. And we believe in thee O Lord, in all that which thou hast revealed unto us; and we are willing to follow thee. Therefore enroll us among those who are Witness to thy truths. And the disbelievers schemed, and Allah schemed against them; behold, Allah is the best of schemers. And Allah said unto Jesus, O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me; behold, I am cleansing thee of those who disbelieve and am setting those who follow thee above those who disbelieve until the Day of Resurrection. Then unto Me ye will all return; and I shall judge between you as to that wherein ye used to differ. As for those who disbelieve I shall chastise them with a heavy chastisement in the world and the Hereafter, and they will have no helpers. And as for those who believe and do good works, He will pay them their wages in full, Allah loveth not wrongdoers. Lo! the likeness of Jesus with Allah, the Eternal God, is as the likeness of Adam; he created man from dust, and said, Be! and it was.

There is no God save Allah, the Eternal God, the Mighty, the Wise. O people of the Scripture (Jews and Christians)! Why do ye argue about Abraham, when the Torah and the Gospel were not revealed till after him? Lo! Ye are those who argue about that whereof ye have some knowledge; why then argue concerning that which ye have no knowledge? Abraham was not a Jew, nor yet a Christian; but he was an upright man who had surrendered (to the will of the Lord); and he was not of the idolators. Those of mankind who have the best claim to Abraham are those who followed him, and this prophet (Mohammed) and his followers. Lo! the Lord is the Protecting Friend of the believers.

The Jews of Al-Medina, to bring disputations among the followers of the Prophet, say: Believe in that which hath been revealed at the opening of the day, and at the end they disbelieve. For these merely feign an interest in Al-Islam, save only a few who truly believe. Lo! the bounty is in Allah's hand, He bestoweth it on whomsoever He will. He is All-Embracing, All-Knowing. Allah is of Infinite bounty, and selecteth for His compassion and mercy whomsoever He willeth. Among the people of the Scripture there is he who, if thou trust him with a weight of treasure, will return it to thee. And among them there is he who, if thou trust him with a piece of gold, will not return it, unless thou keep standing over him. The chosen of the Lord is he who fulfilleth his pledge, and wardeth off evil. Allah loveth those who ward off evil.

Lo! those who purchase a small gain at the cost of God's covenant and their oaths, and repent not, have no portion in the Hereafter. They will be void of Allah's grace and mercy on the Day of Resurrection; their's will be a painful doom. And lo! there is a party of them who distort the Scripture with their worldly cunning and deceptive ways; and say, this is from the Lord, when it is not from Him; and they speak lies knowingly, mocking at the things of Spirit.

It is not possible for any man unto whom Allah (the Lord) had given the Scriptures, the Prophethood, and a portion of His Wisdom, that he

should when exalted, say unto mankind: Worship me, instead of the Lord (Allah); but, Be ye faithful servants of the Lord by virtue of your constant studying and pondering upon the Scripture. And the Lord commanded the believers that they should not take angels and the prophets for lords,lest they die in the Spirit and be taken captive at the will of the adversary, the Devil. Would He then command you to disobey His command after ye have surrendered to the will of the Lord? Therefore whosoever turns away after making a covenant will be called a miscreant, an heretic. These are they who hold to a heresy; and after having made a profession of true faith in Christ, deliberately uphold a doctrine at variance with the Church. To their own folly and shame they seek other than the religion of the Lord, when in truth unto Him submitteth whosoever is in the heavens and the earth, willingly or unwillingly; and unto Him they will be returned.

The religion of Surrender to the will of the Lord, namely Al-Islam, is this: To believe in the Eternal God Allah, and all that which was revealed unto Abraham, Ishmael and Isaac, Jacob and the tribes of Israel; and that which was revealed unto Moses and Jesus and all the Prophets of the Lord. We make no distinction between any of them. And whoso seeketh as religion other than the Surrender to God's will, will be a loser in the Hereafter. How shall the Lord guide a people who disbelieved after their belief and confession of faith, after having received clear proofs and testimony of His sovereignty? As for such, their recompense is the combined curse of the Lord, the angels and men. And unless they repent and begin anew in righteousness, they will abide in their cursed condition forever. Lo, the Lord is Forgiving and Merciful.

And it shall come to pass that from you a righteous nation may spring forth, a nation which invites people to good thoughts, good words, and good deeds; to promote and establish right conduct and forbid indecency. Be ye therefore mindful of those who after obtaining clear proofs of the Lord's sovereignty, return to their fallen existence, and bring disputations and strife; for such, an awful doom awaits them. Know ye also that on the appointed Day, some faces will be whitened and some faces will be darkened. And those whose faces have been blackened, it will be said unto them: Disbelieved ye after the profession of your faith? Then taste the punishment for your disbelief. As for those whose faces have been whitened, behold, under the grace and mercy of the Lord they shall dwell for ever. These are the revelations of the Lord which We recite unto thee in truth. The Lord willeth no injustice to His creatures; unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth, and unto Him all things are returned.

Ye are the best of the nations that hath been raised up for mankind; for ye believe in Allah (the Lord), and enjoin right conduct and forbid indecency. The unbelievers and the hypocrites will not have the power to hurt you, save a trifling hurt; but they would tempt, mock and deceive, to prove you. And if they fight against you, they will turn and flee; and afterward they will find no helpers. Disgrace and dishonor shall be the portion of those who disbelieve the revelations of the Lord, wretchedness is laid upon them. But those who believe in the Lord and the Last Day,

enjoin right conduct and forbid indecency, and do good works, and ward off evil, verily, such are of the righteous. Lo! the riches and progeny of the disbelievers will not avail them aught against the Lord; and such are rightful owners of the Fire; they will abide therein.

O ye who believe! Take not for intimates others than your own kind, lest they spare no pains to ruin you, and hamper you. The hatred is seen by the words of their mouth, but that which is hidden in their breasts is greater. We have made these revelations plain unto you, that ye may understand.

Unto the Lord belongeth whatsoever is in the heavens and whatsoever is in the earth; He forgiveth whom He will, and punisheth whom He will. Therefore, obey the Lord and His prophet, that ye may find mercy. And vie one with another for forgiveness from the Lord. Behold, a Paradise as wide as are the heavens and the earth is prepared for those who ward off evil. Those who spend of that which the Lord hath given them in ease and in adversity, and who control their anger, greed and lusts, and are forgiving toward mankind; such shall inherit the Paradise. And those who have become guilty due to sins and transgressions, and suffer the torment of the consequence thereof, may repent in sincerity and implore the Lord's forgiveness for their sins, transgressions, iniquities, and ways of error. Lo! the Lord is Compassionate and Forgiving.

Behold, Mohammed is but a messenger (apostle) of the Lord, the like of whom have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back doth no hurt to Allah (the Lord), and Allah will reward the thankful. No soul can die except by Allah's leave and a term appointed. And whoso desireth the reward of the world, We bestow on him thereof; and whoso desireth the reward of the Hereafter, We bestow upon him accordingly. The Lord shall reward the thankful and the steadfast.

Unto the Lord belongeth the Sovereignty of the heavens and the earth; He is able to do all things. Lo! in the creation of heavens and earth, and in the difference of night and day are tokens of His sovereignty, for men of understanding. Such as remember the Lord, standing, sitting, and reclining, and ponder upon His Might, Majesty, and Wisdom, sing hymns of praise to His name, and say: Glory be to Thee, O Lord! Preserve us from the doom of Fire; forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous.

Let not the vicissitude of material success of the unbelievers deceive thee. It is but a brief comfort; and afterward their habitation becomes hell, an ill abode. But those who keep their duty to the Lord, for them are Gardens underneath which rivers flow, wherein they abide in safety forever, a gift of the Lord to the righteous. O ye who believe! Endure, outdo all others in endurance; be ready, observe your duty to the Lord, in order that ye may succeed.

Now by the fifth year of the Prophet's reign at Al-Medina (circa 626 A.D.) Christianity had become a fully telestial religion in Arabia and

also in Rome. They became the worshippers of angels, carnal, sensual, and devilish. The true Spirit of Christianity was replaced by shallow mediocrity. And Prophet Mohammed defended the ancient Mosaic truth of One God, but argued against the symbolic meaning of the ancient Holy Trinity of the Father, Son and Holy Ghost as One God. For he taught that it is better that Allah be known to the converts as One God, and not as the Trinity of the Christians. And these are Mohammed's own words concerning this matter; which were partially revealed in the Revelation entitled Suratun Nisa, or Women:

> O people of the Scripture (referring to Christians and Jews)! Do not exaggerate in your religion nor utter aught concerning Allah (the Eternal God) save the truth. The Messiah, Jesus son of Mary, was only a messenger (apostle) of Allah,* and was the fulfillment of His Word, which was conveyed unto Mary, and was blessed with the Holy Spirit. So believe in Allah and His messengers (apostles). And call it not Trinity (of Father, Son, and Holy Ghost), albeit it is better for you. Allah is reckoned to us only as One God. Far is it removed from His transcendant majesty that He should have a mortal son (who died upon the Cross). Behold, the crucifixion of Jesus was in the similitude of death and resurrection. For Allah slew him not nor crucified, but through His power He made it to appear so unto them. Lo! those who disagree concerning it, have no knowledge of God and His Kingdom, save pursuit of conjecture. For certain it was done so according to the will of God; and Allah took him up unto Himself. And thus the meaning of atonement, death, burial, resurrection, were conveyed to mankind.

The remainder of Mohammed's revelations consist of rudimentary social and moral laws; and the Prophet's own interpretation of the Torah, the Prophets, and the Gospel; which he conveyed mostly to pagan Arabs and those of Israel who had no scripture or were fully gone astray from their fold. Following is a chronological listing of noteworthy secular and historical events during the course of the Islamic Empire, from the time of the birth of Mohammed in 570 A.D., along with a genealogy of the Abrahamites and Apostle Mohammed, and Chronology of the Islamic Empire; until 1922 A.D., when Mustapha Kemal Ataturk began his Turkish reforms, which led to the creation of the Republic of Turkey:

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* It is true that Jesus was sent forth of the Eternal Father as His apostle, messenger, or prophet; but after He had ascended to Heaven, He became the Eternal God of the heavens and the earth.

Islamic Chronology of Pertinent Historical Events

(from 570 to 1922 A.D.)

570 - Mohammed is born in Mecca.

595 - Mohammed marries Khadijah, a woman of wealth and great Spiritual Wisdom and knowledge of the Torah, Prophets and the Gospel.

608 - Kaaba in Mecca is rebuilt as the main Shrine in Arabia.

610 - Mohammed has his first revelation through the angel Gabriel, on Mount Hira, telling him that he is Prophet of God.

622 - Converts to Al-Islam migrate to Medina; this is called the Hijra or Hegira.

\- In Medina, Mohammed builds his house, which serves as a gathering place for his followers and as a model for future mosques.

624 - Islamites defeat the Meccans at Badr.

630 - Mecca is conquered by the Islamites, and becomes the center of Islam.

632 - After conducting the last pilgrimage to Mecca, Mohammed is taken up, in the house of his wife Ayesha, daughter of Abu Bakr, in Medina.

\- Abu Bakr becomes the first Successor or Caliph to the throne.

633 - Islamites conquer Syria.

634 - On death of Abu Bakr, Omar (Umar) is named Caliph.

639 - Islamic conquest of Egypt begins.

640 - Persia comes under Islamic rule.

644 - Omar is murdered and Uthman (Osman) comes to power.

650 - Uthman establishes an official version of the Koran.

656 - Uthman (Osman) is murdered and is succeeded by Ali, the son-in-law of the Prophet, husband of Fatima.

657 - Muawiyah, governor of Syria, challenges Ali's rule, and they fight an indecisive battle near Siffin.

661 - A Kharijite zealot murders Ali at the mosque at Kufa.

\- Muawiyah becomes the first Umayyad Caliph, and establishes his capital at Damascus.

670 - The Great Mosque of Qayrawan is founded by Uqba ibn Nafi; and Qayrawan is made the capital of the province of North Africa.

680 - Muawiyah dies, and his son Yazid accedes to the throne.

691 - Caliph Abdul Malik erects Dome of the Rock in Jerusalem.

696 - Arab coinage is issued, and Arabic becomes the official language of Islamic administration.

705 - Caliph Walid begins to build the Great Mosque of Damascus.

711 - Islamites invade the Iberian Peninsula and the Indus Valley. (Tariq ibn Ziyad leads Arab-Berber invasion of Spain; southern Spain is rapidly overrun.)

717 - Omar II begins his rule and internal reforms.

732 - Charles Martel, Frankish ruler, halts the Islamites near Poitiers, France.

738 - By this time, Arab merchant colony was established at Canton, China.

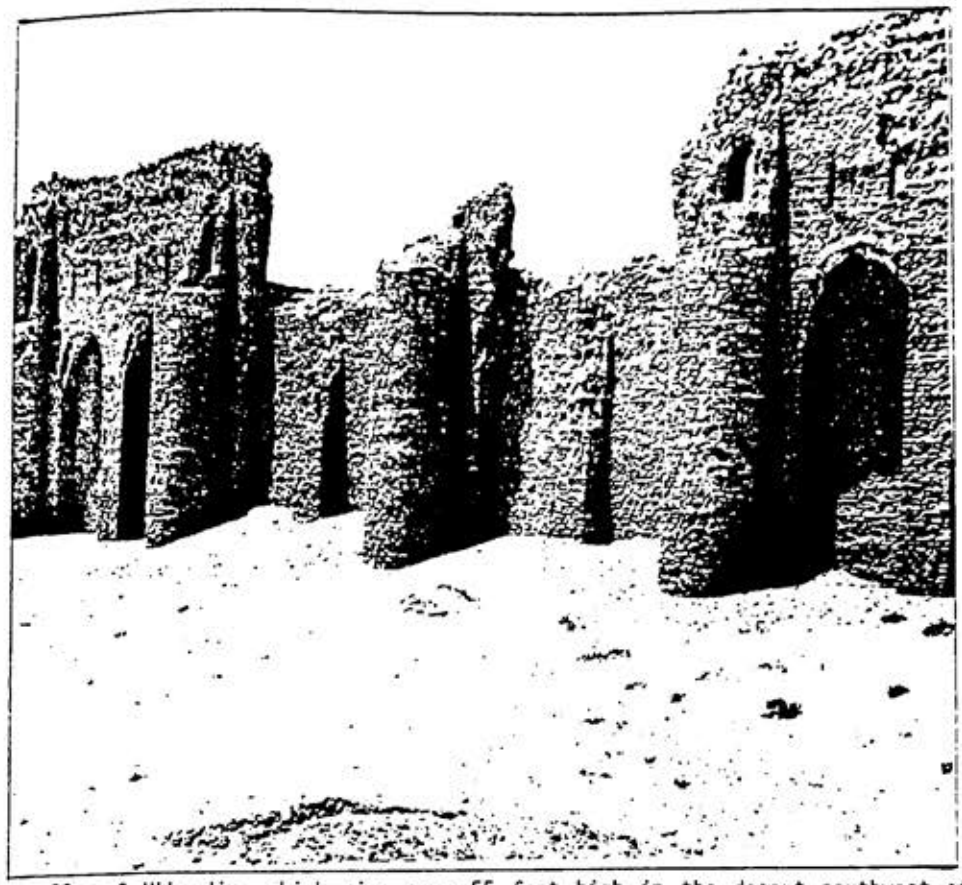
740 - Islamites establish colony at Kilwa, in East Africa.

744 - Umayyads construct the palace at Mshatta.

747 - Abbasids overthrow the Umayyad governor of Persia.

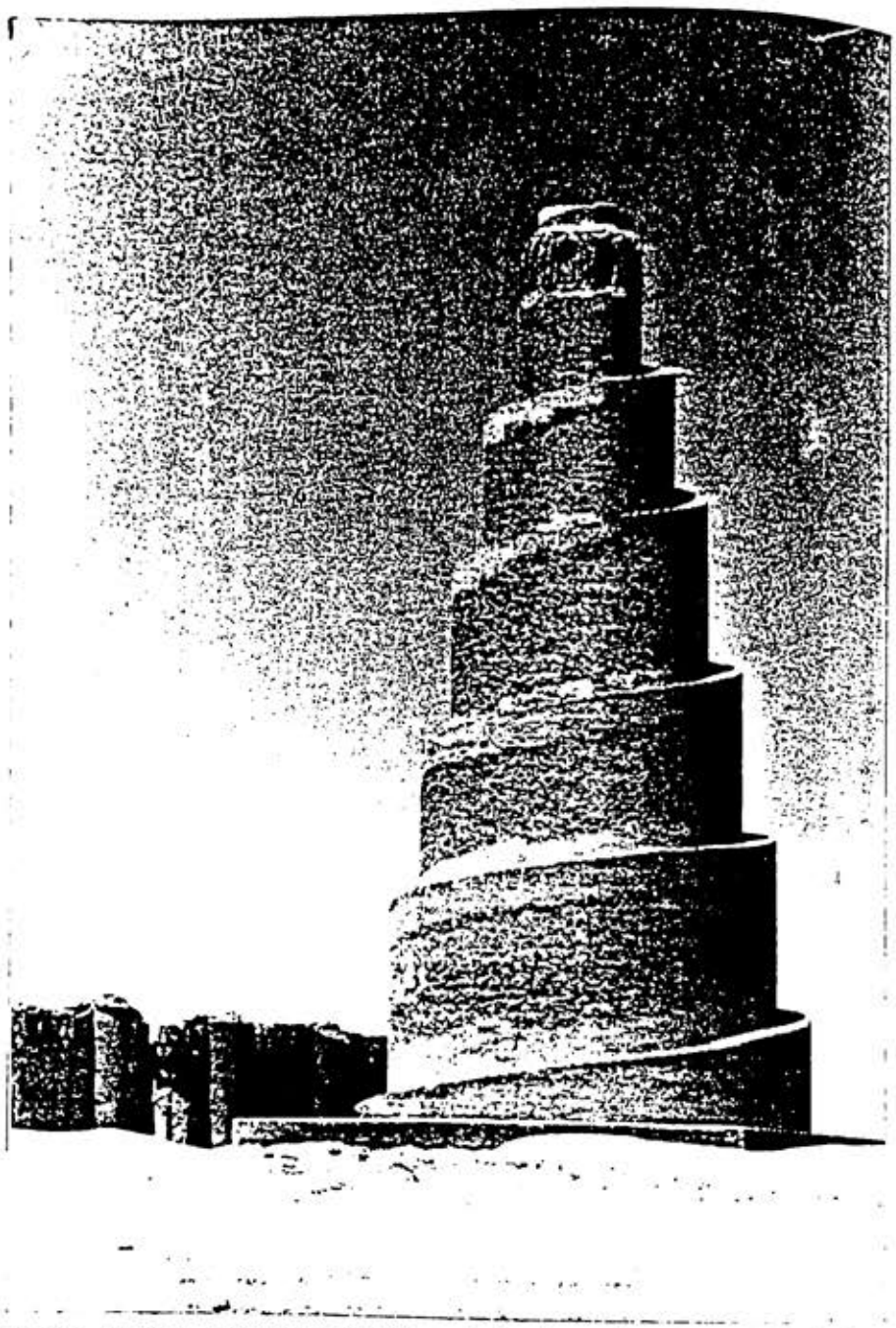
750 - Abbas defeats Merwan II, and ends Umayyad rule.

The eighth century silver dirhem was minted by the first Umayyad Caliph of Spain. The inscription reads in part: There is no God but Allah.



The walls of Ukhaydir, which rise some 55 feet high in the desert southwest of Baghdad enclose a seven-acre fortress palace built in the eighth century. These turreted and arched limestone ruins consist of an Arabian prince's quarters, suites for four wives, and a simple mosque.

751 - Arabs learn paper-making from captured Chinese prisoners.
756 - Abdul Rehman, the Umayyad, founds the Emirate of Cordoba (Cordova).
765 - Jurjis ibn Bakhtishu founds a school of medicine in Baghdad.
767 - Abu Hanifa, creator of Hanafi school of law, dies in jail.
778 - Charlemagne tries unsuccessfully to invade Spain. (In 800 he was crowned Holy Roman Emperor by Pope Leo III to unite Europe.)
785 - Abdul Rehman builds the Great Mosque of Cordoba.
786 - Caliph Harun Al-Rasheed accedes to the Caliphate.
788 - Under Idris dynasty, Morocco becomes independent.
795 - Malik ibn Anas, founder of the Maliki school of law, dies.
799 - Under Aghlabid rule, Tunisia becomes independent.
803 - Family of Barmakid Jafar who held onto the office of the viziership through family inheritance, were removed under Caliph Harun Al-Rasheed; and Barmakid Jafar was martyred.
809 - Caliph (Khalifa) Harūn Al-Rasheed dies, and war breaks out between his two sons.
813 - Harūn's son Mamūn defeats his brother and becomes Caliph. (Mamūn's reign marks the flourishing of the mathematician Khwarzimi, the translator Hunayu, and the philosopher Kindi.)



A massive minaret, some 175 feet high, spirals above the ruins of Islam's largest mosque, in the ninth century capital of Samarra. It is similar to the Babylonian ziggurats. Criers (Muezzins) once summoned tens of thousands of worshippers to prayer.

814 - Shafi, founder of Shafi'i school of law, writes his treatise, the Risala.
815 - Abu Nuwas, the poet of the Abbasid court, dies.
822 - Al-Hakam dies after ruling Spain for 26 years. (His reign put down rebellious Arab factions in Toledo and Cordova.)
825 - Aghlabids begin the conquest of Sicily.
830 - Caliph Mamūn founds the House of Wisdom in Baghdad.
833 - Al-Mutasim Billah becomes Caliph, and guards himself with military corps of Turkish slaves (Memlukes).
836 - Al-Mutasim moves the capital from Baghdad to Samarra; and builds barracks for 250,000 soldiers, and stables for 160,000 horses.
851 - Arabs map China and the Indian coast.
868 - Ibn Tulūn founds the dynasty of the Tulūnids of Egypt.
870 - Bukhari, the collector of Traditions, dies.
876 - In Cairo, Ibn Tulūn builds a mosque bearing his name.
892 - Samarra is abandoned and Baghdad again becomes the capital.
900 - Height of Moors (Spanish Arabs); Cordova becomes seat of Arab learning.
910 - Shiite Fatimids seize North Africa and reign as caliphs.
912 - Islam was well established among Bulgars and the Volga.
921 - Russia was described by Ibn Fadlan.
922 - Hallaj, the sufi mystic, was executed for heresy.
925 - Razi (Rhazes), the author of the first medical treatise on smallpox, dies.
929 - Emirate of Cordova becomes a third Caliphate. (Abdul Rahman III becomes the first to take the title of Caliph of Spain.)
945 - Persian Buyids take Baghdad and control the Islamic Empire.
948 - Mutanabbi the poet named eulogist to the ruler of Aleppo.
969 - Fatimids conquer Egypt and build Cairo as their capital.
970 - Seljuk Turks embrace the religion of Islam, and occupy most of Persia.
998 - Mahmud of Ghazna annexes parts of Persia and Northern India.
1010 - Persian poet Firdowzi completes his epic of Persian kings.
- Ruler of Gao, on the middle Niger, converts to Islam.
1030 - Biruni writes his account of India.
- Umayyad Caliphate of Spain breaks up into small kingdoms.
1037 - Ibn Sina (Avicenna), philosopher and physician, dies.
1055 - Seljuk Turks seize Baghdad, retaining Abbasid rulers.
1066 - Norman conquest of England completed with Battle of Hastings; and William the Conqueror becomes king.
1067 - Vizier Nizam ul-Mulk establishes the Nizamiyah Madrasa in Baghdad.
1071 - Seljuks take Asia Minor from the Byzantines, in the battle of Manzikert.
1085 - Christians take Toledo and begin conquest of Spain.
1087 - Islamites build Timbuktu as a center of commerce and learning.
1090 - Arab compass becomes recognized in China.
1094 - El Cid takes Valencia; Moors recapture it eight years later.
1095 - Start of the First Crusade.
1096 - Ghazali the theologian and mystic begins his work, The Revival of the Religious Sciences.
- Crusaders reach Constantinople and advance southward..
1099 - Crusaders capture Jerusalem.

Tool of scientist and seer, this 13th century Yemeni astrolabe was used primarily to study movements of the planets, essential to casting the horoscopes consulted by camel drivers and caliphs alike. By aligning a pointer on the instrument with the sun, the user could measure latitude or tell the time of day.

1118 - Islamic city of Zaragoza taken by Alfonso I of Aragon.

1123 - Omar Khayyam, poet and astronomer, dies.

1147 - Almohad faction of the Berbers captures Seville from Aloravids.

1154 - Idrisi the geographer publishes his compilation, including his circular map of the world.

1171 - Saladin displaces the Fatimids and re-establishes old order.

- Ibn Rushd (Averroes) writes a commentary on Aristotle.

1172 - Almohads capture Murcia and unite Moorish Spain and Morocco, with capitals at Seville and Marrakech.

1187 - Saladin defeats Crusaders at Hittin and takes Jerusalem.

1211 - Iltemish the Turk establishes the Sultanate in Delhi.

1215 - King John signs Magna Carta at Runnymede.

1221 - Mongols ravage Persia, on the orders of the Great Khan.

1236 - Cordova is taken by the Christians.

1248 - Seville is taken by Christians, as Moors are pushed farther south. Work on Alhambra begins in Granada.

1258 - Mongol Hulagu Khan takes Baghdad, ending Abbasid rule.

1259 - Hulagu Khan sets up an observatory at Maragha, in Persia.

1260 - Mamluks halt Mongols at Goliath's well; and their sultanate controls Egypt and Syria.

1273 - Jalal ud-Din Rumi, Persian poet and mystic, dies.

1275 - Marinids, Berbers from Fez, invade Spain, and defeat Christian Castile.

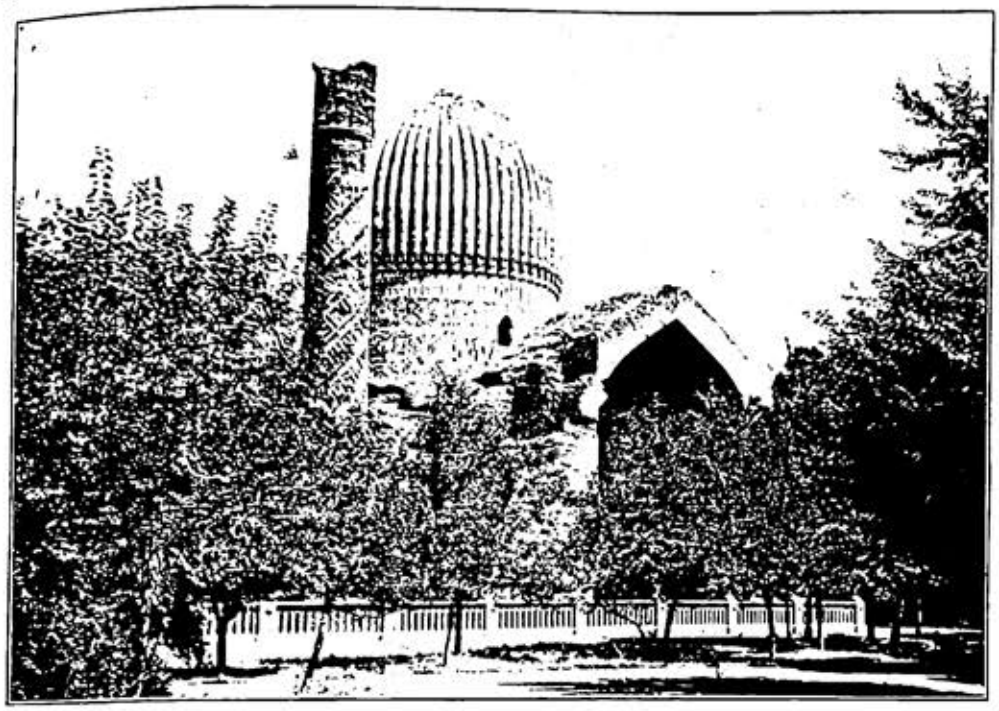
1292 - Marco Polo discovers Islamic kingdom on Sumatra.

1295 - Ghazan Khan, Mongol ruler of Persia, is converted to Islam.

1325 - Ibn Battuta sets out on his famous travels.

1340 - Christians defeat the Marinids at Salado, and Moroccan invasions of the peninsula come to an end.

1345 - Ibn Battuta discloses Islam's progress in Malaya.
1347-1352 Black Death devastates Europe, killing approximately 25 million people.
1353 - Alhambra is almost completed in Granada, Spain.
1375 - Ibn Khaldūn, the historian, begins Muqqaddima.



Tomb of Tamarlane, Samarkand.

1379 - Timur the Lame (Tamerlane) invades Persia from the North.
1390 - Hafiz, the Persian lyric poet, dies.
1415 - Prince Henry the Navigator establishes school of navigation and cartography at Sarges in Portugal.
1428 - Joan of Arc leads French army against the English.
1453 - End of Hundred Years' War between England and France. (Johann Gutenberg uses first moveable type to print Bible.)
- Mehmed II, Suleiman's great-grandfather, conquers Constantinople from Byzantines, and makes it the Ottoman capital (Istanbul) of the Turks.
1454 - First dated work from the Gutenberg's printing press warns of the Turkish threats.
1469 - Ferdinand of Aragon weds Isabella of Castile.
1492 - Ferdinand and Isabella enter the Alhambra in Granada; Christians take over Granada, burn Islamic libraries (mostly empty), and expel Islamites and Jews. And on the 12th day of October, 1492, Columbus arrives in America.
1494 - Suleiman (the Magnificent) born; his French ally, Francis I and his knightly foe, La Valette at Malta. French start Italian wars; and Columbus goes on his second voyage to the New World.
1498 - Vasco da Gama sails to India (via Cape of Good Hope), Africa and threatens its spice trade and holy cities.
1502 - Ismail the Safavid takes the title of the Shah in Persia, and imposes Shiism as state religion.

1514 - Selim the Grim, Suleiman's father, defeats perennial enemy, Safavid Iran.

1516-17 Selim conquers Syria and Egypt; Portuguese bombard Jiddah, Mecca's port on Red Sea.

1520 - Suleiman becomes the tenth sultan of the Ottoman dynasty, and begins his 46 year reign.

1521 - Suleiman seizes Belgrade; Emperor Charles outlaws Luther at Worms.

1522 - Suleiman conquers Rhodes; and Magellan's Victoria becomes first to circle the globe.

1523 - Ibrahim is made grand vizier.

1525 - Charles V defeats Francis I at Pavia; the imprisoned king appeals to Suleiman, this leads to a later alliance.

1526 - Suleiman triumphs at Mohacs; Hungary's king Louis II dies; Buda burned.

\- In India Babur conquers Delhi sultanate, and founds the Moghul Empire.

1527 - Charles V's troops sack Rome, and confine French-allied pope Clement VII.

1529 - Ottoman siege of Vienna fails. Barbarossa, with Suleiman's guns, ousts Spanish from Algiers.

1530 - Pope Clement VII crowns Charles emperor and king of Italy. Suleiman is furious, for only one emperor reigns, himself.

1532 - Suleiman subdues Guns, and ravages Austria.

1533-35 Barbarossa made grand admiral, conquers Tunis, provoking a crusade by Charles V. As Charles sacks Tunis, Barbarossa raids Balearics, enslaving six thousand souls.

1535 - Suleiman grants special trading rights to France.

1537 - Turks besiege Corfu.

1538 - Barbarossa wins at Preveza, and Suleiman campaigns in Moldavia; the Egyptian fleet captures Aden (Eden), and besieges Diu.

1541 - Suleiman annexes Hungary. Charles V defeated at Algiers. Roxelana and harem moved to Topkapi.

1543 - Ottoman fleet raids Italy, helps French take Nice, winters in Toulon; further conquests in Hungary.

1545 - Council of Trent starts Counter-Reformation.

1546 - Ottomans complete conquest of Yemen.

1548-49 Suleiman wars in Iran, winters in Syria.

1551 - Turks take Tripoli.

1552 - Ottoman fleet attacks Hormuz and Muscat. Ivan the Terrible begins Muscovy's march to the Caspian.

1553 - Suleiman executes his son Mustapha, on campaign to Iran.

1554 - Turkey's tulip introduced to western Europe.

1555 - First coffee shops in Istanbul (Constantinople); peace of Maasya with Iran, and peace of Augsburg.

1556 - Akbar becomes the Emperor, and expands the Moghul Empire of India.

\- Charles V abdicates the throne.

1558 - Death of Roxelana, and Charles V.

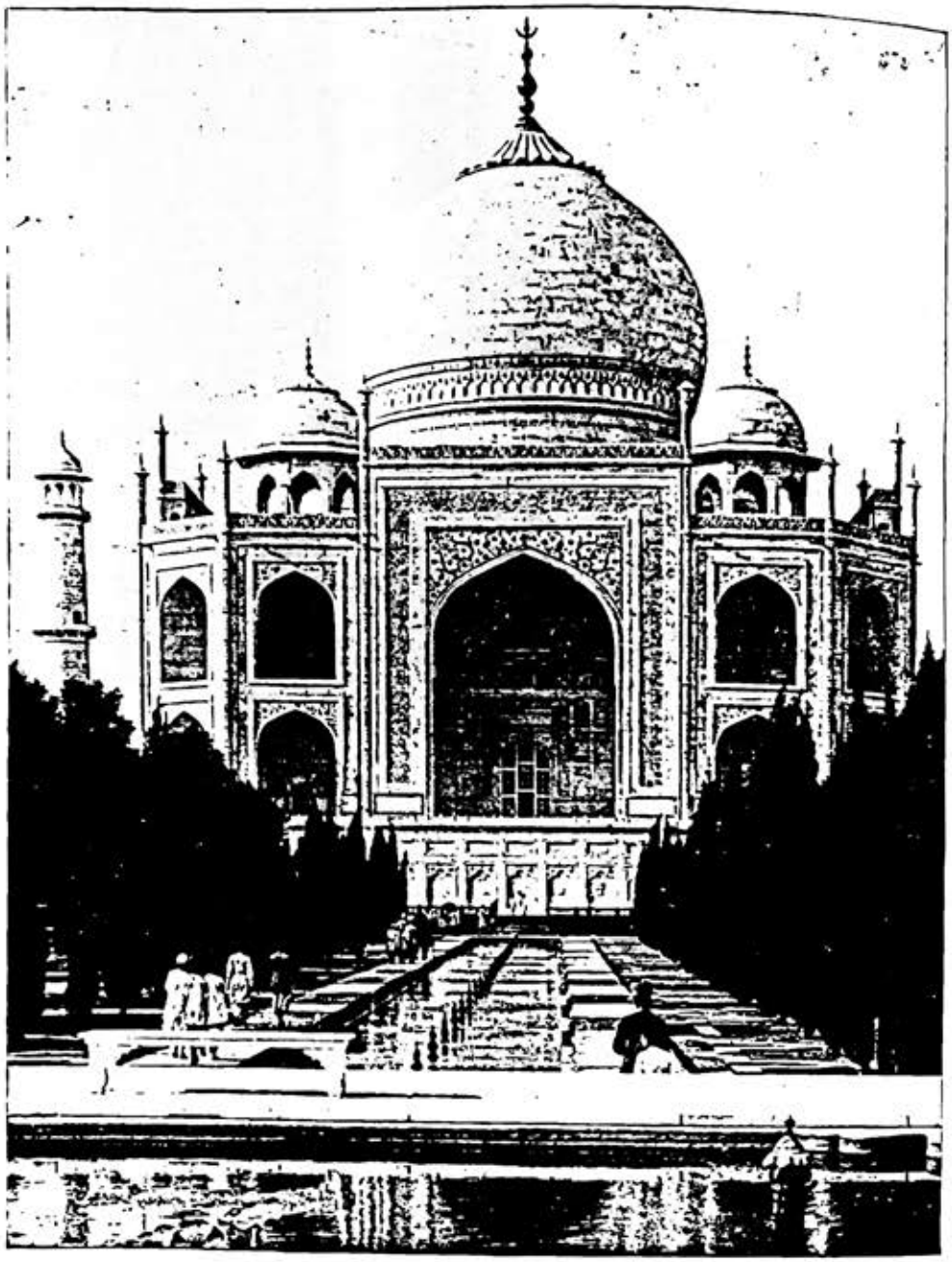
1559 - Peace of Cateau-Cambresis ends decades of Valois-Habsburg wars; Spain controls Italy.

1560 - Ottoman navy defeats Spanish at Jerba.

Mogul painting of Durbar of Akbar at Akbarabad, c.1620.

1561 - Suleiman has his son Bayazid executed in Iran.
1565 - Ottoman's siege of Malta.
1566 - On his thirteenth campaign, up the Danube, Suleiman dies on the eve of victory at Szigetvar.
1571 - Battle of Lepanto.
1583 - Islam expands to Philippines, Celebes, and New Guinea.

1588 - Elizabeth I of England, ally of the Ottomans, defeats Spain's "Invincible Armada."
1611 - Shah Abbas I lays out a new capital at Isfahan, Persia.
1648 - Taj Mahal is completed as mausoleum for Shah Jahan's wife.
1683 - Ottoman siege of Vienna fails.
1699 - Ottomans lose territories in Europe (Treaty of Karlowitz).



The Taj Mahal, Agra, India
(It was completed in 1648, as mausoleum for Shah Jahan's wife.)

1757 - Robert Clive defeats the Nawab of Bengal; thus beginning British rule in India.
1798 - Napolean occupies Egypt, bringing scientific expedition there.
1803 - British occupy Delhi, but retain Moghul emperors.
1805 - Mohammed Ali becomes ruler of Egypt.
1826 - Mahmud massacres the Janissaries and begins reforms.
1881 - British occupy Egypt, French occupy Tunisia.
1901 - Muhammed Iqbal, Indian Islamite poet, publishes his work in Lahore.
1906 - Revolution in Persia leads to a constitutional monarchy.
1908 - Young Turks revolt and create parliamentary rule.
1922 - Mustapha Kemal Ataturk begins reform programs leading to the creation of the Republic of Turkey; and in 1928, the Latin alphabet was adopted in Turkey.

Genealogy of Apostle Mohammed and the Abrahamites; and Chronology of the Islamic Empire

Abraham
born 2018 B.C.
(3 wives; other wives and concubines not included)

- of Sairah (Sarah) — 1 son: Isaac — 2 sons of Rebekah: Esau, Jacob (Israel) — 12 sons:
  - of Leah: Reuben, Simeon, Levi, Judah, Zebulun, Issachar
  - of Bilhah: Dan, Naphtali
  - of Zilpah: Asher, Gad
  - of Rachel: Joseph, Benjamin

  (The Twelve Tribes of Israel were named after them; but the nation (continued)
- of Hajirah (Hagar) — 1 son: Ishmael (Ismail) (born 1932 B.C. in Canaan) — 12 sons: Nebaioth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, Kedemah (Progenitor of the Ishmaelites)
  - Adnan (a descendant of Ishmael)
    - Maad
      - Modhar (Mozar) (a grandson of Maad; progenitor of Modharites, a nomadic and pastoral Arab tribe)
      - (continued)
- of Keturah — 6 sons: Zimram, Jokshan (2 sons), Medan, Midian (5 sons), Ishbak, Shuah
  - Midian (5 sons): Ephah, Epher, Hanoch, Abida, Eldaah (progenitors of the Midianites)
  - Jokshan (2 sons): Sheba, Dedan (progenitors of Asshurites, Letushites, and Leummites)

V. THE FIFTH EPOCH: FROM JESUS TO MOHAMMED (2-1 B.C. - 632 A.D. and beyond)

(continued)

of Israel included from all other tribes, who chose to live under the law of Moses. These became as the original sons of Jacob through their adoption of the faith. Thus the name Jew did not mean the descendant of Judah alone, but all those who became the Covenant People of Israel.)

(continued)

Fihr
(of the tribe Quraish, the Arabian tribe of merchants and administrators, circa 3rd century A.D.)

Ghalib

Lowai

Kaab
2 sons

Murra
3 sons

Kilab

Kossay
(Ruler of Mecca and Hijaz. Died c.480 A.D.)

Abd Ud-Dar

Abd Manaf
(brother of Abd Ud-Dar)
3 sons

Abdul Uzza

Khonwich

Awwam (Awwan)

Zubair

Khalifa Abdullah
(Caliph of Mecca November 8, 683 A.D.)

Saad Tamim

Kaab

Amr

Osman

Abdullah

Telua

Taim

Saad

Kaab

Amr

Aamir (Aomir)

Abu Kohafa

KHALIFA ABU BAKR
(1st Caliph of Medina 632 A.D.-August 634 A.D.)

Adye (Addye)

Zerah (Zarrah)

Farth (Qarth)

Abdullah

Riyah (Rabbah)

Abdul Uzza (Uzzi)

Nafel

Khattab

KHALIFA OMAR I
(2nd Caliph of Medina 634 - 644 A.D.)

Abdus Shams

Umayya
(progenitor of the Umayyad caliphs of Damascus and Cordova)
2 sons
(continued)

Hashim
(died 510 A.D.)

Abdul Muttalib
(Shayba; died 579 A.D.)
11 sons
(continued)

Muttalib, the Generous
(died 520 A.D.)

(continued)
(Umayya)

Abdul Aas
3 sons

Affan
Said
Amr
Hakam(progenitor of Merwan branch)

KHALIFA OSMAN (3rd Caliph of Medina; Nov.644 -June 656 A.D.)

KHALIFA MERWAN I of Damascus (684 A.D.) line of Caliphs of Damascus; dates of accession are shown in parentheses

3 sons

Mohammed
Merwan II (745 A.D.)

Abdul Aziz
Omar II (717 A.D.)

Abdul Malik (685 A.D.)
4 sons

Hisham (724 A.D.)
Yezid II (720 A.D.)
Walid II (743 A.D.)
Suleiman I (715 A.D.)
Walid I (705 A.D.)
2 sons
Ibrahim I (745 A.D.)
Yezid III (744 A.D.)

Muawiyah (Al-Quman)

ABDUR RAHMAN (DAKHIL) I (first Islamic Sovereign of Spain. He landed in June 755 A.D.; Emirate of Cordova [Elvira] established in 756.)

Colonization of Spain by other Arabs and Berbers preceded as follows: Tribes of Damascus settled in Cordova; of Hems in Seville and Niebla; of Kinnisrin (Chalics) in Jaen; of Palestine in Medina Sidonia and Algeziras; of Jordan in Rayah and Malaga; of Persia in Xerxes; of Yemen in Toledo; of Iraq in Granada; and of Egypt in Merida, Lisbon and other places. Plus ten thousand knights of Hijaz with their following settled in the interior of Spain.

(continued)

Harb(progenitor of Harbite Dynasty; and father of the written Arabic language)

Abu Sufian

Ziad
(illegitimate son)

KHALIFA MUAWIYAH I of Damascus (July 661-April 680 A.D.)

Yezid (680)

Muawiyah II (683-684)

Khalid (brother of Muawiyah II; official end of Harbite Dynasty.)

(continued)
(Abdul Muttalib's 11 sons)

Abbas (Progenitor of Abbasid Caliphs) — 7 sons
Abdul Kaaba
Hajil
Kasim
Masaab Ghaiduk
Abu Talib (Abd Manaf) (progenitor of the Imams of the House of Mohammed)
Haris
Humza
Zrar
Abu Lahab (the persecutor of Islam)
Abdullah (the youngest)

PROPHET AND EMPEROR MOHAMMED (born 29 August, 570 A.D. in Mecca; he was taken up in 632 A.D.)

Kassir
Tenam
Fazl
Haris
Addullah-Ibn Abbas
Obaidullah
Kaisan

KAHLIFA ALI
(4th Caliph of Medina. He reigned from June 656 - January 661 A.D., and was married to the daughter of the Prophet, Fatima; his seat of government was at Kufa.)

(continued)

(continued)

(continued)

UMAYYAD CALIPHS of Cordova (Elvira)
(Descendents of Abdur Rahman Dakhil)

Hisham I (Abdul Walid) (788 A.D.)
Hakam I (Abul Muzaffar Al Murtaza) (796 A.D.)
Abdul Rahman II (Ausat) (822 A.D.)
Mohammed I (852 A.D.)
Munzir (886 A.D.)
Abdullah I (888 A.D.)
Abdul Rahman III (An-Nasir Li Din Illah; grandson of Abdullah) (912 A.D.)
4 sons

- Obaidullah → Abdur Rahman → Mohammed III (Al Mustakfi B'Illah) (1024 A.D.)
- Abdul Malik 2 sons
  - Abdur Rahman IV (Al Murtuza) (1018 A.D.)
  - Mohammed
    - Hisham III (Al Mutazz B'Illah) (1027 A.D.) — Official end of the Umayyad Dynasty in Cordova; Caliphate divided into petty kingdoms in 1030 A.D. Later unified under Mohammed Bin Yusuf in 1228 A.D.
    - Mohammed II (Al-Mahdi) (1009-1010 A.D.)
    - Abdur Rahman V (Al Mustazhir) B'Illah) (1023 A.D.)
- Abdul Jabbar → Hisham 2 sons
- Hakam II

(continued)

IMAMS OF THE HOUSE OF MOHAMMED
(Descendents of Ali)

(Their dates of accession are shown in parentheses)

Hassan (660 A.D.)
Hussain (670 A.D.) (brother of Hassan)
Ali (Zainul Abedin) (679 A.D.)
Mohammed (Al Bakir) (712 A.D.)
Jaafar (As-Sadiq, the True) (734 A.D.)
Musa (Al-Kazim, the Patient) (765 A.D.)
Ali (Ar-Raza, the Agreeable) (799 A.D.)
Mohammed (At-Taqi, the Pious) (818 A.D.)
Ali (An-Naqi, the Pure) (835 A.D.)
Hassan (Al-Askari) (868 A.D.)
Mohammed (Al-Mahdi, the Conducted) (874 A.D.) [The last Imam of the Shiites]

In 969 the Fatimides take Egypt and build Cairo (Al-Kahira) as their capital.

Ismail (deceased eldest son of Imam Jaafar As-Sadiq)
Mohammed (Al Maktūm, the Concealed; the first Imam of the Ismaili sect. Later founders of the Fatimid Dynasty of Egypt.)

(continued)

(continued)

ABBASID CALIPHS of Hashimya, Baghdad, Samarra, and Cairo

Ali (son of Abdullah-Ibn Abbas)
Mohammed
Abdullah Abul Abbas or As-Saffah (the first Abbasid Caliph; with capital in Hashimya) (749 A.D.)
Abdullah Abu Jaafar (Al Mansur, brother of As-Saffah; founder of Baghdad as new capital in 762; began his reign in 754 A.D.)
Mohammed Abu Abdullah (Al Mahdi) (775 A.D.)
Musa Abu Mohammed (Al Hadi) (785 A.D.)

KHALIFA HARUN AR RASHEED (Abu Jaafar, brother of Al Hadi) (786 A.D.)

Mohammed Abu Abdullah (Al Amin) (809 A.D.)
Abdullah Abul Abbas (Al Mamun, brother of Al Amin) (813 A.D.)
Mohammed Abu Ishak (Al Mutasim Billah) brother of Al Mamūn) (833 A.D.)
Harun Abu Jaafar (Al Wasik B'Illah) (842 A.D.)
Jaafar Abul Fazl (Al Mutawakkil Al Llah, brother of Harun Abu Jaafar) (847 A.D.)
Mohammed Abu Jaafar (Al Muntassir B'Illah) (861 A.D.)

(continued)

(continued from Imams of the House of Mohammed)

Mohammed
(Al-Habib, the Friend)
(901 A.D.)

Al Mahdi Obaidullah
(progenitor of the Fatimid Caliphs of Africa)
(909 A.D.)

Al Kaim Bi Amr Illah
(Abul Kasim Mohammed Nizar)
(934 A.D.)

Al Mansur B'Illah
(Abu Tahir Ismail)
(945 A.D.)

Al Muizz Uddin Illah
(Abu Tamim Maad)
(952 A.D.)

Al Aziz B'Illah
(Abu Ali Al Mansur)
(975 A.D.)

Al Hakim Bi Amr Illah
(Abu Ali Al-Mansur)
(996 A.D.)

Az-Zahir U-Izaz Din Illah
(Abu Hashim Ali)
(1020 A.D.)

Al Mustansir B'Illah
(Abu Tamim Maad)
(1035 A.D.)
2 sons

(continued)

(continued from Abbasid Caliphs of Hashimya, Baghdad, Samarra and Cairo)

Ahmed Abul Abbas
(Al Mustain Billah; of Mohammed Abu Ishak)
(862 A.D.)

Mohammed Abu Abdullah
(Al Mutazz Billah; son of Jaafar Abul Fazl)
(866 A.D.)

Mohammed Abu Ishak
(Al Muhtadi Billah; son of Mohammed Abu Ishak)
(869 A.D.)

Ahmed Abul Abbas
(Al Mutamid Aulallah; son of Jaafar Abul Fazl)
(870 A.D.)

Ahmed Abul Abbas
(Al Mutazid Billah; grandson of Jaafar Abul Fazl, son of Talah. Samarra was now abandoned, and capital moved back to Baghdad)
(892 A.D.)

Ali Abu Mohammed
(Al Muktafi Billah)
(902 A.D.)

Jaafar Abul Fazl
(Al Maktadir Billah; son of Ahmed Abul Abbas)
(907 A.D.)

Mohammed Abu Mansur
(Al Kahir Billah; son of Ahmed Abul Abbas)
(932 A.D.)

Mohammed Abul Abbas
(Ar Razi Billah; son of Jaafar Abul Fazl)
(934 A.D.)

(continued)

V. THE FIFTH EPOCH: FROM JESUS TO MOHAMMED (2-1 B.C. - 632 A.D. and beyond)

(continued from Imams of the House of Mohammed)

2 sons of Al Mustansir B'Illah

Abul Kasim Ahmed	Al Mustaali B'Illah (Abul Kasim Ahmed) (1094 A.D.)
Al Hafiz Li Din Illah (Abul Maimun Abdul Hameed)	Al Amir Bi-Ahkam Illah (Abu Ali Mansur) (1101 A.D.)
2 sons	
Yousuf	Az Zafar Bi Amr Illah (Abu Mansur Ismail) (1149 A.D.)
Al Aazid Li Din Illah (Abu Mohammed Abdullah) (1160 A.D.)	Al Faiz B'Illah (Abul Kasim Isa) (1154 A.D.)

(Fatimid Caliphate in Africa officially ended after 266 years, which began circa 905 A.D., when Al-Aazid died in 1171 A.D. Also in 1171 Salah ud-Din Yusuf [Saladin] took over and re-established orthodoxy.)

Suleiman the Magnificent of the Ottoman Empire (1520 - 1566 A.D.)

(continued from Abbasid Caliphs of Hashimya, Baghdad, Samarra and Cairo)

Ibrahim Abul Ishak (Al Muttaki Lillah; brother of Mohammed Abul Abbas) (940 A.D.)

Abdullah Abul Kasim (Al Mustakfi Billah; son of Ali Abu Mohammed) (944 A.D.)

Fazl Abul Kasim (Al Mutil Lillah; son of Jaafar Abul Fazl) (946 A.D.)

Abdul Karim Abu Bakr (At Tail Lillah) (974 A.D.)

Ahmed Abul Abbas (Al Kadir Billah; grandson of Jaafar Abul Fazl, son of Ishak) (991 A.D.)

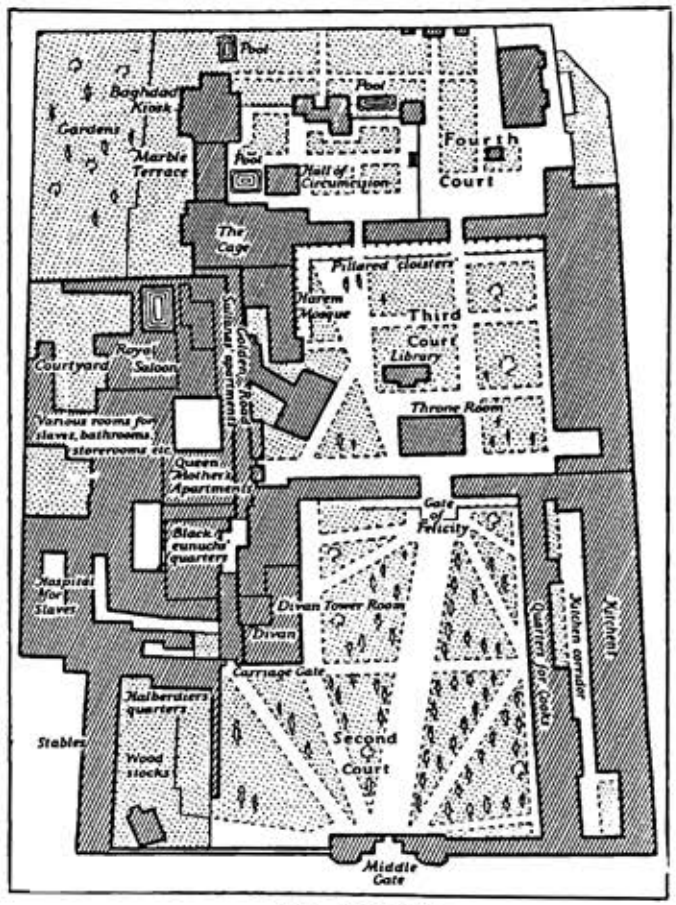
Abdullah Abu Jaafar (Al Kaim Bi Amr Illah) (1031 A.D.)

Abdullah Abul Kasim (Al Muktadi Bi Amr Illah; grandson of Abdullah Abu Jaafar) (1075 A.D.)

(Although the Seljuk Turks seized Baghdad in 1055, the Abbasid Caliphs continued, until 1258, when Mongols under Hulaku Khan took Baghdad. There was no Caliph in 1259 and 1260, then Abbasid Caliphate moved to Cairo. After this, Ahmed Abul Abbas (Al Hakim Bi Amr Illah, son of Hassan, a descendent of Fazl Abu Mansur [Al Mustarshid Billah, 1118 A.D.] became the Caliph and his descendents continued until 1479 A.D., until the time of Abdul Aziz Abul Ix [Al Mutwakkil Aala Ilah], and even beyond.)

Thus, in the mid-sixteenth century the Ottoman Empire extended from the gates of Vienna to Yemen and Aden, from Persia to Oran. And Sultan Suleiman I (1520-1566) ruled over six of the seven wonders in the world. No place in the world was more magnificent in its oriental splendor than the secluded world that lay behind the arch of the Imperial Gate in Constantinople, called the Grand Seraglio of the Sultan.

Constantinople



The Seraglio

The sea walls of this impregnable fortress were lapped by the Sea of Marmora and the Golden Horn. A town of some five thousand people was within the city; beyond the inner Gate of Felicity was the harem with its hundreds of slave girls zealously guarded by castrated, pot-bellied black eunuchs. At this time Constantinople was the world's most beautiful city; it stood on seven hills, wrapped in the Bosporus, the Sea of Marmora and the Golden Horn. It was a cosmopolitan city with gently sloping forests of cypress, and its bustling suburb of Pera, across the Horn, with its tile-roofed houses. The Patriarch of the Orthodox Church prayed, not too far from the stables where Sultan Suleiman kept his four thousand horses. In the great covered markets Jews and Islamites (Moors), most of them

refugees from Spain, who were expelled by Ferdinand and Isabella, worked side by side, in peace and harmony with one another.

The silk market at Brusa

The Serbians lived in a quarter they called Belgrade, behind the market. The Berbers and Arabs from Africa and the Red Sea toiled in the warehouses which lined the shore, and protected the spices, ivory, silk, pearls, and other items imported by their masters. Although it was a bustling city of many people, it was at peace. It was a hidden world of golden domes and pointed minarets; of dark cypress groves, villas, marble palaces, glittering mosaics or fancy tiles; of artificial lakes and pleasure gardens; of intrigues, lusts and corruptions of the nobility. In the latter half of the sixteenth century, when the Ottoman Empire was at its zenith, no court in Europe was its equal, although Europe was enjoying a golden age of the spirit of Renaissance; in India Akbar became the Emperor, to expand the Moghul Empire; Visili Ivanovitch, the grand prince

The Great Bazaar in Constantinople.
(It virtually looks the same today.)

Bargaining for girls in the slave market in Constantinople.
This no longer prevails.

of Moscow laid the foundation of Russia's political greatness; Pope Leo X had turned Rome into an "heretic garden." And Columbus had stepped onto the shores of the new world, little over three score years before.

About this time Europe had built up its first naval squadrons and its first permanent armies. Yet Suleiman was superior to all the European powers in battle; and in conjunction with his chief architect Sinan, Suleiman built mosques, schools and hospitals, which rivaled the works of the master builders of Europe. Michelangelo was at this time commissioned to work on the dome of St. Peter's; and Francois I had started to rebuild the Louvre. Although Suleiman is credited with having led his soldiers personally into battle in thirteen wars, he also produced an improved code of justice, and imposed severe penalties for theft, bribery, and other corruptions. His standing army of fifty thousand was well paid and content. Suleiman's wisdom, as of all other rulers and warriors, was of the world; and he was a disciple of Aristotle, and he emulated Alexander the Great. Suleiman kept a daily diary when at war, and wrote poetry when at peace.

Suleiman is described as a man of overbearing personality, tall, thin, with a prominent brow, beaming black eyes; and an aquiline nose above long thin moustaches and a thin beard, which partly softened the thin mouth with its trace of hereditary cruelty. His complexion was "as if smoked." He was relentless and proud, and a stickler for protocol, especially for the Friday prayers when the streets were lined with people. Friday was the Islamic Sabbath; and Sultan Suleiman usually prepared to go to prayer in St. Sophia. The Master of the Wardrobe usually laid out all his clothes and gear, scenting them with perfumes. On this day he wore a gown of heavy silk and over it a sleeveless robe, trimmed with

ermine. A wide oval turban with an aigrette of peacock feathers, held in place by a clasp of diamonds, was placed upon his head; his white horse was ready, its heavy leather saddle studded with precious gems. And as he left the first court of the Seraglio surrounded by a wall three miles long; here demon-like characters awaited the moment when their lord and master would pass by them in his splendor, set off for the Friday prayer.

The Kislar Aga, Chief Black Eunuch (castrated and pot-bellied).

The Chief Black Eunuch, the Kislar Aga was known as the Master of the Girls; who was the head of the government harem. Immense power and wealth were bestowed upon this man, and he had his own retinue of slaves. He was the only link between the harem and the outside world. The Kislar Aga waited by the Gate of Felicity, dressed in his ceremonial robe (as shown on the left). As all harem eunuchs, he was castrated in Africa, and sold as a slave for a few piastres. Despite the power he wielded, he was crude, ignorant, corrupt, and dangerously capricious.

A thousand menials, or parasites, such as soothsayers and dervishes crowded the first court: the Chief Cook wore a pointed cap, resembling a champagne bottle, with a gigantic spoon on his shoulder; the Chief Armourer carrying the Sultan's sabre in its velvet case; the Chief Huntsman in his horn-shaped cap of gold; the Chief Keeper of the Nightingales; the Custodian of the Heron's Plume; the Overseer of Perfumes; and many other crowded the first courts. On most Fridays guests were bidden to eat with the Sultan. It is said that the groaning tables of Henry VIII, who was three years older than Sultan Suleiman (who was called the Magnificent by the Europeans, and the Legislator within the Empire), could not

Etchi Bashi, or Chief Cook of the Janissaries, circa 1826.

The second court of the Seraglio. On the right were the ten domed kitchens; the center path led to the Gate of Felicity where the Kislar Aga awaited. (The lines of the courtiers are moving towards the Divan behind which are the roofs of the Harem.)

match the splendor of the gigantic fifty courses served by two hundred attendants in red silk and gold-embroidered hats who formed a file from the enormous domed kitchens; standing close to each other, just as if they had been painted figures. As the guests entered the room, with carpets and cloth of gold hanging from the walls, these attendants, all youths, saluted them, placing their hands on their right thighs and bowing as low as they could; then the guests were seated at a silver table, each dish protected by a cover of black felt lined with white, was passed from man to man until it reached the Sultan and his guests. Only meat killed in the name of the Lord (Allah) was allowed to be eaten. Once each course was finished, the empty dish was borne away with black and white cover reversed.

From every quarter of the Empire, food and other commodities reached Constantinople. Dates, plums and prunes from Egypt; honey from Candia; butter from Moldavia, packed in oxhides and shipped across the Black Sea; oil from Greece; beef preserved in barrels was from cows in calf, called Pastromani -- to Suleiman it was a more savory dish. A hundred and fifty cooks sweated in ten enormous domed kitchens; cooking up to two hundred sheep for the main course of a dinner, which would end with fruit and the favorite sweet of the Empire, called Rahat Lokum. An abundance of sherbets was iced with snow, carried in felt sacks on mules from Mount Olympus to Mudania via the Black Sea, then shipped a distance of some seventy miles to Constantinople, and stored in special pits. The same storage technique had been used by Nero in Rome.

Every whim of the Sultan was pandered by thousands of underlings. The Chief Gardener headed a staff of a thousand undergardeners, all in tall cylindrical red felt hats (the fez). A hundred court calligraphers worked in the tower of the Commissioner of Stationery. Every craft and trade was organized into a proper niche; such as, sixty carpet-layers,

Circassian slaves -- the most beautiful in the harem -- were at one time raised on slave farms.

The harem had at least twenty bathrooms.

two-hundred falconers; fifty confectioners; two-hundred bakers, and so on. Bread was a treasured commodity, and the bakers had their own mosque and received an annual gift of a robe in addition to their fixed salary. The Sultan's bread was pure white loaves made of goat's milk and grain specially imported from the city of Bursa in Anatolia. Each man received a ration according to his rank: a pasha was given ten loaves a day. Bread for the middle classes was not white, but Bursa flour mixed with Greek grain; the court pages ate black Greek bread.

The Divan, or Turkish parliament, sat four days a week, from Saturday to Tuesday. There were five gates leading into the harem, but the main entrances were in the second court behind the Divan, or from the third court. In the third court, beyond the Gate of Felicity, the dusty outside courtyards and milling crowds of officials, gave way to an extensive garden, in the center of which blazed Suleiman's pavilion with cloth-of-gold hangings and shining marble walls. In one corner of the third court a door opened onto the Golden Road, a long, cobbled corridor which separated male and female worlds; leading past the suites of the Queen Mother, the rooms of those female slaves that were elevated to the status of "wives," to the harem mosque.

The harem was not a single building, but an enclosure of pavilions, kiosks, villas; some with terraced gardens or courtyards with pergolas, built on ground sloping from the crest of the hill to the water's edge. And it centered around the most important woman in the Ottoman

The public bath in Constantinople, Turkey.

A woman gives birth in a Turkish harem.

Women in the harem were attended by slaves.

Empire, the Queen Mother. She ruled the harem, and often the fortune of the Empire also. And Prophet Mohammed's words were obeyed to the letter, for he had said: Paradise is under the feet of thy mother. When her son became Sultan, the new Queen Mother exacted an oath of obedience from every member of the harem.

The necessity of an organized imperial harem came into being, when it had first started as a convenience for a nation's warriors too busy fighting to be burdened with the cankers of doubt and jealousy. Away from their homes for long periods, they found it easier to lock their women up when they were absent, and guard them with hired castrated eunuchs. Out of this practical arrangement, a court with orders to precedence had evolved. Its members ranged from the lowliest slaves sleeping ten in one room, to whom a glance of the sultan's eye sufficed; to those who had the pleasure of the sultan's company, but bore him no offspring; to those who had borne him a son. These became semi-official wives, sultanas or kadins; they were elevated to the position of being directly under the supervision of the Queen Mother, the mother of the Sultan. From this moment onward the sultanas dwelt in their own suites with their own retinues. They were usually limited to the first four who produced boys; after that the court abortionist was called in. The unnatural life of the harem was full of abominations, sorrows, and sufferings; in fact it was and is nothing more than a boarding-house for the confounded females. The Turks called the harem, The Place of Tears. Occasionally a favorite would be married off to someone, but for the most part the women passed their declining years in hopeless living death. The harem of Suleiman the Magnificent contained 300 chambermaids (Odahliqs, concubines or female slaves of the sultan), living in a bewildering assortment of rooms, each one carefully trained to please her lord, each one a pleasure to be bedded. Yet Suleiman the Magnificent, soon after one slave had borne him an heir, was presented with a Russian slave girl Roxelana. And he remained faithful to her until she died.

Thus Suleiman was the tenth sultan of the Ottoman Empire of Islam, beginning his reign in 1520 and ending on the night of 5 September, 1566, when he died in his tent in the midst of a fierce battle. His death was kept a secret for three weeks, his physician having been strangled to make sure there would be no leak until Roxelana's son Selim, who was at this time in Asia Minor, had time to reach Constantinople. For days the corpse, with eyes opened, cheeks reddened, hair tinted black, was propped up on the throne in his tent. The Grand Vizier and a few servants alone knew the secret. And they kept this up through intrigue, by insisting that daily routine should not be broken. And even when the battle ended and the royal tent was struck, Suleiman was seated in the royal carriage so that his stern, unsmiling features could be clearly seen, and cheered by his troops, as he headed for Constantinople.

The news of Suleiman's death was released to them when the cortege reached the forest of Belgrade, near the capital. There Selim his son was proclaimed Sultan. And the priests of the Order of Aaron announced Suleiman's death; great wailings of lamentations re-echoed among the

Suleiman I the Magnificent (as an old man); his sword bearer and cupbearer.

giant trees, so much so that the leaves seemed to tremble in sympathy with the grief of the Empire. Suleiman's corpse was washed, and in accordance with the tradition his hands were laid across his breast, his nose, mouth and ears were stuffed with cotton wool; and finally, just before the corpse was wrapped in a shroud made from a single piece of heavy silk, a priest whispered to the corpse the answers to two questions which the examining angels in Paradise would ask him. Then he was buried, lying on his right side, his head turned towards Mecca, near the great mosque which he and Sinan his architect had built; and the priests were commanded to recite the Revelations of Mohammed (the Koran) forty times a day for forty days.

Thus Selim II, son of Suleiman I, began his reign in 1566, followed by twenty-five other sultans; some were murdered or strangled, yet others were deposed. Their dates of accession are shown below, in parentheses:

Mahomet III

Mustafa I

12. Murad III (1574)

13. Mahomet III (1595)

14. Ahmed I (1603)

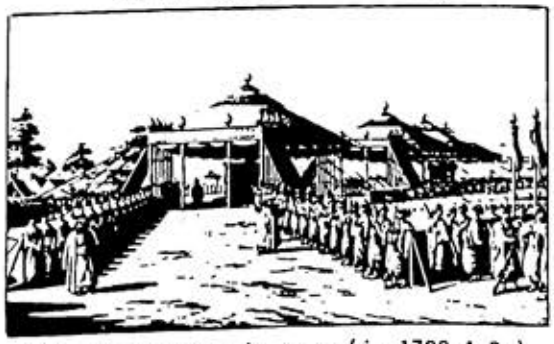
15. Mustafa I (1617; deposed)

16. Osman II (1618; murdered) (Mustafa I, second accession, strangled him in 1622)

Sultan Ibrahim
who drowned his harem

Abdul Hamid I
the Reformer

The Grand Vizier receives the British Ambassador
in his tent (in 1788 A.D.)



The Grand Vizier's camp (in 1788 A.D.)

17. Murad IV (1623)

18. Ibrahim (1640; deposed)

19. Mahomed IV (1648; deposed)

20. Suleiman II (1687)

21. Ahmed II (1691)

22. Mustafa II (1695; deposed)

23. Ahmed III (1703; deposed)

24. Mahmud I (1730)

25. Osman III (1754)

26. Mustafa III (1757)

27. Abdul Hamid I (1773)

28. Selim III (1789; deposed)

29. Mustafa IV (1807; deposed)

Mahmud II in his state caique.

30. Mahmud II (1808)

31. Abdul Mejid (1839)

32. Abdul Aziz (1861; deposed)

33. Murad V (1876; deposed)

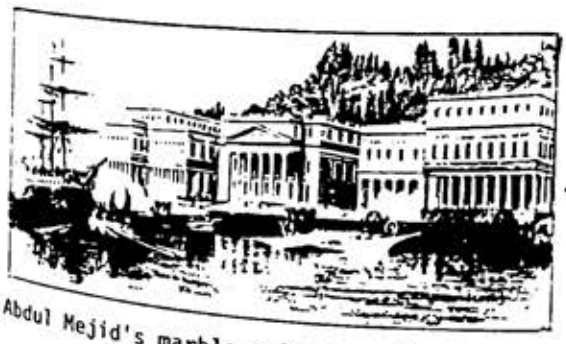
34. Abdul Hamid II (1876; deposed)

Abdul Mejid in his youth

35. Mahomet V (1908; deposed)

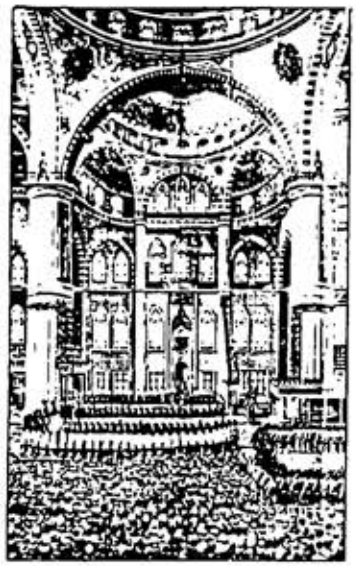
36. Mahomet VI (1915; deposed)

(Followed by Mustafa Kemal Ataturk's reform programs, which began in 1922, and later led to the creation of the Republic of Turkey.)



Abdul Mejid's marble palace on the Bosporus.

Turkish marriage procession at the Hippodrome.
(In the similitude of Aaronic priests carrying the Ark)



Mosque of Sultan Ahmed; still one of the most magnificent sights in Istanbul.

Abdul Hamid II
the last of the supreme despots of the Empire.

Kemal Ataturk with his wife Latife.

Infant baptism of the royal princes; circumcision was performed between the ages of 10 or 11.

In this manner, the Islamic Empire, which began with Mohammed to fulfill the prophecy of Daniel, and to destroy idolatry, and to pervade the earth, had now fulfilled its purpose, every whit. Islam by now became a fully telestial religion; Christianity a terrestrial religion of the double-minded or the hypocrites. And Spiritual Israel, which always believed in all the revelations of the prophets and apostles of the Lord, remains unto this day, the religion of the elect of God, the Saints, priests and kings of His Eternal Kingdom. It is truly the continuation of the religion of Abraham, which is built upon the Righteousness and the Holy Spirit of God, from one generation to the next; its roots going back to the ancient Holy Order of Zarathustra (or the Son of God).

Now, this is a summary of the Islamic dynasties and lines, with their approximate year of origin:

Approximate year of origin		Name of Dynasty or Line
785 A.D.	-	The Idriside (Adarisa) dynasty of Morocco and Tunisia; founded by Idris, a descendent of the fourth caliph Ali, and a brother of Nafs-Uz-Zakia, with mostly Berber following.
786	-	The Barmekide dynasty of Baghdad; founded by Khalid Bin Barmek (Baramika), during the reign of Khalifa Harun Ar-Rasheed. Barmek's son Yahyah was entrusted with the education of Harun.
801	-	The Aghlabide dynasty of Sicily; founded by Ibrahim Bin Aghlab. Although Sicily was colonized in 823 A.D., and Crete in 825, the first Arab governor Abul Aghlab Ibrahim Bin Abdullah was not officially recognized in Palermo until 831 A.D.
820	-	The Tahiride dynasty of Khorasan, Syria, Egypt, Crete, and Sijistan; founded by Abdullah Bin Tahir.
868	-	The Tulunide dynasty of Egypt and Spain; founded by Ahmed Bin Tulun, a Turk slave and governor of Egypt.
870	-	The Suffaride dynasty of Sijistan, Khorasan and Tabaristan; founded by Yaqub son of Lais, the Coppersmith (suffar).
874	-	The Samanide dynasty of Transoxiana and Khorasan; founded by Nasr I (Bin Ahmed Bin Asad Bin Saman), whose ancestors were owners of camels and caravans. In 819 A.D., Al-Mamun had appointed one of Saman's grandsons Ahmed to the governorship of Ferghana.
945	-	The Buyide dynasty of Persia, Baghdad, Mosul, Mesopotamia, and Iraq; founded by the sons of Buwaih, especially Sultan Muiz Ud-Dowla, who in 952 established the 10th day of Moharram as the day of mourning.
969	-	The Fatimid dynasty of Cairo (Al-Kahira); later was taken over by Saladin (Salah Uddin Yusuf) in 1171, along with the Fatimid caliphate of Africa.
970	-	Seljuk Turks adopt Islam, and occupy most of Persia (later Seljukide dynasty is founded in 1030 A.D.).
976	-	The Ghaznavide dynasty of Transoxiana, Eastern Afghanistan, and India; founded by Subaktogin Nasir Ud-Dowla. (Later taken over by the Ghoride dynasty in 1174, which began in 1150 A.D.)

1030 - The Seljukide dynasty of Transoxiana and Khorasan; founded by Tughril Beg. (In 1055 A.D., the Seljuks take Baghdad, and retain Abbasid caliphate.)

1077 - The Rumi line of Nice (in Bythnia); founded by Maulana Jalal Uddin Rumi.

1085 - (During this time Islamic Empire was under political turmoil; Crusaders captured Jerusalem in 1099. However, Saladin won it back in 1187 A.D.)

- The Almoravide (Al-Morabita) dynasty of Western Africa; founded by Yousuf Bin Tashfin, primarily with Berber following.

1120 - The Almohades (Al-Muwahhidin, the Unitarians) dynasty of Mauritania and Sus; founded by Ibn Tumart, a descendent of Khalifá Ali, also primarily with Berber following.

1127 - Zangi Atabek line of Mosul and Upper Mesopotamia.

1150 - The Ghoride dynasty of Eastern Afghanistan, and India; founded by Aala Uddin Husain Ghori.

1157 - End of Seljukide dynasty (later taken over by the Ottoman Empire of Turkey), which began in 1453 by Suleiman's great grandfather Mehmed II.

1171 - Saladin (Salah Uddin Yusuf) line of Egypt, Nubia, Hijaz, Yemen, Syria, and Jerusalem.

1174 - The Ghaznavide dynasty of Transoxiana, Eastern Afghanistan, and India taken over by the Ghoride dynasty.

1211 - Altamash (Iltemish) line of India; founded by Turk Altamash, when he established sultanate in Delhi.

1228 - Mohammed Bin Yusuf (Ibn Ul-Ahmar Al Ghalib B'Illah) line of Spain; who made Granada the seat of his government, and died in 1272 A.D.; leaving the Alhambra and some two and one-half centuries of Arabian civilization and culture to follow in Spain.

1243 - The Ayubide dynasty of Egypt and Syria; founded by Malik Saleh Ayub.

1258 - Mongols, under Hulaku or Hulagu Khan, take Baghdad, ending Abbasid rule there.

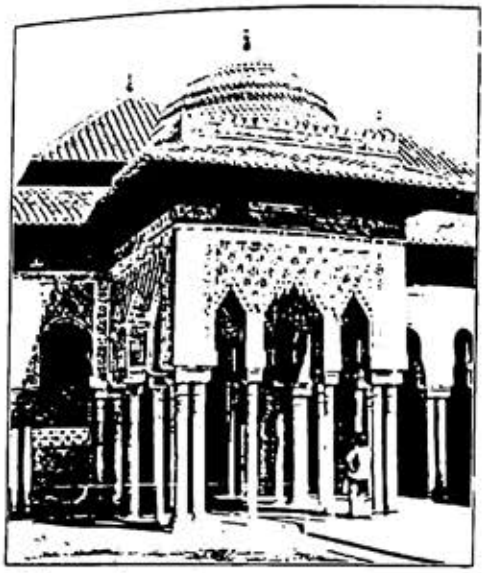
1260 - Turkish Mamluke dynasty of Egypt and Syria (later taken over by the Ottoman Empire in 1517).

1295 - The Ghazan Khan, Persian Mongol ruler and a descendent of Ghengiz or Chengez Khan (Temujum), adopts Islam; and founds his line.

1379 - Timur the Lame (Tamerlane), also a descendent of Ghengiz Khan, begins his line of Samarkhand (and invades India in 1398).

1492 - Jews and Islamites of Spain expelled by Ferdinand and Isabella; and they arrive in mass migrations to the New World, America.

1502 - The Safavid dynasty of Persia is founded by Ismail the Safavid; who takes the title of Shah, and sanctions Shiaism as a state religion of Persia.

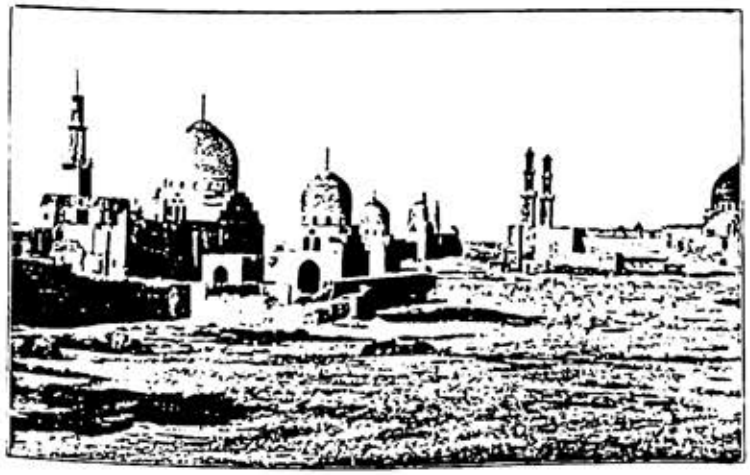


Pavilion in the Court of Lions, Alhambra (Medinat Ul-Hamra, or the Red City or Palace, corrupted to Alhambra). Ibn ul-Ahmar (the son of Red Man) built the fortress or city of Al-Hamra, capable of holding forty thousand people.

Court of the Lions, Alhambra, Granada.

1520 - The Ottoman (Osman) dynasty's tenth sultan Suleiman the Magnificent begins his 46-year reign. Ottomans take Constantinople from the Byzantines in 1453 A.D., and the dynasty collapses in 1922 with the 36th sultan of the line founded by Osman (Ottoman).

1526 - The Moghul dynasty of India, Samarkand, Kabul, Ghazna and Ferghana (Soviet Turkestan) was founded by Zahir Uddin Muhammed, a descendent of Ghengiz (Chenghez) Khan, known commonly as Babur. He takes Delhi Sultanate and founds the Moghul Empire. (In 1858 the Moghul dynasty officially ends with Bahadur Shah Zafar, who was exiled to Burma.)



Tombs of the Caliphs, Cairo.

Damascus from the river.

A Mosque in Cairo.

Thus the Fifth Epoch which began with Jesus, ended with Mohammed the Apostle of the Lord; who was raised up to destroy idolatry and fulfill the prophecies of Daniel.

CHAPTER SIX

The Sixth Epoch: from Pope Sibinianus to Pope Pius VIII (c. 604 A.D. – c. 1829 A.D.)

We now enter into the Sixth Epoch, an epoch of the popes. By now, one may discern the link between pope Gregory the Great and the Church of Rome and prophet Mohammed of the Arabs. The conditions in Rome continued to deteriorate, both Spiritually and temporally; and as the Church of Rome remained basically a temporal arm of the Kingdom, the Spiritual arm was to continue the work of the Kingdom in the East, through the Commonwealth of Islam; whose power and influence pervaded the world, all its nations, kingdoms, and dominions; even the Church of Rome and all the churches of the world eventually came under the sway of the zeal and power of the Commonwealth of Islam.

In India, Akbar and Shah Jehan of the Moghul empire had embraced Christianity in their private lives, as did many sultans of the Ottoman Empire of Turkey. Also many Jews and Moors (Islamites of Spain), when they reached America after their expulsion, adopted Christianity. As we now begin this Epoch, let us return to Rome, the center of the Christian Empire, and continue the succession of popes, from where we left off; which was after pope Gregory the Great (590 - 604 A.D.), whose reign began when prophet Mohammed was about twenty years old.

65. Sibinianus (Sabinianus, Sabinian)
(September 13, 604 - February 22, 606 A.D.)

Sibinianus was born in Volterra (Blera) of Tuscia; his father's name was Bonus. Gregory sent him on a mission to Constantinople in 593, concerning the title of "universal patriarch" claimed by the bishop of the city. He had no success and was recalled in 597.

During his brief pontificate the harvest of both vines and wheat failed. The populace came to the pope for help. Sibinianus falsely claimed that Gregory had fed the people out of self glory; but Sibinianus himself refused to help them. He conserved the granaries until peace was secure with the Lombard kingdom, and then sold the grain at increased prices.

When Sibinianus died, the procession from the papal residence in the Lateran made a wide detour around the city, to avoid disturbances.

(Papal Court or Roman See vacant eleven months)

66. Boniface III

(February 19, 607 - November 12, 607 A.D.)

Boniface served also as Gregory's representative in Constantinople. After his accession, the fruit of his labors in the East was a declaration by the emperor that the Church of Rome was the head of all churches, which was a direct blow to the pretensions of the patriarch of Constantinople. Boniface also held a council at Rome which decreed that three days must elapse after the interment of the last pope before the election of a new one, and that the interval should be spent in prayer and fasting.

(Papal Court or Roman See vacant nine months)

67. St. Boniface IV

(August 25, 608 - May 8, 615 A.D.)

Gregory speaks of this Boniface, in his letters, as his right-hand man. He was the son of a physician, and from the area of Pescina. Pope Boniface received the gift of the Pantheon from emperor Phocas and consecrated it to St. Mary.

The first bishop of London, Mellitus, attended a Roman synod at this time to legislate on the life and peace of the monks.

Like Gregory the Great (and Mohammed), this pope turned his own house into a monastery, and a place of worship.

(Papal Court or Roman See vacant five months)

68. St. Deusdedit (Adeodatus I)

(October 19, 615 - November 8, 618 A.D.)

Deusdedit was a native Roman, son of a subdeacon. Emperor Phocas had let the empire fall into internal divisions. The principal imperial officer in Italy, the exarch of Ravenna, was murdered as a result of a conspiracy, and the new emperor Heraclius sent a force to Italy and put the rebellion down. As was the custom, the pope was completely loyal to Constantinople and received the imperial general with great favor.

Rome was shaken by an earthquake during this time, followed by an epidemic; and the powers and authorities of the Roman Church were now beginning to shift toward the East, where a prophet of the Lord (Mohammed) was to be glorified.

Deusdedit reversed his predecessor's policy favoring the monks.

(Papal Court or Roman See vacant one year)

69. Boniface V

(December 23, 619 - October 25, 625 A.D.)

Boniface was a Neopolitan. During his pontificate took place the hegira or flight of Mohammed. Pope Boniface V ordered that the persecuted could find asylum in the churches -- which decree was commonly ignored. He wrote letters to the archbishop of Canterbury. He also wrote a letter to the first Christian king of Northumbria, king Edwin, on his conversion by St. Paulinus. By the time the letter arrived, the king was dead and the infant church almost extinct.

70. Honorius I

(October 27, 625 - October 12, 638 A.D.)

Honorius was a disciple of Gregory the Great. He fostered the mission to the Anglo-Saxon church according to the ideas of its founder. He collected funds for St. Peter's treasury, and tried to administer them correctly. He was an active builder, paying particular attention to the Apostle's Church and the aqueduct Aqua Trajani (now Aqua Paoli), making some attempt to stop the steady decay of the Roman buildings.

In contrast with previous popes of this era, there was no long delay before his election and he was consecrated within a few days of the death of his predecessor.

The decay in Byzantine power in the West continued, resulting in more and more of the administration of Rome falling onto the shoulders of the pope. Honorius added control of the water supplies to that already exercised over its supply of corn. It was from such conditions as these that the temporal power of the papacy was to continue.

During the reign of Honorius, also, the city of Antioch, the rival of Constantinople, the capital of the Roman east, was invaded by the Arabs; and after a small battle outside the city, it was surrendered. Similarly, the greater part of Northern Syria, Jerusalem, Gaza, and Ramleh were taken by the Islamites; and at the battle of Yermuk the Roman army was entirely destroyed.

There was a theological controversy during this time, called monothelitism, which involved the belief that though Christ had two natures, divine and human, he had one will. Some intrigue by the bishop of Constantinople resulted in Honorius approving a doctrinal formula which favored monothelitism and repudiated the decrees of the church council of Chalcedon. The pope was complacent, and not alert to a dangerous formula which was open to misunderstanding in a heretical sense. The progress of the heresy, the clear revelation of its character after Honorius' death, and the use made by the heretics of his approving decrees, later compelled the general council of 680 to condemn Honorius along with the patriarch Sergius. It later raised problems for the doctrine of papal infallibility and was much discussed at the time of the Vatican Council of 1870.

(Papal Court or Roman See vacant one year, seven months)

71. Severinus

(May 28, 640 - August 2, 640 A.D.)

Emperor Heraclius delayed approval of Severinus, a Roman; and used his authority to force through the promulgation of the formulary drawn up by patriarch Sergius, which was unacceptable to orthodox Catholics. The emperor's representative in Italy, exarch Isaac, encouraged a forcible attempt to seize the resources amassed in the Lateran Palace by Honorius I. Imperial troops attacked the Lateran. Severinus resisted for three days, then gave in; and had to look on helplessly as the Church's treasury was confiscated to pay the troops and meet the personal requirements of the emperor's officials. However, the pope also gained confirmation from the emperor and was consecrated a year and seven months after his election. He died a few weeks later, having managed at least to avoid accepting the heretical formulary.

(Papal Court or Roman See vacant about five months)

72. John IV

(December 24, 640 - October 12, 642 A.D.)

John IV was a Dalmatian, born in Salonae. He sent abbot Martin to his native country, which was then ravaged by pagan Slavs, to redeem captives and collect relics of martyrs. John had been archdeacon of Rome before his election. He built an oratory connected with St. John Lateran, where he deposited the relics of the martyrs from Dalmatia.

He held a council in Rome immediately after his election and condemned the new heresy and formulary of emperor Heraclius without equivocation. The emperor made no resistance, but admitted the errors. Monotheletism did not disappear at once, but after this time there was no doubt as to the attitude of the Roman Church toward it.

73. Theodore I (Theodorus)

(November 24, 642 - May 14, 649 A.D.)

Theodore I was a Greek born in Jerusalem, whose father had been a bishop and was a native of Jerusalem. By now the rise of Islam was threatening the Byzantine Empire's Near Eastern dominions. The new emperor, Constans II, resisted the condemnation of monotheletism, which would further alienate these provinces. Theodore maintained a firm opposition to the heresy. The deposition of the Constantinople patriarch, Pyrrhus, coincided with Theodore's accession, but was for political reasons, and his successor, Paul, was also heretical. The West remained solidly orthodox, the East took an opposing view, and in Africa ensued a battle between the two parties. The orthodox party was led by a monk, St. Maximus the Confessor, and he converted the

condemned patriarch of Constantinople, Pyrrhus, who returned to orthodoxy and was kindly received by Theodore.

The pope summoned patriarch Paul to give an account of his beliefs to prove his orthodoxy. Paul made an evasive reply, relying on the letter sent to his predecessor by pope Honorius I. Theodore excommunicated him. The emperor, trying to stand well with both sides, disavowed the offending formulary of Heraclius, replacing it in 648 by a rule of faith, which was a compromise that avoided the disputed points. However, the pope died before knowledge of this action reached him. Shortly before his death, the reformed patriarch Pyrrhus renounced his conversion and returned to heresy. Not only was he excommunicated, but the pope went down to the tomb of St. Peter, dipped his pen into a consecrated chalice and signed the act of anathema (anatama, soullessness).

74. St. Martin I, Martyr

(July, 649 - September 16, 655 A.D.)

Martin I was an Italian priest born in Todi (Tuscany), a man of noble birth with a reputation for learning. He had been a papal representative in Constantinople under his predecessor and had first-hand knowledge of the characters of both the emperor and the patriarch. He considered emperor Constans an heretic, and was consecrated without his confirmation. In 649 he summoned a council at the Lateran palace for the purpose of condemning monotheletism with the utmost authority. He presided at every session, but the principal figure was the African, Maximus the Confessor. The council explicitly rejected the rule of Constans, but without condemning the emperor himself. This decision was received well in the West, but rejected in the East. Constans, as soon as he had heard of the pope's decision to hold a council, had ordered the exarch of Ravenna to march to Rome and force the council to accept his rule of faith. However, the exarch made an excuse and marched off to fight in southern Italy instead. By 653, Constans had a reliable man in office at Ravenna, who arrested the pope at the altar in the Lateran basilica, where he had taken up residence.

In the night of 18-19 June, 653, the pope, under military custody, started on the journey from Rome to Constantinople. He endured three months of strict solitary confinement before his trial. The first hearing began on the 20th of December. The judge addressed the pope as "Thou wretch." The pope attempted to defend himself and was rudely interrupted. He was sentenced to death for treason, publicly degraded and stripped of his papal robes. Then he was returned to prison to await death, but was in fact reprieved. Again and again the pope resisted attempts to extract papal consent to monotheletism, and was at last banished to Kherson (Cherson) on the Black Sea. He spent the rest of his life there, often in want of the barest necessities, none coming to his aid. He died after a few months there, and was revered as a saint by both Greeks and Latins, with evidence of his cult found soon after his death.

75. St. Eugene I (Eugenius)

(August 10, 654 - June 2, 657 A.D.)

Eugene, a Roman archpriest, was elected before the death of Martin, but was not considered an anti-pope, being approved even by pope Martin. He was acknowledged as rightful pope on Martin's death on September 16, 655. The emperor approved of Eugene, however Eugene immediately took a strong orthodox stand. He was threatened with persecution from Constantinople, but died before he could be questioned.

76. St. Vitalian

(July 30, 657 - January 27, 672 A.D.)

Vitalian was born in Segni, near Rome. Emperor Constans was now very unpopular, being widely blamed for his treatment of Martin, and Maximus (whom he also imprisoned), as well as for the murder of his brother. He readily confirmed Vitalian, and sent presents. He visited Rome in 663, distributing gifts to the principal churches in Rome, but then allowed the historic treasures of the ancient capital to be plundered, his troops even stripping the bronze tiles off the roof of the pantheon. Constans took up residence in Syracuse. By imperial edict on March 1, 666, the national church of Ravenna was separated from the Church of Rome.

In 664, the conflict between the Celtic and Roman parties over the date of Easter was resolved, and the Church of England now united with the Roman See. The See of Canterbury being vacant, Vitalian chose the aged Greek monk, Theodore of Tarsus, who effectively organized the infant and now united church.

77. Adeodatus II

(April 11, 672 - June 17, 676 A.D.)

A Roman Benedictine monk, Adeodatus was recorded as a kindly and generous man, whose rule was popular in Rome. He restored one of the lesser Roman churches dedicated to St. Peter, and gave some privileges to monasteries.

(Papal Court or Roman See vacant four months)

78. Donus

(November 2, 676 - April 11, 678 A.D.)

Donus was a Roman, known to have restored a number of famous Roman churches. The emperor, Constantine IV, called a council to Constantinople to discuss the remaining vestiges of the monothelete controversy. Donus died around the time of the beginning of the negotiations.

79. St. Agatho

(June 27, 678 - January 10, 681 A.D.)

Agatho was a Sicilian from Palermo, and a Benedictine monk. He himself ran the treasury of the Roman Church until ill health forced him to appoint the usual treasurer.

During this time, Wilfred, bishop of York, appeared in Rome to plead his case. He had been deprived of his great See, which had been divided into more manageable units by archbishop Theodore of Canterbury. Agatho, like his successors, supported Wilfred to a point, but refused to upset archbishop Theodore's arrangements for the English Church.

In this pontificate the Sixth General Council was held at Constantinople, in 680, it falling on Agatho to answer the letter sent by emperor Constantine to his predecessor, Donus. Agatho received the idea of a new council with enthusiasm; he instructed the churches of the West to hold provincial councils to consider the question of the monotheletist heresy. Most of these professions of faith had been received in Rome by Easter, 680, and Agatho then held a meeting of Italian bishops who drew up an agreed profession of faith for the whole Latin West. Three bishops representing the pope and bearing this uncompromising condemnation of the monotheletist doctrines were sent to Constantinople. The emperor then ordered the patriarch to hold a council, which assembled in November, 680, and accepted the Roman position in its entirety, condemning the principal adherents of the heresy, including with them pope Honorius. Agatho died before the acts of the council could reach him, but it was nonetheless a personal triumph.

(Papal Court or Roman See vacant one year seven months)

80. St. Leo II

(August 17, 682 - July 3, 683 A.D.)

Leo II was a Sicilian doctor, born in Messina, and a Benedictine monk. He is praised as being charitable, a lover of poverty, a fine singer, learned and able to speak Greek. His pontificate was concerned mainly with the reception and dissemination of the decrees of the Sixth General Council. He implied that he did not think Honorius actually heretical, writing about him that "He did not extinguish at once the incipient flame of heretical error, as befitted Apostolic authority, but by his negligence nourished the same."

He restored a number of Roman churches and built a new one, St. George in Velabro, which centuries later was to be the titular church of Cardinal Newman.

(Papal Court or Roman See vacant one year)

81. St. Benedict II

(June 26, 684 - May 8, 685 A.D.)

St. Benedict was a Roman Benedictine who had served the Roman Church from his youth. His excellent character was praised by contemporaries.

He obtained a concession from the emperor; a newly elected pope now no longer had to wait for imperial con-

firmation before he could be consecrated. This duty was transferred to the governor at Ravenna, which would save months of delay. This was an instance of the improved relations between Rome and Constantinople which followed the Sixth General Council.

82. John V

(July 23, 685 - August 2, 686 A.D.)

A Syrian, born in Antioch, John had been present at the council of Constantinople and was on excellent terms with the imperial court. He was the first of a series of popes of Syrian or Greek origin. He was consecrated immediately upon election on the authority of the privilege given his predecessor. He enforced the decree of St. Martin I bringing the Church of Sardinia directly under the authority of the Roman See.

83. Conon

(October 21, 686 - September 21, 687 A.D.)

Conon was from Thrace. With the relaxation of the imperial control over papal elections came greater danger from the intervention of laymen, usually members of the principal aristocratic families of Rome. On the death of John V, the clergy wanted one candidate, the laymen another. Conon, son of a soldier, educated in Sicily, was elected as a compromise candidate.

Conon's relations with the new emperor, Justinian II, were excellent. The emperor remitted some of the taxes due from papal patrimony in southern Italy.

A deacon, Constantine, who was appointed by Conon to an important official post in Sicily, proved unworthy, and Conon was censured by contemporaries for this appointment.

The pope sent Kilian to work as a missionary in Germany.

Theodore was anti-pope to Conon during the latter part of his term.

(Papal Court or Roman See vacant three months)

84. St. Sergius I

(December 15, 687 - September 8, 701 A.D.)

While pope Conon lay dying, Pascal (Paschal), the archdeacon of Rome, secretly offered the exarch of Ravenna money to secure his election to the Holy See. The exarch agreed, and a substantial following was created for Pascal when Conon died. Both Pascal and Theodore, who had been a candidate at the death of John V, claimed to have been validly elected, and their partisans each held a part of the Lateran Palace. A third man was proposed, Sergius, a Syrian by descent, but native of Palermo; a Benedictine. Theodore gave way and acknowledged Sergius as pope. Pascal refused and was deposed; all this

occurred in 687. Pascal appealed to the exarch, who would only recognize Sergius on promise of payment of the bribe originally offered by Pascal.

Justinian II called a general council, known as the Quinisext; it was concerned with the new situation in the East where the old church order had been overturned by Islamite invasions. Even though no Western bishops were present, and the pope was represented only by his resident envoys, Justinian expected the results to be binding on all the Church. Sergius' envoys signed the document, but Sergius repudiated the signature and refused to receive a copy of the document. Justinian decided to arrest the pope and bring him to Constantinople; however, Sergius had no trouble defying the emperor, using the military. Justinian was later deposed and exiled.

Sergius commissioned and blessed the disciple of Wilfred (bishop of York), Willibrord, to begin the Anglo-Saxon mission to the Rhineland. Willibrord worked in the Frisian area, founding both the monastery of Echternach in Luxembourg, and the See of Utrecht.

Sergius also reconciled a long-standing conflict in north-west Italy, which led to temporarily improved relations with the Lombard kingdom.

85. John VI

(October 30, 701 - January 11, 705 A.D.)

John VI was a Greek, and a Benedictine. During his time the exarch of Ravenna passed through Rome on his way from Sicily, and the Roman populace rose against him. Only the loyal efforts of the pope saved him from insult and injury. Freed from fear of imperial reprisals, the Lombards began to press against central Italy, and the Lombard duke of Benevento seized one of the important Roman granary towns.

86. John VII

(March 1, 705 - October 18, 707 A.D.)

John VII was a Greek, born in Rossano. In the same year he was elected, Justinian II recovered the throne, and deposed the patriarch of Constantinople, cutting his eyes out and sending him to the pope. Justinian sent the acts of the Quinisext to the pope, inviting him to hold a council of Western bishops to consider it. John VII returned the acts to Constantinople without comment. John VII was an indifferent, solemn and pious man; and is one of the few popes depicted with a square halo around his head.

(Papal Court or Roman See vacant three months)

87. Sisinnius

(January 15, 708 - February 4, 708 A.D.)

A Syrian, Sisinnius reigned only 21 days. He was an old man, crippled with gout. He ordered the reconstruction and strengthening of the walls of Rome.

88. Constantine

(March 25, 708 - April 9, 715 A.D.)

Justinian II, having sacked the city of Ravenna and blinded its archbishop, summoned the new pope, the Syrian Constantine, to meet him in Constantinople to settle the matter of the acts of the Quinisext council. Courageously, Constantine went in 710, and was well received. Constantine was accompanied, among others, by deacon Gregory, who was to be his successor. Negotiations were held, and Justinian gave way on some points.

Soon after Constantine's return to Rome, Justinian was murdered, and the new emperor was a declared monothelete, who replaced bishops with heretical ones where he could, and sent the pope a copy of an edict rehabilitating those condemned by the Sixth General Council, accompanied by the severed head of Justinian II. Constantine refused to recognize the new emperor in any way; and the new emperor was replaced in 713 by Anastasius II.

89. St. Gregory II

(May 19, 715 - February 11, 731 A.D.)

Gregory II was a Roman, a Benedictine, and had been papal librarian. He had served the papal See since youth, and had accompanied Constantine on his delicate negotiations with Justinian II.

In the winter of 718 - 719, Gregory received an English Benedictine named Winfrid, a man of forty-six, who had decided to "wander for Christ." He had already done missionary work among the Frisians and Danes, without authority from Rome. He wanted to start a large band of missionaries and set up houses of Benedictine nuns. The Word of God would be the principal tool. The newly converted would not be left alone, for Winfrid intended to leave behind him in each district a few fellow-monks and priests. They would live at first in simple log huts, which would later grow into monasteries. Each community should be economically self-supporting, and in accordance with the Benedictine motto of "prayer and work," the missionaries would become peasants with ploughed fields, vineyards, market gardens and farms. In this way they would share the life of the local population from one year's end to another.

Gregory agreed to Winfrid's proposals, and gave him a new name, Boniface, after the Roman martyr. His schemes were carried out to the last detail, and in his own generation achieved a great and lasting success.

He continually consulted Rome to be fully certain if he were acting correctly, asking questions such as whether one might eat bacon or horse-flesh, crows or storks; and whether nuns as well as monks were to wash their feet. On St. Andrew's Day in November, 722, the pope appointed the tireless missionary a bishop, calling him Episcopus Regionarius, as the See and boundaries of his diocese were not fixed. Charles Martel, ruler of the Frankish empire, recommended him so strongly that Boniface was able not only to lead the people to Christianity without hindrance, but also to stop sacrifices to heathen cult-objects and idols.

In 717 a new and able emperor, Leo, an Isaurian (from an ancient district in east Pisidia, south Asia Minor, on the north slope of the west Taurus mountains) from southern Turkey, took over the Byzantine empire. He drove the Arab Islamites from the walls of Constantinople. The persistently heretical provinces of the empire had passed to Islamic rule, and religious peace prevailed in those that remained.

Emperor Leo now began a powerful campaign against the cult of icons, against the worship of pictures and images. In 727, he ordered the destruction of a famous icon of Our Lord set in the principal door of the imperial palace. This was his first overt act of iconoclasm, or destruction of images, and it inaugurated a movement of great violence, and helped to create a deep estrangement between Latin and Greek.

Gregory wrote to Leo, "You say that we worship stones, walls and beams. It is only ignorance that makes you say such things, for we fashion images only as a reminder of those whose names they bear, whose features they represent, so that our dull and brutish spirits may thereby be uplifted!" "All the peoples of the West regard with faithful veneration him whose image you so boastfully propose to throw down and destroy -- the holy Peter, whom all the kingdoms of the West look upon as God on earth . . . Send your people; we are innocent of the blood that they will shed; it is on your head it will fall."

Emperor Leo formally forbade the cult of images by imperial edict and deposed the orthodox patriarch, replacing him by an iconoclast, Anastasius. Anastasius sought papal recognition, but Gregory refused even to receive his envoy. The emperor ordered the deposition of Gregory II, and Gregory retorted with a sentence of excommunication. Troops under the command of exarch Paul marched to arrest the pope. Help arrived from the Lombards, who drove off the exarch. The Lombards were now orthodox Catholics, and their king, Luitprand, knelt before Gregory and dedicated his sword and crown at the altar of St. Peter's. But Gregory, reasoning that a distant tyrant was better than a local one, entered into negotiations with the exarch.

Gregory died at this point, and the negotiations were left to his successor.

90. St. Gregory III

(March 18, 731 - November, 741 A.D.)

Gregory III was a Syrian, and a Benedictine; and one of the senior Roman clergy. He was the last pope to have his election confirmed by the exarch of Ravenna in the name of the emperor. Boniface (Wilfrid) at this time was still building the Church in Germany. In 737 he visited

Rome and delivered a report of his great success. The missionary now wanted to leave these activities to those he had trained and go on in newer and less pleasant fields; but the pope, gently refusing this request, conferred upon him the honors of increased authority, and sent him back as legate to deal with the episcopacy he had created.

The pope continued with the struggle against emperor Leo, the iconoclast. A council was held in Rome in November, 731, which was attended by 93 Italian bishops; the council condemned the image-breakers. Leo assembled an armada for an attack on Rome, and seized properties of the Roman Church in Illyria, Sicily, and southern Italy. He withdrew the Balkan provinces from their customary direct subordination to the bishop of Rome, and put them under the patriarchate of Constantinople, furthering the development of the controversial and conflicting Greek church.

In spite of Leo's heresy, Gregory maintained the Byzantine position against the Lombard invaders, and succeeded in saving Ravenna. He appealed for aid to Charles Martel, the ruler of the Franks, by sending a symbolic gift, a part of Peter's chains, and the key of the Apostle's tomb. Charles accepted the gift, assured the bearers of his friendliness to the donor, and sent an ambassador to Rome. However Charles died shortly after this, and Gregory III died a month later.

91. St. Zachary (Zacharius)
(December 10, 741 - March 22, 752 A.D.)

Zachary, a Greek and a Benedictine, was the first of the popes since the early popes, to be elected without any reference to imperial authority. However he did everything he could to preserve Byzantine authority in Italy. The new emperor also was against sacred images, but did not take any action nor press the issue.

King Luitprand of the Lombards made ready to invade the Roman provinces. Zachary went out to meet him; the troops were halted and four cities which had been in the past taken from the Romans were now returned to their jurisdiction. Again a year later, the Lombards were determined to give battle at Ravenna, and Zachary brought peace. Soon after this incident Luitprand died, and his successor, Ratchis, eventually renounced his rank, and entered the Benedictine abbey of Monte Cassino as a monk, his wife and daughter founding a Benedictine nunnery in the vicinity.

Pepin, son of Charles Martel, was now leader of the Franks and from him an embassy, consisting of bishop Burkard of Wurzburg, and his chaplain, came to Rome with an unprecedented and historic request. Pepin wanted the pope's approval to be crowned king of the Franks. For three generations his family had successfully led the Frankish people and had virtually exercised all the prerogatives of kingship except for the royal title, which was still vested in the remaining few descendants of Clovis. The last of this once noble, but now debased, family was Childeric III, an unhappy weakling whom Pepin could have disposed of in any manner he wished. But instead of violence he preferred to seek the sanction of

a higher authority. "Whosoever has the power is king," was the pope's decision. The unprotesting Childeric was then admitted to the clerical state by shaving of a portion of the head, and ushered from a turbulent world to the peace of a monastery where he at least found honorable seclusion. Pepin, kneeling in solemn ceremony before Boniface was, by authority of the pope, consecrated king of the Franks.

92. Stephen II

(March 23, 752 - March 25, 752 A.D.)

Stephen II was a native Roman priest, and was elected immediately on the death of Zachary. He died three days later, without being consecrated.

93. Stephen III (II)

(March 26, 752 - April 26, 757 A.D.)

A deacon who had been brought up from childhood in the Lateran Palace, Stephen III faced a desperate situation in Rome. Ravenna had been taken over by king Aistulf of the Lombards, who demanded a yearly poll tax of one gold solidus (the golden coin of the ancient Romans) for every Roman citizen. Stephen sent an embassy of abbots, including his brother, to Aistulf, and also sent for help to Constantinople, neither of which availed. A pilgrim was sent with a secret letter to Pepin, king of the Franks, and after initial agreement, conveyed by the king's ambassadors, the pope left Rome in October, 753, to cross the Alps. The Lombards protested, but the pope was protected by Pepin's honor guard, and passed through successfully. On January 6, 754, the two men met at the royal palace of Ponthion, south of Chalons-sur-Marne. Pepin rode out to meet the pope, dismounted and knelt, and led the palfry of Stephen III to the palace. The next day the pope, in the garb of a penitent, with ashes on his head, begged for support.

Pepin gave orders for the pope to be escorted to winter quarters at the abbey of Saint-Denis, near Paris. There the pope fell ill, but gradually recovered, and on April 14, 754, the Franco-Roman pact, and the "Donation of Pepin" were signed at the chateau of Quierzy near Laon. The pope named Pepin as Defender, Protector and advocate of the Church.

Ravenna was cleared of the Lombards, and a treaty signed; shortly after, the Lombards broke the treaty and advanced on Rome from three sides. Rome was besieged for three months, and attack after attack was made on the city. In the spring of 756, Pepin crossed the Alps and slowly but steadily drove back the Lombards. Pepin's Donation laid down the boundaries of the sovereign possessions of the Church. The emperor in Constantinople laid down counter claims, but without any enforcement. The papal emissaries travelled from one to another of the cities re-assigned to the Church and received their keys, to be laid on Peter's tomb, together with the deed of gift. The event marks the historic inaug-

uration of the States of the Church. Stephen III had become the founder of the Papal States.

Stephen was known for his great charity, and he restored four hospitals. During his pontificate the aged Boniface (Winfrid) was martyred.

94. St. Paul I

(May 29, 757 - June 28, 767 A.D.)

The brother of Stephen III was chosen as his successor. Paul announced his election and sought permission for consecration from king Pepin of the Franks.

Desiderius was now king of the Lombards, and he proposed to the Byzantine emperor an alliance to combat the power of the Franks; but this never came about.

Abuse of privilege and rank was now common in both civil and ecclesiastical circles, and intrigue abounded. Paul made efforts to curb this.

95. Stephen IV (III)

(August 1 [7], 768 - January 24 or February 3, 772 A.D.)

(Anti-pope Constantine II usurped the See on 5 July, 767, and was murdered in 769; also, Philip the priest, the vassal of the Lombards, was also anti-pope with him in 768.)

A Benedictine, and a Sicilian, born in Syracuse, Stephen IV was the papal choice of Christopher, chief of the priestly college of Rome, after the papacy had been seized by Constantine II, and also claimed by the Lombard tool, Philip. Christopher rallied the majority of the Romans, both lay and clerical, to elect Stephen. Constantine II's eyes were put out by the Lombards; and under Stephen he was sentenced to life imprisonment in a monastery cell.

Stephen's election was followed by a massacre among the supporters of the anti-popes. Stephen sent to king Pepin inviting him to send some bishops to Rome to regularize his position; when the letter arrived, Pepin was dead, and had been succeeded by his two sons Charlemagne (Charles) and Carloman. The two brothers recognized Stephen as pope and sent a number of bishops to a council held in the Lateran Palace in 769. Here the election of Stephen III was confirmed; and it was decreed that in the future only the clergy might elect a pope.

The Lombard king Desiderius now arranged a match between his daughter and Charlemagne. This aroused doubt and suspicion in Rome. There was another march on Rome by the Lombards and at the conclusion of the episode, Christopher was seized by the Lombards and put to death. Christopher's crime was advocacy of the traditional resistence to the Lombards. Stephen sought to excuse himself for allowing this by claiming that Christopher had plotted against his life and he had been "rescued" by the pious king of the Lombards. Stephen meekly submitted to the protection of Desiderius from whom death liberated him on February 3, 772.

96. Adrian I (Ad)

(February 1 [9], 772 - December 25, 795 A.D.)

Adrian was a Roman and a patrician. He had made his career in the papal service and his uncle was one of the principal aristocratic warriors of Rome. On his accession, he rejected Lombardian intrigues, expelled their agents; and in preparation for their certain revenge, formed a militia of his own. He began his reign, not with a massacre of political opponents, but with a general amnesty and reconciliation.

In 773, Lombard king Desiderius headed toward Rome. Ordered to withdraw by Adrian, he heard also from Charlemagne that the Franks would support the pope. Charlemagne, however, was faced with many difficulties and wished to avoid a war with the Lombards. He sought to persuade Desiderius to make peace with the pope and leave his domains alone. Desiderius refused. Charlemagne marched his troops across the Alps with surprising swiftness and after attacking and defeating the Lombards at Verma, surrounded their ruler in his own capital. Leaving his generals to continue the siege, he pressed on to Rome, arriving in time to celebrate the festival of Easter. Acclamations and imperial honors greeted his entrance to the city, but he preferred to enter as a pilgrim. On his knees, kissing each step, he made his way up the steps of St. Peter's while a huge choir of monks chanted "Benedictus qui venit in nomine Domini." Adrian raised him to his feet and embraced him. In a few days Rome was elated to learn that Charlemagne had renewed the donation of Pepin. He also guaranteed the rights of the papacy to extensive domains in central Italy.

In 787, Charlemagne returned to Italy, decisively defeated Desiderius, and took for himself kingship of the Lombard people. The Lombard kingdom had vanished forever.

Charlemagne was also a zealous Christian and earnestly wished to carry on the work of Boniface in reforming and perfecting the Frankish Church. He felt strongly that the law of the Church, the sacred canons (dogmatic Church regulations), ought to be consistent; he asked pope Adrian to help him achieve this. While he was in Rome in 774, Adrian gave him the first authoritative papal collection of canon law. It was based on a sixth century compilation enriched and brought up to date by Adrian. Its circulation throughout the West on Charlemagne's command made Catholics accustomed to see the pope as the ultimate source of the Church's law in lesser, as well as essential, matters. Charlemagne also wished to provide a more uniform liturgy (body of rites prescribed for public worship) and in about 785 asked Adrian to provide him with a text. No complete missal (book containing all that is said or sung at Mass in an entire year) then existed, even in Rome, and Adrian sent only a text used for certain papal occasions. This was supplemented by the addition of many liturgical customs from Gaul. The final compilation was the work of Charlemagne's English advisor, Alcuin. The effect of his work was to standardize the canon of the Mass in roughly its present form.

Adrian also played his part in the ending of the image-destroying heresy. The new government in Constantinople was favorable to the restoration of orthodoxy and the images, but the army was now ardently heretical and nothing much was done until 784. The patriarch of Constantinople, until this time an iconoclast, repented, abdicated, and advised the empress Irene to hold a council to restore orthodoxy. Pope Adrian was accordingly contacted and invited to attend or send a strong delegation. The council began its sessions at Constantinople but had to be moved to Nicea owing to the opposition of the imperial guard where it met in 787. The council remains the authoritative source for the rules governing the proper use of holy pictures. A text of the council's acts reached the West and Charlemagne rejected them; and Adrian did not criticize this.

Adrian I died on Christmas Day, 795.

97. St. Leo III

(December 26 (27), 795 - June 12, 816 A.D.)

Leo III was elected on the day after Adrian's death. He was a Roman, but did not belong to the aristocracy. He had made a career of ecclesiastical service and was a cardinal priest on his election. He did not ask Charlemagne's permission before consecration, but notified him immediately after.

The Roman aristocracy was hostile to Leo from the start. A band of the previous pope's supporters staged a meeting, on April 25, 799, as pope Leo III was leading a procession for the blessing of fields and crops. Armed and masked men rushed at the pope, drove off his attendants, pulled him off his horse and stabbed him in the face; then he was taken to the Greek monastery, whose abbot was in league with the conspirators. During the night, Leo's supporters managed to overcome the guards and bring Leo back home to St. Peter's. The two parties were still fighting each other in the streets and the city was in an uproar. The pope was rescued and removed from Rome by the Frankish duke Urnigus of Spoleto. From Spoleto the pope left with a large retinue to journey to Paderborn in Central Germany. This was the first visit made by a pope to Germany. Leo was received with full honors by the 57-year old Charlemagne. Three times the army knelt before the pope and vowed to protect the Church.

Shortly afterward, an embassy of Leo's adversaries arrived from Rome. They charged Leo with adultery and perjury. However, according to established custom, no secular power could sit in judgement on the pope. Charlemagne returned Leo to Rome after a six months absence, and after another half year, the final investigations were held. They lasted for seven days. On December 1st, 800, there was a great Church assembly in St. Peter's. All the archbishops and more important bishops were present, as well as the clergy and nobility of Rome, Frankish nobles, diplomats, the household of the Frankish sovereign,

Charlemagne (771-814), canonized by pope Paschal. (From a former wall painting in the Lateran, Vatican Library.)

and the members of the commission which had been interrogating the pope and the rebels for many weeks. Charlemagne, king of the Franks, presided over the council proceedings. The result of the trial was arranged before it started. Charlemagne opened the proceedings. The synod began with the prelates declaring, "We do not presume to judge the Apostolic See, which is the head of all the Churches, for we ourselves are judged by it, and it, according to ancient custom, can be judged by none. In this case too we shall canonically concur with what the pope himself decides." Leo said, "I follow in the footsteps of those that have gone before and am ready to cleanse myself from the false accusations."

In the main session of December 23rd, the pope ascended the ambo (the raised platform of an early Christian church. It was oblong in shape, with two spaces, one on the north side for the reading of the Gospels, and one on the south for reading the Epistles. The two were later replaced by the pulpit.) Leo held the Gospel in his ringed hand when he took the oath of compurgation -- of his own free will, he emphasized, in no way binding on his successors.

The first imperial coronation, 800 A.D.; pope Leo III crowned Charlemagne at the Apostle's tomb.

On Christmas day, 800, Charlemagne came to St. Peter's with a large retinue for Christmas Mass. As he prayed on his knees in front of the confessio (crypt) of Apostle Peter, the pope approached and placed the golden crown on his head. Three times the congregation cried, "To Charles, the most pious, crowned Augustus by God, to the great peace-making emperor, long life and victory. The pope bent the knee to Charlemagne, in homage to the new emperor. The title of emperor implied that the man who bore it was the leader of the lay section of Christendom. In the future it was taken for

granted that it was the emperor's job to intervene at Rome when scandalous elections occurred and if necessary he might even depose popes. Charlemagne's views of the alliance between the Church and State were expounded by him on one occasion in the following terms: "Our task is externally, with God's help, to defend with our arms the holy Church of Christ against attacks by the heathen from any side and against devastation by the infidels, and internally to strengthen the Church by recognition of the Catholic faith. Your share, Most Holy Father, is to support our army with hands upraised to God, as did Moses in ancient days, so that the Christian people, thanks to the blessing of God that your intercession will bring us, may always and everywhere gain the victory over the enemies of His Holy Name, and that the Name of our Lord Jesus Christ may be glorified throughout the world." The emperor even issued precise instructions concerning baptism. There was to be an end of total immersion; the neophyte was to be merely sprinkled. The sacrament should be dispensed only on the great feast days.

In 814, Charlemagne died and was succeeded by his son, Louis the Pious. Trouble immediately broke out in Rome, and was put down by pope Leo, with much bloodshed. Complaints reached Louis in France. Leo once again justified himself, this time by letter. Shortly afterward, on June 12, 816, he died.

Pope Leo III adopted the golden crown which was donated by Constantine to bishop Sylvester I and his successors in the fourth century, which had not been used up to this time.

98. Stephen V (IV)

(June 22, 816 - January 24, 817 A.D.)

Stephen V was a Roman aristocrat, a protege of Adrian I, and one of his few recorded acts was to obtain the repeal of the exile of the leaders of the opposition to Leo III. He did not seek imperial permission before his consecration, but once consecrated, travelled to Rheims, France, to visit king Louis. There he crowned the emperor and his wife, using a special crown provided for the occasion to crown the emperor, which had been worn by emperor Constantine nearly five hundred years before. Stephen returned to Rome, where he died almost immediately on January 24, 817.

99. St. Paschal I (Pascal)

(January 25, 817 - February 11, 824 A.D.)

Paschal was a native Roman and a Benedictine monk. Emperor Louis, like Charlemagne, took an active part in reform of the Church. He sent some of the clerics off to monasteries, and he banned swords and spurs from being worn by the clerics.

Paschal formulated a written pact, which Louis agreed to through his ambassadors, which guaranteed the Italian

possessions secured for the Holy See by Charlemagne, while removing from the emperor all but nominal suzerainty over the domain. Supporters of Louis' son Lothair, whom Louis had made co-emperor in 817, tried to destroy the treaty. They failed, and supporters of the pope captured, blinded and killed their leaders. Once again Louis was shocked, and sent an embassy to make investigation. Paschal, under a solemn and voluntary oath, swore that he had nothing to do with the deed, but refused to allow imperial envoys to apprehend the perpetrators, stating that the murdered officials had been guilty of treason and deserved their end.

Paschal was magnificently hospitable to orthodox Catholics who were fleeing from the persecution of the Byzantine tyrant Leo the Armenian. Paschal erected hospices and monasteries, and opened the gates wide to the needy. He also founded and restored many important buildings throughout Rome.

When Paschal died, the Roman nobility refused to allow his burial in St. Peter's until they had secured the election of their nominee as his successor.

100. Eugene II (Eugenius)

(February [May], 824 - August, 827 A.D.)

The pro-Frankish party caused the election of Eugene II, a Roman who supported the imperial power. He openly rewarded those who had suffered for their part in the rebellion against the late pope.

Emperor Louis sent his son Lothair to Rome and he and the new pope worked out the Constitutio Lothari, which allowed the laity some say in the election of a pope; it was also decreed that an imperial representative must be present at a pope's coronation.

Eugene held a Roman council in 826 which passed excellent reforming measures. Illiterate clerics were to be suspended, new schools established, and doctors of learning were to dwell with bishops.

101. Valentine

(August, 827 - September, 827 A.D.)

Valentine, a Roman archdeacon, was elected by the Roman nobility as well as the clergy. However he died a month after his election.

102. Gregory IV

(October, 827 - January 25, 844 A.D.)

Gregory IV was a Benedictine monk. He was elected by the same group which had elected Valentine. Several months elapsed before the official consecration, since the pope now had to await imperial sanction before taking office. In 833, emperor Louis' eldest son, Lothair, led a revolt against the emperor and his youngest son Charles. The pope thought it his duty to mediate and accompanied

Lothair's army into Francia. Since he had crossed the Alps with Lothair's army, Louis considered him partisan. The Frankish bishops were shocked and dismayed by what they regarded as papal backing for a rebellion against legitimate authority. There was even talk of deposing the pope. By now Lothair was losing ground and asked the pope to mediate. This the pope did gladly and in good faith, and found that Lothair had no intention of negotiating, but was playing for time. The pope, realizing that he had been a pawn in the game, retired to Rome and abandoned his attempts to intervene in the quarrels of the imperial family.

The Islamites began the conflict with Sicily in 825, seizing it in 831, and began to raid the Italian coast, threatening Rome itself. To combat them Gregory had built a fortress at the mouth of the Tiber (present day Ostia).

In 840 king Louis died, and his empire was divided among his three sons, Charles the Bald, who took France, Louis the German, who took everything east of Lothair's portion, which was Italy and a few provinces of Gaul. The empire was at an end and the papacy without a protector.

In the east, the heresy of image-breaking broke out again, but in 842 the last heretical Byzantine emperor died and orthodoxy was reestablished. Such distance existed between Greek and Latin that the pope was neither consulted nor notified.

During Gregory's reign the faith was taken to Scandinavia, and St. Anscar, apostle of the north, was sent the pallium (an episcopal vestment) and authority of legate to the Swedes, Danes, and Slavs. Across the seas to the archbishop of Canterbury and to Salzburg went the Catholic religion, along with lengthy letters of advice and guidance.

103. Sergius II

(January, 844 - January 27, 847 A.D.)

Sergius II, a Roman, was elected by the Roman nobility against the wishes of the papal clerics. The clerical party wished to elect John, the archdeacon of Rome, but the aristocratic party rushed through the election of Sergius, a noble himself and a relative of pope Stephen V.

Sergius ignored the custom of obtaining imperial sanction, an oversight quickly resented by Lothair, who sent an army headed by his son, the future emperor Louis, to demand explanation. In Rome, long discussions were held, the pope proclaiming amity. A ceremony was held in which the pope placed the golden circlet of kingship upon Louis. Bishop Drogo of Metz was appointed papal legate and vicar of the Holy See for Christendom north of the Alps, which subjected all the archbishops of Francia to him.

The real power behind this and other acts of the pope was his brother Benedict, who inaugurated a reign of unrestrained simony. Benefices, sees, honors of any kind, were put on sale at the Lateran and the pope made no protest. While his brother plundered, Sergius exercised his gluttonous appetite at the delights of the table.

In August, 846, a fleet of Islamites seized Ostia and besieged Rome. St. Peter's and St. Paul's were both sacked before the invaders retired

with their booty. Louis, who ruled Italy in the name of his father the emperor, came south with an army and was defeated by the Islamites at Gaeta.

Sergius died shortly after.

104. St. Leo IV

(April 1 [10], 847 - July 17, 855 A.D.)

Leo IV miraculously quells a fire in Borgo.

Leo was a Roman with strong sympathies toward the monastic orders. He was unanimously elected, and had a reputation for being holy and devout. He was not immediately consecrated, but after some hesitation had himself consecrated without imperial permission, though taking care to assure emperor Lothair of his loyalty after the event.

Leo began in 848 to repair and extend the Aurelian wall, and rebuilt fifteen of the towers which served as strong points. He improved the defenses of St. Peter's by surrounding Vatican Hill with a new wall. This was called the Leonine Wall in his honor and inauguration of the the wall took place on June 27, 852. It enclosed the Vatican quarter, which had the Castel Sant' Angelo as its citadel; this quarter was afterward known as the Leonine City.

In 850, Leo crowned Louis, son of Lothair, emperor (co-emperor with Lothair).

Pilgrims came to Rome to pay tribute, and for pontifical blessings, and among them was the young Anglo-Saxon, Alfred, afterwards called the Great, and his father Ethelwulf. Leo adopted Alfred as his godson, and placed the circlet of consecrated gold on his head, making him the first and only English king crowned in Rome.

There was a disputed succession to the See of Rheims at this time, and Leo confirmed Hincman (Hinkman), who was a compromise candidate between the Franks and the Germans.

Somewhat alarmed by Leo's vigorous and independent policies, Lothair began to prepare for the next papal election by giving his favor to priest Anastasius. Leo ordered Anastasius to leave Lothair's court, and return to Rome. Anastasius refused to return, and Leo pronounced a sentence of excommunication on him, and on any who would support him in a papal election. Leo died shortly after this pronouncement.

105. Benedict III

(July [September 29], 855 - April 17, 858 A.D.)

On Leo's death, the Romans elected Benedict, a Roman cardinal priest. There is a legend of a female pope, Joan, whose sex is said to have been discovered only when she gave birth to a child, and died shortly after. Among the papal busts in the Siena Cathedral in the sixteenth century was one of "John VIII, a woman from England," but Clement VIII (1758-1769) converted it into a bust of pope Zachary. From the ninth to the sixteenth century there was a tradition of an examination which the successors of pope Joan had to undergo in order to prove their sex. At the enthronement ceremony a chair with an open seat, called the sella stercoraria was said to have been used. A deacon gave the desired information by shouting "Habet!" whereupon the people replied with "Deo gratis."

On the election of Benedict, emperor Lothair sent Anastasius to Rome, and announced that he would not sanction the appointment of Benedict. The large military escort which accompanied Anastasius arrested Benedict, and installed Anastasius by means of force of arms. The clergy refused to accept this, and when the populace supported the churchmen, the emperor's envoys escorted the legitimate pope back to his honors, and Anastasius was made abbot of St. Maria in Trastavere.

Benedict expressed himself strongly on the distressed state of Gaul and rebuked the Gaulish bishops for decadence. He did not hesitate to depose bishops he believed unworthy.

Emperor Louis II visited Rome in 858, and shortly after his departure, Benedict died, at which event Louis returned to Rome.

106. St. Nicholas the Great

(April 24, 858 - November 13, 867 A.D.)

Louis' presence in Rome secured the election of Roman deacon Nicholas, a priest with a reputation for piety, eloquence and learning. Emperor Lothair died late the same year.

During this time, the Carolingian empire (Charlemagne's empire) was divided between various younger members of the house of Charlemagne, in a shifting disorder of territories ranging in size from kingdoms to fortified villages. By virtue of ownership of property and the formation of the feudal system, various bishops also assumed sovereign status as temporal rulers. Allegiance to Rome was difficult for prelates of this type, but Nicholas demanded observance of the rights due to the Holy See. When Hincman, the powerful archbishop of Rheims, deposed a bishop, then imprisoned him for appealing to Rome, the pope annulled the sentence and reinstated the victim. Even more drastic was his treatment of another important prelate, the archbishop of Ravenna whom the pope excommunicated for misgovernment, despite protests from the emperor.

The papal representatives in the Frankish kingdom were reminded by Nicholas of the difference between secular laws and the laws of Christian morals: "Observe whether they rule rightly, otherwise they must be looked upon as tyrants rather than as kings, whom we must resist and oppose, rather than subject ourselves to them. For we should have to countenance their failings if we were subjected to them instead of being placed in authority over them."

Nicholas was also involved in a dispute which occurred in the royal family of Lothair II, nephew of emperor Louis, and son of Charles the Bald, who ruled between the Rhine and the Meuse. In 857, for state reasons, a marriage between Theutberga, a Burgundian countess, was effected, though Lothair had been living for years with a noblewoman of Lorraine and had three children by her. Theutberga being childless, Lothair wished to divorce her, and marry his mistress. The king found several bishops who were willing to oblige him, and in 862 he married the mistress and had himself crowned with her, by the same bishops who had dissolved his marriage. The pope declared the original marriage still in effect. For the first time, pope Nicholas opposed imperial and royal policy. He abandoned the Frankish sphere of influence without consulting the protector to whom he owed his election. All the pope's opponents, emperor Louis, king Lothair II, the reprimanded bishops and their followers, banded together for a punitive expedition against the pope. Imperial troops marched on Rome, while Nicholas organized processions. The mercenaries forced their way into St. Peter's, scattered the faithful, and destroyed the altars and sacred ornaments. Nicholas himself had to hide for two days, until negotiations between himself and the emperor were started. Nicholas refused to yield even now, and he won. Lothair had to dethrone his mistress. The pope proclaimed the right of ecclesiastical dignitaries, bishops, priests, and monks to resist tyrants and unjust rulers.

After the attack on Rome by the Frankish emperor, Nicholas spoke in conciliatory terms: "The Church knows only one sword, the sword of the Spirit; and it does not kill, it gives life!"

Nicholas made use of certain documents to confirm and increase the power of the papacy, in view of the crumbling power of the Franks. This collection of documents in three volumes was proved in 1559 to consist of forgeries. The great pope's unquestioning use of them cast somewhat of a shadow over his reputation.

The separation between West and East was deepened when the eastern emperor, Caesar Bardas, deposed and exiled the patriarch of Constantinople, Ignatius, and installed his own candidate, the learned and intellectual Photius, whose transference from lay state through all the degrees of priesthood was accomplished in six days. Also involved in the dispute was the allegiance of the newly converted Bulgarian state. The Franks wanted Bulgaria as an extension of the German church; the Greeks had the best claim, as their missionaries had been first in the field. The Bulgars turned to Rome, in fear of being swallowed up by Constantinople. Nicholas won the Bulgars, but lost the East. With great insolence, Photius claimed to excommunicate the pope and all orthodox Catholics, saying

they were forerunners of apostasy, servants of Antichrist. Shortly after this, a change of emperors in Constantinople deprived Photius of support, and he was removed from the patriarchate about the time of the death of pope Nicholas.

Adrian II receives SS. Cyril and Methodius in audience.
Painting by L. Nobili (1886) in S. Clemente.

107. Adrian II (Ad)

(December 14, 867 - December 14, 872 A.D.)

Adrian II was a member of the Roman aristocracy, related to Stephen IV and Sergius II. He had twice before refused the high station. Before taking orders, he had been married, and to this union had been born a daughter, and he installed wife and daughter in an apartment in the Lateran. That the daughter of a pope was a matrimonial prize of high value tempted Anastasius, the same who had been anti-pope to Benedict III. Together with his father Ursenius (who also possessed episcopal rank), he plotted to make his brother, Eleutherius, the husband of Adrian's daughter. This Adrian refused, saying that marriage with another suitor had been previously arranged. Eleutherius abducted both daughter and mother, and married the daughter by compulsion. Adrian called on emperor Louis II for help. A punitive expedition was arranged but the abductors heard of it, and killed the pope's wife and daughter. Eleutherius was apprehended and put to death. Ursenius fled from Rome and shortly after died; but Anastasius managed to convince all those involved of his innocence.

Theutberga, the wife of king Lothair, was now petitioning for divorce of her own accord. Again, the pope refused to dissolve the marriage. He met with Lothair at Monte Cassino in July, 869, and the king took an oath that since his excommunication he had had no intercourse with his mistress; Adrian granted him communion. During his stay in Rome the king and some of his retinue died of fever, and it was commonly viewed as retribution for perjury. The two women survivors, the queen and the king's mistress, entered a monastery.

In 869, archbishop Hincman of Rheims crowned Charles the Bald at Metz as successor to the kingdom of Lothair II. The pope threatened a punitive expedition, but backed down at the persistence of Hincman. Adrian II also backed down on the issue of the Christian Bulgars, who were now assigned to the Eastern Church in Constantinople. The papal assembly to the eighth general council of Constantinople, the last to be attended by the Church of Rome, avoided all disputed questions, in accordance with the pope's policy.

The remains of Clement, surnamed Romanus, Peter's third successor, were found on the banks of the Dneiper, and were brought to Rome during this pontificate by the famous apostles of the Slavs, Cyril and Methodius.

108. John VIII

(December 14, 872 - December 16, 882 A.D.)

John was a Roman by birth and had served the Curia for forty years. At his election, Rome was isolated, and at the mercy of the Islamites, who were attacking central Italy. The pope wrote, "Our coasts have been plundered, and the Saracens (Islamites) are as much at home in Fundi and Terracina as in Africa . . . If all the trees in the forest were turned into tongues they could not describe the ravages of these impious pagans. The devout people of God are destroyed by a continual slaughter; he who escapes the fire and sword, is carried captive into exile. Cities, castles, and villages are utterly wasted and without inhabitant. The bishops are wandering about in beggary, or fly to Rome as the only place of refuge."

Pope John built a strong wall to protect the basilica of St. Paul and the land around it, where it stood outside the city gates, on the Ostia road; this papal fortification was known as Johannipolis. He assembled a small papal fleet and patrolled the coast, engaging and dispersing the Islamites off the promontory of Circe.

Lambert, duke of Spoleto, invaded Rome and made the pope prisoner for a month, in an attempt to get pontifical allegiance to the cause of Carloman of Bavaria, an aspirant to the imperial title. Pope John refused, and managed to flee to France, where he requested aid of Louis the Stammerer (the title of this prince and his contemporaries Charles the Fat and Charles the Simple describe the level to which the House of Charlemagne had fallen).

John endorsed Charles the Bald as successor to Louis II, but no help was forthcoming. Romans of the highest circles, including members of

the papal bureaucracy, sought their own gain, and some had secret relations with the Islamites. Embezzlement, amorous intrigue, and murder are among the crimes listed in the papal registers.

In 881, Charles the Fat (Charles III), great-grandson of Charlemagne, was crowned and proclaimed emperor. Immediately afterward Rome was attacked from all quarters at the same time. The pope cried, "We have sought the light and see nothing around us but dark night. We call for help, for we dare not even leave the walls of our city, so fearful is the devastation. We are left unaided by the emperor, our spiritual son, or from any other man in the land . . ."

The Islamites occupied a part of the Papal States, and settled around Vesuvius. Incessant attacks were made by the Normans. There was no one to drive off invaders, and there was treason everywhere, among the dukes, the cities, the provinces, and even among some of the bishops. In desperation, John appealed to Byzantium; a temporary peace was restored between him and the reinstated Photius.

The Pope's energies had also been turned to other areas; in Spain the intricate business of creating a metropolitan (head of an ecclesiastical province) was accomplished, and laws against sacrilege accomplished. The distant archbishop of Canterbury received encouragement and consolation and the English king Alfred was given advice. The bishop of Porto, Formosus, leader of a discontented group of clergy, was expelled from Rome under oath never again to venture within sight of the city (though he occupied the papal throne thirteen years later). Over three hundred letters of anathema were produced by pope John VIII.

Finally, John was poisoned by household members, and as the poison did not act fast enough, his impatient murderers smashed his skull with a hammer. He was the first pope to be assassinated, though many had been martyred.

109. Marinus I

(December 16, 882 - May 15 (5) 884 A.D.)

Marinus, an archdeacon of Rome, born in Montefiascone, reinstated Formosus, who had been banished from Rome by his predecessor.

Marinus was bishop of Caere (Cervetri), and the first of episcopal rank to be elected pope. His election was apparently unanimous, but irregular; never before had a bishop of another See been translated to Rome. The canon law of the time forbade translations of this kind. This irregularity was noted and disapproved of by many.

Marinus had bitterly opposed papal recognition for Constantinople patriarch Photius, having acted as John VIII's legate in the affair; Photius and the emperor responded in kind by refusing to recognize him as pope.

110. St. Adrian III

(May 17, 884 - September 17, 885 A.D.)

Adrian, a Roman, recognized Photius. He had John VIII's bitter enemy, George of the Aventine, tried, condemned, and blinded. The widow of one of the intriguing nobility was whipped naked through the streets of Rome.

Charles the Fat invited Adrian III to Germany for the purpose of settling the question of succession to the imperial throne, as he had no sons. Adrian accepted, but died suddenly in the early stages of his journey.

111. Stephen VI (V)

(September, 885 - September 14, 891 A.D.)

A Roman, Stephen VI was elected with the help of Formosus. He was an old man, who had first entered papal service in the days of Adrian II. He was representative of the Roman nobility and was opposed by emperor Charles the Fat, who sought to have him deposed.

Stephen refused to recognize Photius, and wrote to Byzantine emperor Basil inviting him to depose the patriarch. In 886, Basil died and his successor deposed and banished Photius for good.

Stephen interfered successfully on several occasions in preventing irregular episcopal elections in France and Germany, and he made definitive decisions on such matters as the law of marriage, which passed into canon law. In Rome he reformed the papal civil service.

With the death of Charles, three princes rose to claim the title: Arnulf, king of Germany, Berengar, ruler of Italy, and Guido (Wido), duke of Spoleto. Berengar and Guido met in battle, and when the latter was victorious he marched on Rome and without any gestures of obeisance or council demanded the pope, as his vassal, to proclaim him emperor, which was done. Soon after, Stephen died.

112. Formosus

(October 6, 891 - April 4, 896 A.D.)

Formosus, bishop of Porto, had been condemned by John VIII, and restored by Marinus. His translation from the bishopric of Porto was in contradiction to the existing canon law. He was 75 when elected. Formosus promised obedience to emperor Guido, while secretly sending entreaties to the northern prince Arnulf. Arnulf brought his troops to Rome, during which time Guido died and his son Lambert took over his part.

Pope Formosus crowned Lambert as Arnulf neared Rome; Lambert retired hastily to Spoleto and Arnulf drove opposers off the walls without losing a man. Formosus now with jubilation held a second coronation and hailed Arnulf as emperor and deliverer of Rome.

Arnulf turned his attention to Spoleto, but was suddenly stricken with paralysis. His soldiers, carrying the prostrate monarch on a litter,

returned across the Alps, leaving Rome at the mercy of the angry Lambert. Formosus at this point died.

113. Boniface VI

(April, 896 - April, 896 A.D.)

Although the new emperor had left his representatives in the city, they were unable to prevent the Romans from electing the next pope, Boniface VI. He died a few days later from an attack of gout. His condemnation as an intruder by the Roman council of 898 casts doubt on his status as pope, and he is sometimes accounted an anti-pope.

114. Stephen VII (VI)

(May, 896 - August, 897 A.D.)

Stephen was a Roman and his election was again uncanonical, since he was the bishop of Agnani. Lambert, duke of Spoleto, now marched on Rome. The remnant of the imperial forces withdrew. Lambert had hated Formosus because of his crowning of Arnulf. Now that he was free to do as he pleased in Rome, and at the promptings of his mother, Agiltrude, and with the consent of the new pope, the decaying body of Formosus was disinterred and dressed in the gorgeous robes of presiding pontiff. In the presence of Agiltrude, the corpse was propped upon a throne around which an assemblage of clergy took their places and went through the motions of a trial. A defender and a prosecutor played their parts and a judgement was pronounced which declared the pontificate of Formosus to have been invalid. All his acts were annulled and all ordinations performed by him were announced to be false and illegal. The proceedings were concluded by the tearing of vestments from the rotting flesh, and the chopping off of the fingers of the right hand, which had been used for consecration. The remains were then cast, unblessed and dishonored, into the Tiber, where secretly a monk, with the assistance of some fishermen, rescued them and interred them decently in a burial ground.

The annulment of Formosus' ordinations had deprived many of their offices, and there was a faction in the clergy deeply opposed to Stephen. He was seized, and strangled to death.

115. Romanus

(August, 897 - November, 897 A.D.)

Romanus, a Roman born in Montefiascono, was the brother of Marinus I. He was elected by the party attached to the memory of Formosus, however, he did not take any measures to rehabilitate Formosus' memory.

116. Theodore II

(December, 897 - December, 897 A.D.)

In his brief reign, Roman Theodore II exhumed the abused body of Formosus and removed it with suitable ceremony to an appropriate and honored resting place in St. Peter's.

A decree was then issued that the ordinations of Formosus were to be considered valid.

Pope Theodore II died after a pontificate of only a few weeks.

117. John IX

(January, 898 - January, 900 A.D.)

John IX was an Italian born in Tivoli, and a Benedictine monk.

Two militant factions were now struggling for supremacy in Rome, the Formosans, and the anti-Formosans. The Formosans chose John IX, while their antagonists chose Sergius. Sergius seized the Lateran palace and acted as pope for a few weeks. Emperor Lambert intervened and chose John, who reciprocated by assembling a council which declared against the pretensions of the emperor's rival, Arnulf, and formulated a law requiring consecration to be held only in the presence of imperial envoys.

Those responsible for the trial of the dead pope were condemned, but most were forgiven.

In 898, Lambert died, and Berengar, a powerful ruler in Italy, wished to claim the title of emperor, as did Louis, a Carolingian and king of Burgundy (Provence). John did not commit himself in this dispute, but was on good terms with Berengar and recognized him as king of Italy in 899.

118. Benedict IV

(January, 900 - July, 903 A.D.)

Benedict was a Roman priest who had been ordained by Formosus.

In 899, northern Italy was laid waste by the Avars; Berengar was unable to prevent their raids and lost prestige. Many Italian nobles now turned to Louis of Burgundy and in 900 he was proclaimed king of Italy at the old Lombard capital of Pavia, and Benedict crowned him emperor when he presented himself in Rome in 901. The golden circlet had become a trophy of temporary martial skill rather than a consecrated symbol of a vast and solemn responsibility.

In June, 902, Berengar made a comeback and forced Louis to promise not to set foot in Italy again. Louis broke his promise and was captured and blinded by Berengar in 905.

119. Leo V

(July, 903 - September, 903 A.D.)

Leo V was an Italian born in Ardea. He was a supporter of Formosus. After only a one month term he was thrown into prison by one of his priests, Christophorus (Christopher) and tortured. Christophorus enthroned himself and lasted four months, at which time he was imprisoned, by the next pope, Sergius, who had both Leo and Christophorus put to death.

120. Sergius III

(January 29, 904 - April 14, 911 A.D.)

Sergius was a Roman, and bishop of Cere. After murdering his predecessors he again execrated Formosus, and also declared invalid the ordinations of John IX and Benedict IV. A council was convened and there were the usual anathemas, degradations, and re-ordinations.

The real ruler of Rome was Theodora, the wife of Theophylact, who from the spoils of public office had accumulated the greatest wealth possessed by an individual in the Papal States. They had two daughters, Theodora the Younger, and Marozia (Marouzia), the latter being mistress of Sergius III. A son was born of this union, who later became pope John XI.

Sergius established the monastery of Cluny, and restored the Lateran Basilica.

121. Anastasius III

(April, 911 - June, 913 A.D.)

Anastasius III was a Roman, put into office by Theophylact and Theodora. He obliged king Berengar by granting privileges to the Lombard bishops.

122. Lando

(July, 913 - February, 914 A.D.)

An Italian, native of Sabina, Lando was the son of a Lombardic noble, and put into power by the house of Theophylact.

123. John X

(March, 914 - May, 928 A.D.)

John X was archbishop of Ravenna. He was put in power by Theodora.

John revived the question of Formosus, embittering the atmosphere of his pontificate. In Rome, the Islamites had renewed their attacks. In the third year of his pontificate, John gathered the armies of neighboring princes and repelled an Islamite invasion; then with sword in hand, led the final victorious charge, utterly destroying them.

John invited king Berengar to Rome and crowned him emperor in 915, but no help was forthcoming. Marozia, daughter of Theophylact and Theodora, married Alberic, duke of Spoleto. By 916, her parents had died, and Marozia inherited their power. In 924, Berengar was assassinated; John encouraged Hugh of Provence to claim the Italian crown and hoped to keep independent of Marozia.

Marozia married Guy, Marquis of Tuscany, and together they plotted against John and his brother Peter, who defended him; they slaughtered Peter in front of the pope. The pope was declared deposed in May, 928, and was imprisoned in Castle Sant' Angelo and some time later murdered.

John restored communication between East and West churches, sending a legation to Constantinople in 923. One of his acts was to appoint a five-year old child as archbishop of Rheims.

124. Leo VI

(May, 928 - December, 928 A.D.)

Selected by Marozia and her husband, Leo was an Italian, born at Ardea, a Benedictine. He was responsible for settling the ecclesiastical organization of Dalmatia; and was murdered in December, 928.

125. Stephen VIII (VII)

(December, 928 - February, 931 A.D.)

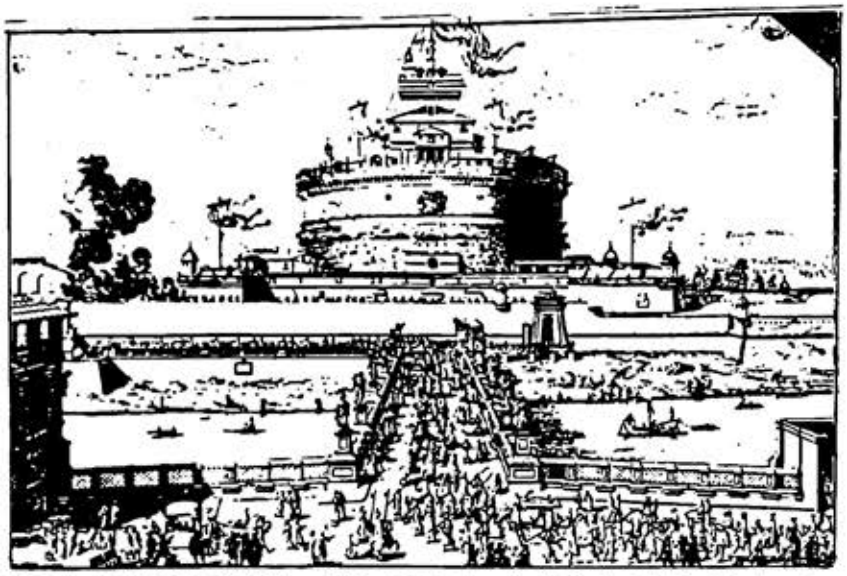
Another choice of Marozia, Stephen VIII was a Roman, and left behind him no record of any actions taken during his pontificate. He was murdered in 931.

126. John XI

(March, 931 - December, 935 A.D.)

The son of Sergius III and Marozia, John XI was elected to be an agent for his mother's wishes. He gave privileges to St. Odo, abbot of Cluny, which marks the beginning of a monastic reform movement which was one day to purify the papacy itself.

Marozia was now a widow; Hugh, king of Italy, had just lost his wife. He was her brother-in-law, and so they were related within the prohibited degrees of kinship for the purposes of marriage. But since her son was pope, she anticipated no difficulty in arranging the marriage, which was the case, the pope presiding at her wedding. By her first marriage, Marozia had a son called Alberic, now in his early 20's. At the wedding at Castle Sant' Angelo, Alberic was acting as page to his stepfather. Insulted by Hugh, Alberic roused the Romans. Before anyone was aware of what was happening, the castle was sieged, and the militia approached, led by Roman nobles. The royal groom, with the aid of a rope, escaped over the city wall, but Marozia and John XI were arrested. Marozia was imprisoned and never heard of again; the pope lived out his pontificate under close supervision. Alberic was hailed as prince and senator of all the Romans.



Papal fortress of God. The reconstructed Castel' Sant' Angelo. The lower part of the mausoleum is almost entirely hidden under ground level.

The Castel' Sant' Angelo. Formerly the tomb of the emperor Hadrian (117-138), then prison, fortification and treasury.

127. Leo VII

(January 3, 936 - July 13, 939 A.D.)

A Roman and a Benedictine, Leo VII was Alberic's choice for pope. Alberic and Leo were enthusiastic supporters of the new monastic movement associated with Cluny. This abbey, founded in 910, was by 936 under its second and most famous abbot, St. Odo, and was revered as the greatest center of Benedictine life in Europe. The Cluny reformers were above all against the interference of laymen in the things of God; also they desired to eliminate all lay influence over monasteries, and break the custom of allowing monasteries to be family concerns, where the head of the family appointed whom he would as abbot, whether the person was a monk, or only a secular cleric. The monks also looked to a reform of the episcopate, and Cluny sought authority from Rome from the earliest days of the movement.

Alberic invited St. Odo to Rome and gave him his palace on the Aventine to make into a monastery. It was in connection with this abbey a century later that a great reforming pope, Gregory VII, began his remarkable career. On Odo's arrival, Rome was besieged by king Hugh. Odo undertook the task of mediation and by his efforts a treaty was made between Hugh and Alberic which spared Rome the horrors of a siege.

Leo never conflicted with the policies of his sponsor, who treated him with good will.

128. Stephen IX (VIII)

(July 14, 939 - October, 942 A.D.)

Stephen, like his predecessor, was a pious Roman of unblemished character. He was placed in office by Alberic.

Stephen intervened in France to some effect; he decided that the rightful king was young Louis d'Outremer, and gave him important moral support against his most dangerous rival, Hugh the Great.

Stephen also supported the new monastic reforms.

129. Marinus II

(October 30, 942 - between May 1 and May 9, 946 A.D.)

Marinus II, a Roman, was known as a restorer of churches, and as having been generous to the poor. In Germany he made the archbishop of Mainz vicar apostolic for journey, a position once held by St. Boniface. He did not do anything, however, without the agreement of Alberic.

130. Agapitus II (Agapetus)

(May 10, 946 - December, 955 A.D.)

Roman pope Agapitus II was appealed to by king Louis of France, and Germany's ruler Otto I, when the principal French See was contested. The pope sent a legate with wide powers. The legate held a council at Ingelheim in 948, in the presence of king Louis and king Otto, as well as some Frankish bishops. The cause of the church of Rheims was dealt with justly and precisely. Hugh the Great was threatened with excommunication for his support of the usurping archbishop, and he decided to submit.

In 951, Otto I intervened in Italy, and all opposition gave way before him. He sent to the pope requesting the imperial crown. Alberic was not prepared to make himself subordinate to any one and had the pope refuse.

Alberic died in 954, but he had made the Romans swear to make his son, Octavian, pope after Agapitus' death.

131. John XII or Octavian

(December 16, 955 - May 14, 964 A.D.)

On Agapitus' death, Octavian succeeded to the pontificate, as well as having been temporal ruler since the death of Alberic. He was not yet twenty. He began the practise of assuming a new name upon entering the papacy.

John XII conducted himself in the manner of a layman, preferring hunting to church ceremonies, and indifferent to religious matters. Pleasures of the flesh prevailed, bishoprics were sold to whomever would buy; an ordination was held at the stable, and the pope was heard to drink a gay toast to the devil.

The former Byzantine possessions in central Italy which the Carolingian rulers had given to the Holy See, had long since slipped from its grasp. John decided to get these back, and was soon involved with men more powerful than himself. Either he, or high Roman churchmen appealed to Otto I to intervene. Otto promised to respect the pope's authority and John promised to support Otto's position in Italy. Otto was crowned emperor in 962. Before the ceremony he told his sword bearer Anfried, "When I am praying today in St. Peter's church, hold your sword over my head all the time, for I know well that my forebears were often mistrustful of the Romans' loyalty. It is wise to take thought in advance and forestall hostilities even though they may be far away, lest they overwhelm us by surprise."

Relations were worked out between the new German empire and the Holy See. Otto promised to restore the Carolingian donations to the papacy, making the pope the lord of a large part of central Italy, as well as large areas in other parts of Italy. The emperor was to have permanent representatives in Rome; and the pope-elect must swear an oath of fealty to the emperor and receive his approval before consecration could occur. The document was called the Privilegum Ottianum.

When Otto left Italy, John began to use intrigue against him. Otto remarked about John, "The pope is still almost a child, and easily led astray. The example of honest men will make him better." But John was not to be improved, and Otto soon came back, and found John wearing helmet and armor and carrying sword and shield. John threatened the man he had crowned nine months before, then rapidly retreated with his confederates, carrying off Church treasure with him. Otto entered Rome in November, 963, and a Roman council was held in St. Peter's, to which John was invited to answer charges of sacrilege, simony, perjury, murder, adultery, and incest. He replied from Tivoli in an ungrammatical Latin message: "We hear that you mean to elect a new pope. If you do, in the name of Almighty God, I excommunicate you, and forbid you to ordain or say Mass."

John was deposed, and a successor elected. Both proceedings were canonically impossible, but took place nonetheless. The successor, a layman, superintendent of the papal secretariat, was ordained priest and consecrated bishop and pope in a single day. He took the name of Leo VIII. As soon as Otto left Rome, John returned and ousted Leo, calling a new council to undo the condemnations of the last one. On hearing the news, Otto turned back to Rome, but before he reached there, John had been killed while visiting his mistress. He died without confession or receiving the sacraments.

132. Leo VIII

(November 4, 963 - January 3, 965 A.D.)

The election of a layman was frowned on in the West, and caused grave scandal. Leo had ruled as pope for only a few weeks when John returned and resumed the papacy. Very soon John died, and the Romans refused to accept Leo and elected a subdeacon named Benedict to the post. Otto exclaimed, "Only when I drop my sword will I drop

the restoration of pope Leo." Otto returned to Rome and replaced Leo VIII in June, 964, and he reigned until his death in January, 965.

133. Benedict V

(May 22, 964 - deposed June 23, 964 - died July 4, 966 A.D.)

Benedict V had a reputation for piety and learning. He had little opportunity to exercise his ability, for emperor Otto I marched back to Rome and blockaded the walls until the starved inhabitants made a dishonorable surrender. Thereupon Otto sent Benedict to Hamburg, where he remained in the kindly custody of the local archbishop until his death a year later.

(Papal Court or Roman See vacant nine months)

134. John XIII

(October 1, 965 - September 5(6), 972 A.D.)

Preparations were made for the election, the Romans waiting for imperial representatives, who encouraged them to elect John, bishop of Narni, who was a Roman noble, being grandson of Theodora and Theophylact, son of Theodora the Younger, and cousin of Alberic.

The anti-German party in Rome imprisoned John, but he escaped and fled to refuge at Capua. In Christmas of 966, both emperor and pope were back in Rome. The twelve tribunes were hanged, the corpse of the Prefectus Urbanus was dragged from the tomb and quartered, and Petrus, the city prefect, had his beard cut off, was hanged from a tall statue by his hair, and then flogged to unconsciousness.

On Christmas, 967, Otto I had his 13-year old son crowned Otto II by pope John, thus naming him as successor to the emperor, and a few years later the pope married him to the Byzantine princess Theophano in St. Peter's. The support of the emperor enabled John to devote time to ecclesiastical affairs; he convened councils, settled disputes, and granted privileges to churches and convents throughout Europe. He died in 972.

(Papal Court or Roman See vacant four months)

135. Benedict VI

(January 19(18), 973 - June, 974 A.D.)

After the death of John XIII, more than four months passed before the next pope was consecrated. The new pope called himself Benedict VI. He was brother of the last pope, son of Theodora the Younger.

In May, 973, Otto I died suddenly and was succeeded by the 19-year old Otto II. The Roman nobility, led by Crescentius, sent the pope to a dungeon in the Castel' Sant' Angelo where anti-pope Boniface VII had him strangled. On the approach of imperial troops, Boniface VII fled to Constantinople with the church treasury.

(Papal Court or Roman See vacant four months)

136. Benedict VII

(October, 974 - July 10, 983 A.D.)

Formerly the bishop of Sutri, Benedict VII was now elected to the papacy. He was a keen partisan of the new reforming movement, and most of his official documents are concerned with reformed monasteries. The reformation was also making itself felt in the papacy and even in the emperor. Both tried to prevent the abuses arising from lay control of ecclesiastical benefices. A number of councils were held, but Benedict died before the abuses were curbed.

(Papal Court or Roman See vacant five months)

137. John XIV or Peter

(December 10, 983 - August 20, 984 A.D.)

Otto II came quickly to Rome on the death of Benedict VII. He created his chancellor, the Italian Petrus of Pavia, pope John XIV. He was still not enthroned when Otto II died at the age of 28, of a fever. He is the only German emperor to be buried in Rome. He left his son who had been proclaimed Otto III at the age of three. John, in the spring of 984, was faced with the return of the anti-pope of the anti-imperial party, Boniface VII, who had previously fled to Constantinople. Furnished with Greek money and Greek arms, he threw John into a dungeon in the Castel' Sant' Angelo where he was either starved to death or poisoned. Boniface held Rome for a year, but then was poisoned in July, 985.

(Papal Court or Roman See vacant one year)

138. John XV

(August, 985 - March, 996 A.D.)

The son of Crescentius, also named Crescentius, swayed the next election to John XV. John was the first pope to preside at a formal canonization, for up to this time the solemn process had been accomplished by bishops or synods. The saint so announced, in a Bull dated February 5, 993, was former bishop Ulrich (Ulric) of Augsburg.

Many monasteries and convents were the recipients of John XV's kindness. His influence brought peace between king Aethelred (Ethelred II) of England and duke Richard of Normandy. Peace between all was his aim.

Otto III was now of age, being sixteen, and he started to Rome to receive the symbol of his inherited rank. However, John XV died before Otto reached the city.

139. **Gregory V** or Bruno
(May 3, 996 - February 18, 999 A.D.)

When 16-year old Otto III reached Rome, after the death of John XV, he appointed his 23-year old cousin, Bruno, to be the next pope. Otto had the dream of a revived Roman Empire, and his cousin shared it with him. The first act of the new pope, who took the name Gregory V, was to place the crown on his cousin's head.

Otto wished to exile Crescentius for his conduct during the term of John XV, but Gregory asked that he be pardoned. Then, when Otto had left Rome, Crescentius rose up and took over; pope Gregory escaped to Lombardy. In exile he held a council at Pavia at which the succession of the Sees of Rheims, Magdeburg, and Naples was settled. He took a strong line with the king of France, who wished to marry a woman related within the prohibited degrees. Crescentius, in Rome, elected an anti-pope, a greek, John XVI, bishop of Piacenza, who had the support of the Byzantine court. Otto restored Gregory in March, 998, and took terrible revenge on Crescentius, killing him and twelve of his friends, and mutilating and imprisoning John XVI.

Pope Gregory had served for only a short time after this when he died of malaria, or poisoning. He was the first German pope.

140. **Sylvester II** (Silvester) or Gerbert
(April 2, 999 - May 12, 1003 A.D.)

Gerbert was French, and the tutor of Otto III. Gregory V had appointed him archbishop of Ravenna, and now as pope, he took the name of Sylvester II.

He had been educated at the reformed monastery of Aurillac, and was all his life a protagonist of the new reforming conscience of the church. He became archbishop of Rheims during the pontificate of John XV, but because his predecessor, Arnoul, had been deposed without the pope's knowledge or permission, John was ordered to restore the archbishopric to him. He then went and joined the imperial court in Italy, where Gregory V made him archbishop of Ravenna.

When pope, Sylvester allowed Arnoul to keep the archbishopric of Rheims. He took a lead in the campaign against lay control over church appointments. He took a stand against simony, though his intentions were unable to be carried out at that time.

Otto III, disillusioned and talking of entering a monastery, died in 1002. At that time, Crescentius came to power in Rome, the son of the one who was beheaded. Sylvester died a few months later, in May of 1003.

141. **John XVII** or John Sicco
(June, 1003 - November 6 or December, 1003 A.D.)

Otto III had been the last of the Ottonian line, and the new king of Germany was Henry II, duke of Bavaria. He was too occupied in Germany to deal with Italy, so John Crescentius chose the next three popes. The first of these was John Sicco, who became John XVII. He died less than five months later.

142. **John XVIII** or John Fasano
(January, 1004 - July, 1009 A.D.)

John Fasano was also put into office by Crescentius. He favored the monastic reform party and granted a new charter of privileges to the abbey of Fleury, and this was opposed by the archbishop of Sens and the bishop of Orleans. The pope summoned the two to Rome and threatened king Robert of France if he did not make them obey. He also renewed relations with Constantinople. In 1009, he retired to St. Paul's monastery near Rome, and died shortly after.

143. **Sergius IV** or Peter
(July 31, 1009 - May 12, 1012 A.D.)

The last pope chosen by John Crescentius was Peter, a Benedictine, who became Sergius IV. He was bishop of Albano at the time of his election, and was the son of a Roman cobbler. He gained a reputation for charity and generosity to the poor.

On election, he sent the customary announcement to Constantinople containing his profession of faith. This included the filioque, which was a disputed portion of the Creed which the Greeks omitted. Because of this, the patriarch of Constantinople refused to recognize him and excommunicated him. Many date the separation between the two churches from this time, though it was not finalized until 1054.

144. **Benedict VIII** or Theophylact of Tusculum
(May 18, 1012 - April 9, 1024 A.D.)

John Crescentius died shortly before Sergius IV, and no member of his family inherited his authority, though the Crescentii family chose a candidate, Gregory, who was installed in the Lateran Palace, but never consecrated.

The counts of Tusculum gained more support for their candidate, a younger son of the count of Tusculum. Gregory went off to Germany, and Benedict VIII was elected.

Benedict took from the Crescentii family their offices, and also their property. In 1013, Henry II came to Rome and in 1014 was crowned emperor, and received as a gift from pope Benedict a jewelled orb upon which was attached a cross. Benedict visited Henry in Germany in 1020,

and in 1022, the two held a reforming council at Pavia. Simony was condemned; the right of churches to the full use of their property was affirmed; clerical immorality and marriage of priests was forbidden.

Within two years after the meeting in Pavia both Benedict VIII and Henry II had died.

145. **John XIX** or Romanus of Tusculum
(April, 1024 - 1032 A.D.)

John XIX was the brother of Benedict VIII. He was a layman and senator of Rome. He gave generous gifts, held lavish court, entertained kings and ambassadors. Simony flourished. At one time he was about to grant permission to the patriarch of Constantinople to use the title of Universal Patriarch, but objection was so strong that he abandoned the idea. The new emperor, Conrad II, was crowned by John in 1027, accompanied by king Canute of England and king Rudolph of Burgundy.

146. **Benedict IX** or Theophylact of Tusculum
(1032 - 1044; 1045; 1047-1048 A.D.)

Benedict IX was a nephew of John XIX. He was quite young at his election, and had little interest in the office; was immoral, cruel, and indifferent to Spiritual matters. In 1044, riots broke out in Rome and Benedict took refuge at Trastavere, near Rome. The Romans then elected the bishop of Sabena pope Sylvester III. Benedict's brothers restored him in 1045, but he was tired of being pope, and being offered money to retire, he resigned to marry and settle down, and sold his office to his godfather, John Gratian. He came back for a short time in 1047 and 1048, but was deposed.

147. **Sylvester III**
(January 20, 1045 - February 10, 1045 A.D.)

Benedict IX, though worthless, was pope at this time; Sylvester is counted as an intruder, and though appearing on some lists of popes, actually is an anti-pope.

148. **Gregory VI** or John Gratianus Pierleoni
(May 5, 1045 - December 20, 1046 A.D.)

Gregory was godfather of Benedict IX, and for between 1,000 and 2,000 pounds of silver bought the papacy from his godson. Henry III met with Gregory in October, 1046, and treated Gregory as pope, but a council was held in December, 1046. The council condemned Sylvester III, but they were not sure what to do with Benedict, since he had resigned; and they feared he might withdraw his resignation. Gregory was tainted with simony, and admitted his own consecration to have been a shameful and demoniacal heresy; he signed a decree of his

invalidity, and was taken to Germany as a state prisoner, accompanied by his faithful secretary Hildebrand.

Benedict was now called to answer for his crimes. When he refused to recognize the authority of the council, he was ordered deposed, in a ceremonial at St. Peter's.

149. **Clement II** or Suitger (Suidger), Count of Norsleben (December 25, 1046 - October 9, 1047 A.D.)

Henry III now chose the next pope, Suitger, bishop of Bamberg, a respected member of the German episcopate, who took the name Clement II. He was poisoned less than a year later.

Benedict IX drove the small German garrison out of Rome and put himself into the Lateran. Nine months later, Henry sent an army to dislodge him.

150. **Damasus II** or Count Boppo of Brixen (July 17, 1048 - August 9, 1048 A.D.)

The bishop of Brixen, or count Boppo, was selected by Henry to be pope, and he chose the name Damasus II. He did not want to be pope and delayed his journey to Rome until ordered to go there by Henry. Benedict IX left the papacy, and died shortly after.

Damasus II had served only three weeks when he died.

151. **St. Leo IX** or Bruno, Count of Egisheim-Dagsburg (February 12, 1049 - April 19, 1054 A.D.)

Henry III called a council of churchmen at Worms to help choose the next pope. They chose a Lorrainer, related to the imperial family; Bruno, bishop of Toul. Forty-six years of age, he had held the see of Toul since age twenty-four. He asked to be relieved of the honor, but the council would not give in. After three days of prayer and fasting, Bruno returned to his cousin, Henry, and the council and insisted on his unworthiness. Finally he agreed to serve if the clergy and people of Rome elected him.

He started for Rome accompanied by advisors. At Besancon he met abbot Hugo from the Benedictine abbey of Cluny, and the monk Hildebrand, who had accompanied Gregory VI (John Gratian) into exile; and invited them to join him in going to Rome. Hildebrand refused, and when asked why, the 28-year old monk replied, "Because you are going to Rome to seize hold of the Roman Church, not in accordance with ecclesiastical statute, but by royal and secular force." Bruno put aside his papal robes, and set out for Rome as a pilgrim, and Hildebrand accompanied him. He was grandly greeted in Rome by the citizens, clergy, and civic authorities. In St. Peter's he told them that he would only keep his appointment if the vote was unanimous; and it was.

Leo IX brought into effect a tithe of all reserves to go for the upkeep of St. Peter's. On Easter Sunday, 1049, he appointed Hildebrand treasurer

and cardinal-subdeacon of the Roman Church, and at the same time chose a number of men to be his close counsellors. A council was held with representatives attending from Italy and from many lands. Leo issued stricter orders concerning illict intercourse, known as Nicolaism from the mention in the Apocalypse of Nicolaites, for the Gentile members of the Church disregarded the prohibition of fornication. The concubines of the Roman clerics were to lose their civil rights and become serving-maids in the Lateran Palace. Married clerics were to remain celibate. Simony, the purchase or bartering of ecclesiastical offices, was condemned.

Leo was a great follower of the reform movement of which the abbey of Cluny was the head. He now began a pontificate of nearly constant travel, crossing the Alps six times, and residing in Rome for only six months of his papacy. In the early months of his term, he set up an institution which was to grow into the papal Curia. He called it the Senate of the pope of Rome, and it was made up of churchmen, mostly noblemen from the monasteries of Lorraine and Burgundy, supplemented by a few bishops, and the monk Hildebrand. Among the advisors was Pietro Damiani (Peter Damian), who sent the pope his work On the Sins of Gomorrha, which delineated the hidden sins of the secular clergy of Italy. Leo attached to the book a cover letter in the form of a bull in which he confirmed the truth of the allegations.

The pope went to Germany, and issued invitations for a great council at Rheims. The obvious purpose was to consecrate the new church of the Virgin at Rheims, which was to be dedicated to Remigius the Apostle of France (died 532), who had once been bishop of Rheims. Many of the French bishops were absent as a result of the displeasure of the king of France with the council. Those bishops who were hostile to reform had taken the king's side. Hildebrand made the opening speech outlining the points of reform to be discussed. Under threat of anathema, Leo summoned the bishops to confess immediately if any of them had committed simony in receiving their holy orders or in conferring them on others. There was a prolonged silence, then one by one the bishops protested their innocence, with four exceptions, who held their peace.

In the territory of the king of France, surrounded by political powers, Leo IX demanded an unequivocal acknowledgement of papal supremacy. The council voted yes, and the king of France abandoned his efforts to form a French national church. On the second day of the conference, Guido, bishop of Rheims, admitted his guilt. The pope insisted on an oath of purgation, but Guido asked for a postponement, which was granted. Some bishops admitted unwitting simony and resigned, were proclaimed innocent and reinstated by the pope. On the same day the absent and unexcused bishops were excommunicated, as were those who left without permission, among them bishop Hugh of Langres, who fled when accusations were brought against him from all sides.

Leo reminded the council of ancient laws which had fallen into disuse. They were the following:

1. Without election by the clergy and people, nobody may assume office as bishop or abbot.
2. No one may buy or sell holy orders, offices or altars. Any cleric who has done such a thing for the sake of money must do penance and give back to the bishop what he has bought.
3. No layman may be in possession of an ecclesiastical office or a public altar, nor may a bishop allow its possession.
4. Except for the bishop or his deputy, no one may collect taxes or tithes in the forecourt of a church.
5. No fees may be demanded for burials, baptisms, Holy Communion, or visiting the sick.
6. No cleric may carry arms or perform military service.
7. No cleric or layman may be a usurer.
8. No monk or cleric may resign his holy orders.
9. No one may ill treat wandering clergy.
10. No one may oppress the poor by robbery or imprisonment.
11. No one may contract a marriage with a blood relation.
12. No one may desert his legal wife and marry another.

The visitation of the pope proceeded to Verdun, Metz, Toul (once his own See), then to Mainz, where the great German national council was held. Attending were Henry III, secular princes from Germany, Burgundy, and Italy, forty archbishops and bishops, including one from Denmark, many abbots and clerics, and emissaries of the Greek emperor. The pope wanted the decisions of the Rheims council confirmed, and once again measures were taken against simony, and Nicolaism, and prohibitions were issued against carrying on secular businesses, usury, and hunting with dogs and hawks.

A charge of adultery was brought against bishop Sibico of Spires. When he denied it, the Council agreed that he should purge himself of the accusation by taking communion. As he received the sacrament he suffered a stroke, which paralyzed him. He was taken out and remained a cripple the rest of his life. This was taken as a divine retribution for perjury, and impressed by this event, the council condemned concubinage and voted for the celibacy of priests. Leo took strong measures when the clerical laws were disobeyed; as in the case of the archbishop of Bremen who merely instructed married priests to live outside the city.

Leo deposed lax bishops and replaced them with obedient ones. He made surprise visits, and attended daily church services. He paid frequent visits to Monte Cassino, the mother house of the Benedictines, went on pilgrimage to holy places, and canonized Saints. He forbade the marriage of William (the Conqueror) to Matilda of Flanders; and sent friendly letters to Edward the Confessor of England (whose piety and generosity resulted in the building of Westminster Abbey). Looking for absolution came Macbeth, king of Scotland, whom Shakespeare the playwright made famous.

Pope Leo was lenient in the matter of forgiveness of penitents, saying, "In the whole of the Gospel you will find no case of our Lord Jesus punishing anyone with fasting or lashes. To the penitent he said only, 'Go in peace and sin no more.'"

Previous to this time the Normans had taken control of southern Italy, and now they were taking over more territory; forgetting his own admonitions against carrying arms, and military service, Leo himself led an attack on the Normans, encouraged by Hildebrand. He called this a Holy War, and it was a precursor to the Crusades. He refused to listen to Norman proposals for peace. On June 18, 1053, the papal army took the field for the first time, and was thoroughly defeated. Leo was surrendered to the Normans, who bowed before him and treated him with due respect. In 1054, when he had fallen ill, the captors allowed him to go to Capua to regain his strength. While in exile, he applied himself to the differences between Rome and Constantinople. Cardinals Frederick and Humbert were entrusted with a mission to convince Constantinople to join forces with Rome against the Normans. But insurmountable difficulties arose, and widened, and the division between the Western and Eastern Churches is officially dated from this time. And four hundred years later (in 1453), the Russian Orthodox Church seceded from the Greek Orthodox Church.

In March, 1054, Leo, grievously sick, was carried in a litter to Rome. He died at the age of 52 in the crypt of St. Peter's where he was taken at his request from the Lateran. He uttered his last prayer in his mother tongue.

(Papal Court or Roman See vacant eleven months)

152. Victor II or Gebhard, Count of Hirschberg
(April 16, 1055 - July 28, 1057 A.D.)

Victor, a German, was the choice of Henry III. He was the bishop of Eichstatt at the time of his election.

While the See was vacant, Hildebrand calmed down the hasty Romans, and kept them from holding elections before the emperor had a chance to nominate a German candidate, and he set out to win the goodwill of the Romans for Gebhard, who, though reluctant, agreed to serve as pope.

Godfrey, duke of Lorraine, was warlike and hostile, and had consolidated his power by marrying the widow of the marquis of Tuscany. In 1056, Henry III died and left a small boy as heir, the regent being the boy's mother, the empress Agnes, an unambitious woman. The pope crowned and enthroned him Henry IV, then went to deal with Godfrey, and decided to use the power and prestige of Godfrey, now ruler of Tuscany, as a counterpoise. Godfrey's brother Frederick had just returned from Constantinople with cardinal Humbert, to become a monk at Monte Cassino. When the abbot died soon after, Victor and Humbert saw that the monks elected Frederick abbot, making him cardinal at the same time.

Victor II died suddenly while settling a dispute between the bishops of Arenno and Siena.

153. Stephen X (IX) or Frederick of Lorraine
(August 3, 1057 - March 29, 1058 A.D.)

Frederick never reached his abbey, for he heard the news of the death of the pope. The emperor was a child, and Godfrey of Lorraine was feared, and secured the election of his brother, who took the name of Stephen. A member of the inner circle of reformers whom Leo had brought to Rome, Frederick was also a dedicated reformer. He brought to Rome Peter Damian as cardinal bishop of Ostia. Damian had not had the approval of Leo IX because of his views on heretical re-ordinations.

Pope Stephen X had to crush a popular uprising in Northern Italy to save the simoniac clergy from destruction.

Hildebrand was sent to the imperial court, and Stephen died before he returned. The Roman nobility, led by representatives of the Busculani, elected John (Mincius), cardinal bishop of Velletro, as pope Benedict X. The reforming party would not accept him and withdrew to Florence, where the power of duke Godfrey could secure an election. With the aid of Godfrey, a reforming council was held at which Benedict was deposed and degraded on December 16, 1058.

(Papal Court or Roman See vacant ten months)

154. Nicholas II or Gerhard (Gerard) of Burgundy
(January 24, 1059 - July 27, 1061 A.D.)

Under the influence of Godfrey of Lorraine, Gerhard, bishop of Florence, a canon (clergyman belonging to the staff of a cathedral or collegiate church) of Liege, was chosen and took the name of Nicholas II. Humbert and Peter Damian had withdrawn to Florence on the death of Stephen and Hildebrand joined them. They all agreed on Gerhard. He was a reformer from Lorraine; with the aid of Godfrey Rome was taken, the Tusculan faction dispersed, and Nicholas II was consecrated in St. Peter's. He issued a papal election decree in 1059 which stated, "The bishop of Rome, whose Church alone was founded by God, is alone rightly named the Universal Bishop."

A great council was held in the Lateran Palace in April, 1059, with 113 bishops attending. A new election decree was issued which gave cardinal bishops alone the right to nominate the pope. The rest of the cardinals, the lesser Roman clergy, and the emperor, had rights of confirmation. In this the reformers wished to perpetuate their hold on the papacy. By 1100 the cardinal priests and cardinal deacons joined with the cardinal bishops in forming a college of cardinals who had the sole right

to choose a pope. They have held this right ever since.

Nicholas II reversed Leo's policy and made an alliance with the Norman princes. With their help he was finally able to overthrow the Tusculum faction and overthrow their anti-pope, Benedict X.

Nicholas died in Florence.

(Papal Court or Roman See vacant two months)

155. Alexander II or Anselmo (Anselm) da Baggio
(September 30 [October 1], 1061 - April 21, 1073 A.D.)

While Hildebrand assembled the cardinal bishops to elect Nicholas' successor, the Romans sent a deputation to Germany, where they had no trouble stirring up indignation on the part of the German court toward the new electoral law. Meanwhile, the cardinal-bishops had elected the bishop of Lucca, who became Alexander II, being consecrated on October 1. In Germany, the royal widow assembled a group of churchmen who obediently declared a new pontiff, Cadalus, the bishop of Palma, who also was the candidate advanced by the Roman nobility. He took the name of Honorius II, and was ratified by boy emperor Henry IV. Honorius was sent to Rome accompanied by an army and actually took possession of St. Peter's, but he was ousted with the aid of the Normans. From this time on the Roman nobility were without much influence in Rome and the popes and their curial officials dominated the city without much trouble.

Pope Alexander II was the end of the line of German popes.

The reform party in Lombardy now created openings in the clergy by ousting those who had obtained their offices by simony, which was a large number, and filling the vacancies with their own choice.

In 1066, Alexander II supported William the Conqueror's invasion of England, by which means he was able to send legates to thoroughly reform the English Church. The pope also took further strong stands against simony.

The young Henry IV was thoroughly secular-minded and had tried to divorce his wife. The pope sent Peter Damian on his last great mission, and Henry was convinced to obey the pope and give up his divorce. In Milan, Henry's intervention had been sought by the conservative party, and he had nominated a conservative archbishop as rival to the reformer's candidate, who was backed by Alexander II, though his election had been irregular and had been secured in part by gifts of money. Henry refused to give way and Alexander died with this matter unsettled.

156. St. Gregory VII or Hildebrand of Soana
(April 22 [June 30], 1073 - May 25, 1085 A.D.)

For twenty years, the Italian Benedictine Hildebrand had been the outstanding figure in the ecclesiastical world, serving six popes. When Alexander II died, there was agreement between public and clergy that Hildebrand was the only candidate and the cardinals voted accordingly. He took the name of Gregory VII, and following the electoral regulations, informed Henry IV of his elevation. He was

consecrated on June 30. In the same communication he warned the young emperor, whose court was becoming infamous as a market for simony, that his policy would be even more stern than that of his predecessors. Henry answered as a dutiful son, admitting error and swearing repentance. He wrote, "We have not only laid hands on the Church's property, we have even sold the Church to unworthy persons . . . we are not worthy to be called your son."

Later the pope warned the king against five royal councillors who had been trading in religious offices and selling benefices, which had formerly been a royal privilege, and which the pope wanted to abolish. This was done in the form of a papal ultimatum delivered to Henry by papal legates, who had the secret instructions to threaten him with excommunication if he would not dismiss the five councillors in question. Henry sent the legates away.

At the midnight Mass of Christmas, 1075, Gregory was seized by armed men while kneeling before the altar in the Church of Santa Maria Maggiore in Rome. He was imprisoned in one of the towers in Rome. On Christmas morning he was rescued by the Roman populace, and the leader of the conspiracy, Cencius, the city prefect, begged for mercy. Gregory forgave him, with the penance of a pilgrimage to Jerusalem; but he did not go to Jerusalem, but to king Henry IV in Germany. That Christmas morning after the attack, Gregory, with a slightly bleeding head, went back to Christmas Mass as if nothing had happened.

The pope continued the strong stand against simony, and made many enemies. He wrote, "Wherever I turn my eyes -- to the west, to the north, or to the south -- I find everywhere bishops who have obtained their office in an irregular way, whose lives and conversations are strangely at variance with their sacred calling; who go through their duties not for the love of Christ, but for motives of worldly gain. There are no longer princes who set God's honor before their own selfish ends, or who allow justice to stand in the way of their ambitions. . ." At a Roman council in 1075, he stated, "Whoever in the future receives a bishopric or an abbacy from the hands of a layman, shall not be regarded as a bishop or an abbot. Similarly, if an emperor, a duke, a marquis, or a court dares to confer an investiture in connection with a bishopric or any other ecclesiastical office, he shall be cut off from the communion of Blessed Peter."

Henry regarded this pronouncement as a direct insult to his Imperial Majesty. To counter the threat of excommunication he invoked at Worms a convention of German bishops, most of whom were married. The churchmen brought out a series of outrageous charges against the pope, and then proceeded to depose him. To Gregory went this message:

> Henry, king, not by presumption but by God's gracious command, to Hildebrand, not pope but a false monk. This greeting hast thou earned, for thou hast spared no order in the Church's hierarchy, bestowing not blessings but curses. Thou hast trodden underfoot like serfs the rulers of the Holy Church, bishops and priests, anointed of the Lord, and thereby won for thyself the favours of the common

mob. We have endured all this because we desired to uphold the honour of the See of Rome, but thou hast taken Our humility to be fear and hast behaved with insolence even towards the royal dignity conferred upon Us by God, as though kingship and emperorship were in thy hands, not in God's. Christ our Lord has raised Us to the kingship, but He has not raised thee to the pontificate. Thou hast climbed by steps of cunning and violence -- thou hast mounted the chair of peace and from it thou hast destroyed peace by arming subjects against their superiors, teaching them to despise their God-appointed bishops and giving the laity power over priests. Me, too, although I have been anointed as emperor, unworthy amongst the Lord's anointed, thou hast attacked, although the Holy Fathers teach that only God can judge me and that I cannot be deposed on any other charge than that of forsaking the Faith.

The sainted Leo, a true pope, said; "Fear God, honour the king." Because thou dost not fear God, thou dost not honour his anointed. Do thou therefore, attainted by the curse of thy bishops and condemned by Our court, climb down and abandon the Apostolic See that thou hast usurped. Another shall ascend the chair of St. Peter -- one who does not veil his violent deeds with religion. I, Henry, king by the grace of God, and all the bishops, say to thee: "Climb down!"

The next day Gregory VII received the homage of the Lateran Council, one hundred and ten bishops and clerics, mostly Italian, who pledged their support. Then Gregory addressed the matter of the bishops who had signed the royal decree of deposition. Among them were German, French, and Italian names. They were excommunicated.

On the same day, the day after the king's attack, Gregory VII delivered his reply, in the presence of the king's mother, empress Agnes, who had taken the veil in Rome. He read out to her and to the assembled cardinals and bishops certain canons, concerning the disobedient and their punishment. Then the pope stood up and prayed:

Holy Peter, Prince of the Apostles, lend thy ear and hearken to me thy servant, whom thou hast nourished since childhood and protected against the Godless until the present day. Thou and my Lady, the mother of God, and thy brother the sainted Paul, are my witnesses that thy Holy Roman Church has called me to the helm against my will, and that it is not as a thief that I have ascended thy chair. I would rather have ended my days in a foreign land than seize thy chair for the sake of temporal glory and worldly aims. And therefore, as I believe, it is the result of thy

> favour and not of my efforts if it pleased and pleases thee that the Christian people entrusted to thee should obey me in virtue of the deputyship transmitted to me, and that, through thy intercession, God has conferred on me the power to bind and loose on earth and in heaven. In reliance thereon, for the honour and defense of the Church, in the name of Almighty God, the Father, the Son and the Holy Ghost, I interdict him, king Henry, son of the emperor Henry, from governing any part of the German and Italian Empire, because with outrageous pride he has rebelled against thy Church. I release all Christians from the bond of the oath of loyalty they have sworn or may swear and I forbid him from now onwards to serve as king. For it is fitting that he who will assail the dignity of the Church should lose his own dignity. And because he has disdained to obey me as a Christian should, and has not returned to the God whom he has abandoned, but on the contrary has resorted with the excommunicated persons, has done much evil, has despised my warnings and by his efforts to divide the Church has separated himself from her, therefore in thy stead I bind him with the bond of anathema, so that all peoples may know and learn that thou art pope and that on this rock the Son of the living God has built his Church, against which the gates of hell cannot prevail.

This prayer was delivered in the Lateran Church, followed by the formal anathema, and when it had been pronounced, Gregory's chair collapsed.

After this, twice in the spring and early summer of 1076, the king called imperial diets (formal deliberative assemblies) at Worms and Mainz. Nobody came. The imperial estates deserted him. A temporary solution was agreed to by king and pope -- an imperial diet to be held in Augsburg at Candlemas in the following year, under the presidency of Gregory. Meanwhile, Henry was to live in Spires as a private individual. Henry feared that the diet at Augsburg might deprive him of crown and empire. So he began his famous journey to Canossa.

In the winter of 1076-77, the coldest of the century, Henry set out to cross the Alps. He took with him his wife, his three year old son, a few knights, and a few servants. They chose the route over Mont Cenis, the West Alpine pass nearly 7,000 feet above sea level. The descent through deep gorges and over precipitous cliffs covered with snow and ice was very difficult. The queen, the child and the horses were wrapped in ox hides and led down the mountain, and the men clambered down on hands and knees. Noblemen and bishops paid Henry homage as he passed through Lombardy and he learned that the pope was at Canossa at the ancestral castle of the 31-year old countess Matilda of Tuscany. The little band halted at the foot of the steep rock on which lay the fortress with its three encircling walls.

During the next three days messengers passed to and fro. The penitent Henry appeared each morning at the gates, clad in grey woolen shirt over his armour, barefooted in snow and ice. Gregory would not admit him. Finally, on the fourth day he was taken in and informed of the conditions for absolution. Absolution was given on condition that Henry would, on his return to Germany, perform no act of government until he had appeared before and appeased a Diet of those princes who had charges against him.

Gregory VII accepts the submission of Henry IV.
By Federico Zuccari, in the Vatican.

On return to Germany, Henry broke his pledges and avoided the Diet, and the princes elected Rudolph of Rheinfelden, duke of Swabia, and Henry IV's brother-in-law, who was crowned by the archbishop of Mainz. Civil war ensued.

The pope proposed an armistice to the two kings, which neither of them accepted. Gregory was pressed from both sides for a decision.

So he renewed his decree, and announced that Henry was deprived of his kingdom in Germany and Italy. It was in this connection that the fateful words of the papacy were uttered, "If you are judge in Spiritual matters, how much more are you entitled to be judge, one must assume, in earthly ones."

Gregory also sent demands for tribute to Corsica, Sardinia, the realms of the Norman princes in Southern Italy, France, Hungary, Dalmatia, Denmark, Russia, and England. In Gregory's view, the Church took precedence over State and throne in every country. He expressed his views so strongly that many courts were shocked. But he became so deeply involved in worldly affairs that he sometimes asked his friends to intercede for him with heaven, as he could no longer concentrate his mind on prayer.

On Easter Monday, April 13, 1080, while celebrating divine service, from the slight body of the pope, in solemn and moving utterance, came a prophecy: By the next feast of St. Peter, Henry IV would be either deposed or dead, if he did not repent. If that did not come true, then let them no longer believe in Gregory.

Opposition to Gregory grew. Without an election, but with the consent of high dignitaries of the Church, archbishop Guibert of Ravenna became anti-pope as Clement III. As a chronicler lamented, "Now the popes are doubled, the bishops are doubled, the kings are doubled, the dukes are doubled." Anti-king Rudolph was mortally wounded in October, 1080. Henry assaulted Rome, unsuccessfully.

On 21st April, 1083, the 33-year old Henry (untouched by the prediction of three years previous) marched into Rome. Three days later he was crowned emperor by Clement III in St. Peter's, after Gregory had been declared guilty of high treason by a council. But the pope continued to hold Castel'Sant'Angelo. He had pawned Church property to gain money for defense, he was deserted even by his closest friends, thirteen cardinals deserted his cause, together with prelates, officials, and many of the leaders of Roman troops.

Immediately after king Henry's festivities, he received news of the approach of Robert Guiscard of the Normans, advancing with an army from the south, with Arab Islamite forces in some of the formations. Henry and the anti-pope left the city, and the army occupied Rome, and brought Gregory from Castel'Sant' Angelo to the Lateran, where the liberators on their knees paid homage to the pope. This was Gregory's last great hour in Rome.

On the third day, the Romans rose against their liberators. Rome was put on fire and three-quarters of the city burned. Churches and private houses were sacked. The Normans put the nobles of Rome to the sword, or held them as hostages. Citizens were dragged off to slavery. The pope fled. By January, 1085, his strength was gone. His last words were, "I have loved justice and hated iniquity; therefore I die in exile." A bishop replied, "Lord, you cannot die in exile, for as viceroy of Christ and the Apostles you have by divine disposition received the nations as your inheritance and the boundaries of the earth as your possession."

(Papal Court or Roman See vacant one year)

157. Victor III or Desiderius, Prince of Benevento
(May 24, 1086 - September 16, 1087 A.D.)

Victor III was one of the three recommended by Gregory VII as possibilities to succeed him. He was a native of southern Italy, born in Benevento in 1026, of a noble family. Against his family's wishes, he became a monk and entered Monte Cassino. There he succeeded abbot Frederick when the latter was elected pope. He had always stood for friendly relations between the Holy See and the Norman princes.

It was not until a year after his election that Victor III was able to enter Rome, and was consecrated pope. The Gregorian party had joined him, but the partisans of the anti-pope, Clement III, had not shown any signs of reconciliation. In June, 1087, Victor was able to say Mass in St. Peter's. By the end of the month the anti-pope had seized the basilica which, however, returned to Victor in early July.

In August, the excommunication of Henry IV was renewed at a council in Benevento. Victor III died shortly after the close of the council, on September 16.

(Papal Court or Roman See vacant five months)

158. Urban II or Odo of Chatillan
(March 12, 1088 - July 29, 1099 A.D.)

Urban II was another of the three recommended by Gregory VII as possible successors. He was French, born in Rheims around 1040. He was archdeacon of Rheims at one time, then left that post to enter the Cluny monastery. Hugh was at that time abbot of Cluny, and one of Gregory VII's most trusted advisors. When the pope asked Hugh in 1078 to recommend monks for senior positions in the Curia, Odo was one of those named, and he was made cardinal bishop of Ostia, the bishop whose duty it was to crown the pope.

Urban II renewed the sentence of excommunication against emperor Henry IV; German troops attacked Italy and Urban was forced south to Norman protection. He granted the new Norman ruler of Sicily, Roger, privileges amounting to a permanent papal legation, allowing Roger to alter the boundaries of dioceses and translate bishops at will.

Urban excommunicated Philip, king of France, who had conceived a passion for the countess of Anjou, whose husband was still living, and after a divorce, he had married her. His excommunication occurred two years after this event, when Urban had gained victory over Henry IV.

Henry's favorite son Conrad rebelled, and joined forces with his cousin, the countess Matilda and her new husband Guelf of Bavaria. With their support and Urban's approval Conrad was crowned Henry V, king of Italy, at Milan. The anti-pope fled from Rome.

In France, at Clermont, before a council of several hundred prelates and thousands of clergy and laymen, Urban delivered a plea for a united Christendom, which would unite to liberate the Shrine of the Holy Sepulchre. He delivered an impassioned and magnificent speech; the moment was propitious. Lately travelling through Europe had been a returned pilgrim, Peter of Amiens, who told of Christian disgraces and Turkish profanities. The First Crusade was born. Three years after Urban's speech at Clermont, Godfrey de Bouillon set up his scarlet and white standard at Jerusalem. The outcome of the four year crusade of 1095-99, led by large numbers of princely group leaders, was that Jerusalem was besieged and taken; almost all the inhabitants, Islamites and Jews, were slaughtered. Many were drawn by the legendary riches of the East. There was death, flight, robbery and outrage.

Urban II consecrates the high altar at the abbey of Cluny; miniature from The Chronicle of Cluny (12th century), in the Bibliotheque Nationale, Paris.

159. Paschal II (Pascal II) or Ranieri de Bieda
(August 13 [14], 1099 - January 21, 1118 A.D.)

Paschal II, an Italian and monk of Cluny, was elected by the cardinals two weeks after the death of Urban II. He had been made a cardinal by Gregory VII and served as a papal legate in France. He was a temperate man and ardent reformer.

Anti-pope Clement died in 1100, and was succeeded by Theodoric. Also anti-pope later to Paschal were Albert,

who was captured in 1102 and banished to St. Laurentius monastery at Averse; and Sylvester IV, whose first public appearance in Rome was in 1105 and who died in 1111. Philip of France, who had been excommunicated ten years earlier, submitted and was reconciled to the Church. In England the long exile of Anselm, archbishop of Canterbury, ended, and a satisfactory agreement with England's Henry I was made in 1107.

In the early years, Paschal II several times renewed the decrees forbidding investiture of bishops by the king. Henry V came to Italy surrounded by lawyers as well as soldiers. Bishops were temporal lords and as such the power of selection must rest in his hands or how could the holders of the huge land-owning abbeys be controlled? Two-thirds of his kingly inheritance in Germany was owned by clerics, Henry claimed.

The pope made a startling proposal. If the emperor would abandon his claims of investiture he in turn would give up all temporal possessions of the Church. The immensity of the proposition was staggering. The wealth of the Church, accumulated over centuries, was almost beyond reckoning. And how would the clergy live? On alms, was the pope's simple answer.

When Henry V arrived at Rome to seal the agreement by a great coronation ceremony there was a sudden revolt of the Romans. Henry and his soldiers were forced to retreat and took Paschal and some of his court as prisoners.

After two months of captivity, Paschal II submitted, and confirmed the German king's traditional right of investiture. The pope's surrender to the emperor was repudiated by the bishops of France and Italy, and the next year it was withdrawn by the pope. Nevertheless, Henry resumed the practise of investiture.

The pope accepted abuse that was poured upon him with humility and shame. "I confess I failed," he said, "and I ask you to pray God to forgive me." He was continually explaining and apologizing. "I am dust and ashes," he wept, "Anathema, anathema to the unrighteous decree."

In 1116, Henry again entered Italy to establish his claim to the lands of his lately deceased cousin, Matilda, countess of Tuscany, and to crown his wife, Matilda, daughter of Henry I of England. As the German forces approached Rome, Paschal II left for Benevento. Henry persuaded Maurice Burdin, archbishop of Braga in Portugal, who was in Rome at that time, to perform the coronation ceremony. Paschal returned to Rome after Henry's departure, and died there in 1118.

160. Gelasius II or John Coniula of Gaeta

(January 24 or 30 [March 10], 1118 - January 2, 28, or 29, 1119 A.D.)

John Coniula was an Italian born in Gaeta. He was a Benedictine monk from Monte Cassino and had been chancellor of the Roman Church since the time of Urban. The election was held the day after the death of Paschal II in a Roman monastery, and the consecration took place on March 10.

A party in the city led by Cencius (Cenzio) Frangipani

broke into the monastery where the election was being held and seized and imprisoned the pope-elect in an attempt to prevent his accession; on news of this the Romans, led by the nobleman Pierleone, rose up and forced the pope's release.

Henry V set out for Rome immediately upon hearing of the election. As he approached the city, Gelasius II fled to his own city of Gaeta. Here, on March 9, since he was as yet only a deacon, he was ordained to the priesthood and the following day consecrated bishop and crowned as pope Gelasius II. Henry saw that he would get no concessions from Gelasius, and so he set up an anti-pope, Maurice Burdin, archbishop of Braga, who had crowned Henry emperor in 1107, and who for this offense had been excommunicated by Paschal II. He was given the name of Gregory VIII.

In June, 1118, after the departure of Henry and the anti-pope, Gelasius II entered Rome with the help of the Normans of southern Italy. On July 21, as the pope was on his way to vespers in the church of S. Prassede, he was again attacked by the Frangipani. Unable to defend himself in Rome, he left on September 2 by sea for Pisa, by way of Genoa to Marseilles. But feeling that the end was near, he had himself taken to Cluny monastery, where he died on January 2, 1119.

161. **Calixtus II** (Callistus) or Guy, Archbishop of Vienne (February 2 [9], 1119 - December 13, 1124 A.D.)

Four days after the death of Gelasius II, the six cardinals who were at Cluny nominated Guy, archbishop of Vienne, a scholar who was related to the emperor and to the king of France. Messengers were sent to Rome to seek the approval of the papal vicar and the clergy. The pope-elect was proclaimed in Rome on March 1; he had been crowned in France on February 9, taking the name of Calixtus II. He was a younger son of the count of Burgundy.

A great council was held at Rheims in October, 1119, and Calixtus met with envoys of the emperor in Mouzon. He offered to guarantee the fidelity of the German bishops if Henry would renounce investiture. The emperor accepted the terms, but suspicions on both sides caused a withdrawal of Calixtus, who returned to Rheims and formally excommunicated Henry.

In January, 1121, Callixtus had returned to Rome, and in April anti-pope Gregory VIII was captured by John of Crema and the Normans, and after trial was shut up in the monastery of La Cava where he remained until his death.

Early in 1122, German envoys appeared in Rome to negotiate an agreement which was completed the following September. By the terms of the Concordat of Worms, the emperor renounced investiture and promised freedom of episcopal elections. The pope permitted the elections of bishops to take place in the emperor's presence, and granted him the right to confirm disputed elections in favor of the more worthy candidate on the advice of the metropolitan and the bishops of the provinces. The bishop-elect was then to receive the regalia, or temporalities of his office,

by the monarch ceremoniously touching the bishop-elect with his sceptre. A period of peaceful relations between pope and emperor ensued for some thirty years.

In 1123, Calixtus called the first general council of the Church in the West. More than three hundred bishops were present. The twenty-five canons of the council reaffirmed the general principles of the reforming party. The progress made by the Church in the preceding centuries was confirmed, defined and sanctioned.

The appointment to chancellor of the Roman Church by Calixtus of Aimeric, a native of Burgundy and regular canon of S. Maria in Rheno in Bologna, marked the beginnings of a new development in papal policy, a move to the younger generation who were patrons of the new religious orders, and were mostly of French or northern Italian origin.

162. **Honorius II** or Lambert Scannabecchi of Bologna (December 15 [22], 1124 - February 13, 1130 A.D.)

Lambert was born in humble circumstances at Fiagnano (Faguano) near Imola in Italy. He entered the papal service as a secretary in the time of Urban II. Paschal made him a cardinal in 1117, and under Calixtus II he had excelled in a number of diplomatic missions, having an important part in the negotiations which led to the Concordat of Worms in 1122.

On the death of Calixtus II, there were two rivals for the position, Lambert the cardinal bishop of Ostia, who was put forward by the Frangipani, and Saxo cardinal priest of S. Stefano. When the electors met on December 16, a third candidate was unexpectedly proposed, Theobald Buccaporci (Tommaso Buccapecci), who took the name of Celestine II. But as he was being ceremoniously robed the Frangipani burst into the chapel of S. Pancretio in the Lateran and proclaimed Lambert pope. In the struggle which ensued, Theobald suffered injuries, and resigned his office. He died a few days later. The electors accepted Lambert of Ostia as pope Honorius II. Lambert offered to resign and submit to a new election; but he was confirmed in office on December 21.

Henry V died in 1125, and was succeeded by Lothar of Supplinburg. Honorius II exchanged embassies with the Byzantine emperor, and approved the sovereignty of Baldwin II, third monarch of the Latin kingdom of Jerusalem.

William, the Norman duke of Apulia, died without heirs, and Honorius claimed his rights; and was contested by Roger, duke of Sicily-Calabria. Honorius led a coalition of southern Italian barons against Roger, but deserted by his allies, the pope had to confirm Roger as duke of Apulia.

Aimeric (Haimeric) directed much of the papal policy in these years. Most of the cardinals appointed at this time were non-Romans and either members of, or sympathetic to, the new religious orders.

The rival factions in the city were so anxious as pope Honorius' death approached, that they believed that he had already died; so Aimeric carried

him to a window where, supported in an upright position, he blessed the people. He died the following night of February 13-14.

163. Innocent II or Gregory Papareschi
(February 14 [23], 1130 - September 24, 1143 A.D.)

On the death of Honorius in the early hours of February 14, his body was carried secretly to the Lateran, where it was buried. The electoral proceedings followed immediately afterward, and by nine o'clock they had been concluded. The candidate nominated by the late pope, cardinal deacon Gregory of Sant' Angelo, a member of the Roman nobility, became pope Innocent II.

Gregory Papareschi had been cardinal deacon of S. Angelo since 1116. He had taken part in the negotiations which led up to the Concordat of Worms, and had twice served as legate in France. However, three hours after his election, cardinal Peter Pierleoni was elected pope by two cardinal bishops and twenty-two other persons who were present; he took the name of Anacletus II. The following day, after distribution of money by the Pierleoni family, a number of soldiers which had been enlisted stormed the Lateran and St. Peter's. Innocent II fled to the Palladium monastery, which was also attacked. He succeeded in having himself consecrated in S. Maria Nuova, then fled from Rome, leaving Anacletus in command. The split was followed by an open cleavage in the Church.

Innocent II went to France, and his cause was taken up by Bernard. The 39-year old Bernard had fearlessly made it his vocation not only to serve God himself, but also to bring reform to those who had professed the same solemn vow. He preached so convincingly of the virtues of the monastic life that many men came to the cloisters. In 1112, Bernard had joined the reformed Benedictine monastery at Citeaux. In 1115, with twelve of his brethren, Bernard left the original Cistercian mother-house of Citeaux to found the schola caritatis, his monastic paradise, in the wild valley of the Vermut; converting the gloomy place into the bright valley of lights, namely Clairvaux. "You will find more in forests than in books," Bernard said. The black Benedictine habit was changed to white, as a symbol of joy. He was abbot of Clairvaux at age twenty-five, and abbot he remained all his life, though with a wide sphere of influence, both Spiritual and temporal.

Bernard was called from the monastery by Aimeric, to meet with the highest dignitaries, archbishops, bishops and abbots. King Louis VI of France was also there, all for the purpose of discussing who should be considered the rightful pope. Bernard gave his decision quite simply: Innocent was worthy, saintly and legitimate. He had been appointed as the pope at the first election in Rome. Bernard convinced everyone present. Even the nobles voted for Innocent, and for France the threat of division vanished.

Bernard visited king Henry I of England, and brought him strongly to Innocent's side, and German king Lothair (Lothar) III came to his side,

also. For four years Bernard travelled in the cause of Innocent II. At age 43, he was able to retire again to his monastery.

In May, 1133, German troops entered Rome and freed the Lateran and its basilica for pope Innocent II, and there on June 4, king Lothair III was crowned emperor. For the first time the coronation was of a simple, sober character, in accord with Bernard's attitude.

The pope again had to flee from Rome in the face of Anacletus' mercenaries.

In 1138, on January 25, Anacletus died suddenly in Rome; and in mid-March another anti-pope was elected, cardinal priest Gregory, who took the name of Victor IV. Victor went privately to Bernard, and told him he had no desire to be a false pope.

Innocent II summoned a council which met at the Lateran in 1139, and was attended by more than 500 bishops. Roger of Sicily was excommunicated and supporters of the anti-pope were deprived of the ecclesiastical privileges and compelled to surrender the symbols of their office. A law was signed that condemned those who rejected infant baptism, the Eucharist (communion), and the sacraments of marriage and orders.

Also in 1139, Innocent took to the field of battle against Roger. The expedition ended in disaster. The pope, taken prisoner, was compelled to come to terms, and Roger was formally invested with the kingdom of Sicily and his son with the Duchy of Apulia and the principality of Capua. Roger recognized the pope as his feudal suzerain and undertook to pay an annual tribute.

Back in Rome, the pope faced more problems, the Romans revolting, proclaiming a republic, and abolishing the his authority in the city. In the midst of this, Innocent II died, and was buried in the Lateran Basilica in a sarcophagus which had once held the remains of Roman emperor Hadrian (117-138).

164. **Celestine II** or Guido di Castelli
(September 26 [October 3], 1143 - March 8, 1144 A.D.)

Guido di Castelli was of noble birth, a native of Macerata in the Marches (Citta di Castello) and a former pupil of Abelard in Paris. He began his career as a clerk in the chancery of Calixtus II; Honorius II made him cardinal deacon of S. Maria in Via Lata in 1127; he served as governor of Benevento and legate in France under Celestine II, who made him cardinal priest of S. Marco in 1134.

His election was the first in half a century to be undisputed. He favored the claims of the empress Matilda to the throne of England; and raised the interdict from France, which had been the result of the disputed election of the archbishop of Bourges.

165. **Lucius II** or Gerard Caccianemici (Gerardo Cacciarimici)
(March 12, 1144 - February 15, 1145 A.D.)

Lucius II was an Italian, born in Bologna. He was made a cardinal by Calixtus in 1123, a friend of Bernard and a supporter of chancellor Aimeric and Innocent II. After serving as papal legate in Germany and papal rector of Benevento, he succeeded Aimeric as chancellor in 1141.

Rome at this time was in crisis, with the revolt of the Pierleoni family. Lucius II led his forces in attack, but was wounded and died after a pontificate of eleven months.

166. Eugenius III or Bernard Paganelli
(February 15 [18], 1145 - July 8, 1153 A.D.)

Eugenius III was the first Cistercian in St. Peter's chair, and a pupil of Bernard. His enthronement was held at the old imperial abbey of Farfa, due to the terror that reigned over Rome. Bernard wrote to him, "I hardly dare to call you my son, since the son has turned into a father. And yet, through the Gospel, I have, as it were, begotten you. Who is my hope, my joy, the crown of my glory? Are you not so before God? Everyone is looking to you to root out the weeds of avarice from the Father's field."

Eugenius was the son of the lord of Montemagno in the territory of Lucca. He had been for some time the vicar-general of the bishop of Pisa before becoming a monk at Clairvaux under St. Bernard. Under Innocent II he had been sent by Bernard to Rome as abbot of the monastery of St. Anastasius.

Aroused by Bernard's eloquence, Louis of France and Conrad of Germany led the second crusade, in 1146. Left defenseless, Eugenius crossed Mount Cenis into France, from where he returned to Viterbo in the autumn of 1148. In the following year Louis and Conrad returned from what had been a disastrous crusade, the armies suffering from lack of unified command, and so undisciplined that they plundered in the territories of their allies. Furthermore, Louis and Conrad returned as enemies.

At the end of 1149, Eugenius was able to enter Rome; he called upon Conrad for support, who in 1151, promised to come to receive the imperial crown and route the enemy. However, Conrad died on February 15, 1152. His successor was his nephew, Frederick of Hohenstaufen, duke of Swabia, known as Barbarossa. At Constance in March, 1153, an agreement was made with Eugenius III: Frederick would come to Rome for coronation, to deliver the pope from his enemies, and to recover the regalia Sancti Petri, and he would not make peace with the Romans or Normans without the pope's consent, and would not cede any Italian territory to the Greeks. The pope pledged to crown Frederick emperor and help him restore the honor of the empire.

In a great testament sent to the pope, Bernard set forth the right way to be followed by the papacy in imitating Christ. Toward the end, he said, "And now, my Eugene, direct your gaze on the present condition of the Church and the Curia. I have tapped the walls but not made a single spade-thrust. It belongs to you alone to dig and investigate."

With another uprising in Rome, the pope again was forced to leave, and died in Tivoli; Bernard died soon after.

167. **Anastasius IV** or Conrad
(July 12, 1153 - December 3, 1154 A.D.)

Conrad was a nephew of Honorius II, a Roman by birth, a canon regular and late abbot of St. Ruf (Rufus) near Avignon. Paschal II had made him cardinal priest of S. Pudentiana in 1110, and since 1120 he had been cardinal bishop of Sabina. He was 80 at the time of his election; and had been papal vicar of Rome during the absence of Eugenius III.

Frederick won against the pope when he sent disputed bishop Winchmann to Rome to be confirmed. In May, 1154, Anastasius IV confirmed Winchmann's election and granted the pallium (vestment of episcopal authority).

In October, Frederick began to journey to Rome for coronation, but resistance by northern Italian cities delayed his progress, and before he reached Rome, Anastasius IV had died.

168. **Adrian IV** or Nicholas Breakspear
(December 4 [5], 1154 - September 1, 1159 A.D.)

Nicholas Breakspear was the first English pope, born about 1115 near St. Albans. He studied in Paris, and like Anastasius IV, became canon regular and later abbot of St. Ruf (Rufus). In 1149, Eugenius III made him a cardinal. Adrian was sent, in 1152, as a papal legate to Scandinavia, where he had considerable success; and his return to Rome coinciding with the death of Anastasius, he was elected pope.

He met with Frederick at Nepi, and refused to deal with him until the traditional act of homage had been done -- the holding of the pope's stirrup while he dismounted. After a few days, Frederick agreed to this. The rebel Arnold of Brescia attempted to negotiate with Frederick on behalf of the unfaithful Romans, but was handed over to the pope, tried, and executed. Frederick received his coronation at St. Peter's on June 18, but the coronation was followed by street fighting and the next day the pope and emperor left the city.

According to the treaty of Constance, Frederick was obliged to protect the city, but being unable to do so, he returned to Germany.

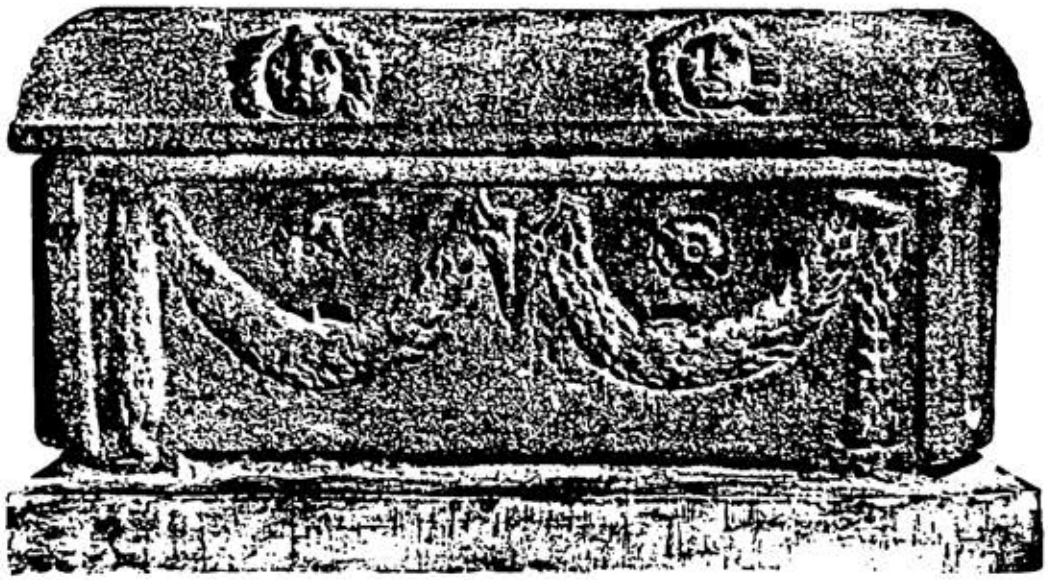
As a result of the threat from Sicily, Adrian attempted to compel Norman leader William's submission, but was defeated, and in 1156, he confirmed William as king of Sicily and the conquered territories, and allowed the king a considerable measure of control over the Church in his dominions. This was greatly resented by Frederick.

In 1157, papal legates visited Frederick at Besancon in Burgundy, one of the legates being Roland Bandinelli, who was later to be pope Alexander III. A letter from the pope was delivered, and in translation the intent appeared to be to establish the emperor as a vassal to the pope, and the legates were forced to leave the country. In Augsburg the next year relations were improved with Adrian IV's explanations. However, Frederick in 1158 and 1159 made claims on Lombardy and some parts

of papal territory. The pope protested this and was met with counter argument against his agreement with the Normans. A complete rupture now seemed inevitable. Frederick said about his position regarding Rome, "If I, emperor of the Roman empire, have no rights in Rome, then I have no rights anywhere." The reply to his claim was a sentence of excommunication from the pope in Anagni.

In August, 1159, Adrian IV was suddenly taken ill and he died on September 1 in Anagni, where he had been since leaving Rome early in June.

"I wish I had never left England," Adrian had confided to one prelate, "or had lived out my life quietly in in the cloisters of St. Rufus; but I dared not refuse this difficult path, for it was the Lord's bidding . . . He has put me between the hammer and the anvil."



Tomb of Adrian IV: sarcophagus (3rd century) in the crypt of St. Peter's.

169. **Alexander III** or Roland Bandinelli

(September 7 [20], 1159 - August 30, 1181 A.D.)

Roland Bandinelli was Italian, born in Sienna (Siena). In 1140, he taught in a school in Bologna where he wrote a commentary on the Decretum of the great master of canon law, Gratian, and a Summa of theology. Around 1149, he entered the service of the Curia, becoming cardinal deacon of SS. Cosmas and Damian in 1150, and cardinal priest of S. Marco in 1151. In May, 1153, he was chosen chancellor of the Roman Church and played a very important part in papal government under Adrian IV.

On September 4, the election began, and on September 7, the electors of Roland, claiming he had been duly elected, began to invest him. Octavian, the candidate of Frederick Barbarossa, seized the papal robes. The Romans appeared and Roland and his party sought refuge in Castel'

Sant' Angelo from where they were rescued some days later and escorted to Ninfa. There, on September 15, Roland was crowned as pope with the name Alexander III. Octavian and his supporters, unable to remain in Rome either, were at Farfa where on October 4, Octavian was crowned as Victor IV.

Frederick called a council to decide between the two popes, Alexander refusing to appear or acknowledge the authority of an imperial council to judge his case. The council, attended mainly by imperial bishops, decided in favor of Victor IV. France, England, and Sicily soon declared for Alexander III, as did Milan and many other Italian cities, but his position in Italy was insecure, and in spring of 1162, he sought refuge in France.

When Victor IV died, Frederick appointed Paschal (Pascal) III his successor; when Paschal died, he appointed Calixtus (Callistus) III; when Calixtus died, he appointed Innocent III. Meanwhile, Alexander carried on the duties of his office. In fact, during his pontificate papal control of the Church, and the flow of appeals to the Roman See, showed much development. Alexander III was the first of the lawyer-popes. More than five hundred of his decisions were later incorporated into canon law. From the twelfth century there have been preserved more than a thousand papal judgements in the form of decretal letters (letters of decree) in which popes in replying to a particular question gave a decision which then had the force of law. Of these letters, nearly three-quarters were issued by Alexander III, and of these more than half were addressed to England.

In 1164, there was a conflict between Henry II of England and Thomas Becket, the archbishop of Canterbury, and this situation threatened for a time to withdraw the English church from allegiance to Alexander. Becket refused to confirm the Norman customs of the Crown since they seemed to him to curtail the liberty of the Church and to limit the authority of the pope unlawfully. In 1164, he fled the country and took refuge in France, where Louis VII, who had reason to fear the ambitions of Henry II, espoused Becket's cause. Henry threatened to ally with Frederick Barbarossa. The pope wanted to support Becket, but did not want to push Henry toward Germany. The dilemma was resolved with the murder of Becket; Alexander pronounced punishment against Henry, and presided at the canonization of the murdered archbishop two years later.

In 1176, at Legnano, Frederick's forces were defeated, and after eighteen years, emperor and pope finally reached agreement, and Alexander III was the undisputed ruler of the Church.

In 1179, the pope called a general council to meet at the Lateran. Its chief business was the solemn confirmation of the agreement between pope and emperor, the settlement of a number of problems arising from the division (particularly the fate of those who were ordained or consecrated by anti-popes), and the consolidation of the work of reform, which in spite of the long crisis, had made steady progress. More than three hundred bishops were present and many abbots. Of the twenty-seven canons of the council, the most important was that which ruled that henceforth a majority of two-thirds of the electors would be necessary and

sufficient to elect a pope. This canon is still in force to this day. All orders and honors conferred by anti-popes and their followers were annulled. Every bishop was commanded to set up in his cathedral city a school to provide instruction for poor students, free of charge.

Three months after the council a new revolt broke out in Rome and the pope had to leave the city. He died at Velletri on August 30, 1181, after a pontificate of almost twenty-two years.

Alexander III accepts the submission of Frederick Barbarossa.
By Spinello Aretino, in the Palazzo della Signoria, Siena.

170. **Lucius III** or Ubaldo Allucingoli
(September 1 [6], 1181 - November 25, 1185 A.D.)

Lucius III was a disciple of St. Bernard and a rigorous ascetic. He was born in Lucca, Italy, and was cardinal bishop of Ostia at the time of his election. He had been one of the most trusted counsellors of Alexander III, and had played an important part in the making of the Treaty of Benevento in 1156, and at the Peace of Venice.

He began negotiations with Frederick, who agreed to begin preparations for a new crusade. The pope published the famous constitution Ad abolendam which ordered all heretics condemned in ecclesiastical courts to be handed over to the secular arm for punishment. Under Lucius a form of episcopal inquisition was established, levelled at all heresies, and particularly at the followers of Peter Waldo, an ex-banker of Lyons. Waldo urged a discarding of worldly possessions, and living by alms, fasting, and prayer.

At Venice, Frederick had asked the pope to crown his son Henry to assure his succession. Lucius III refused on the grounds that there could not be two emperors at the same time. However, included in his decision was the knowledge of the betrothal of Henry to Constance, daughter of Roger II of Sicily (the ruling king of Sicily, William II, was childless). The uniting of these two kingdoms would leave the papacy virtually unprotected.

Before his death, Lucius III urged that his successor not crown Henry during Frederick's lifetime.

171. **Urban III** or Umberto Crivelli

(November 25 [December 1], 1185 - October 20, 1187 A.D.)

Urban III was a native of Milan, a cardinal deacon of S. Damaso in Lorenzo and archbishop of Milan. He was elected the same day that Lucius III died.

Urban's family had long suffered under Frederick Barbarossa. On January 27, 1186, prince Henry was married to Constance of Sicily in Milan, by the patriarch of Aquilea. Urban III had not surrendered his See on becoming pope and regarded the marriage as a direct affront to his authority. Six months later, he consecrated Folmar archbishop of Trier in spite of the claims of imperial candidate, Rudolph.

In November, 1186, Frederick assembled the German bishops at Gelsenhausen and publicly protested the pope's hostility; the German bishops supported the imperial protest, and the archbishop of Magdeburg was sent to Urban III in Verona to make a formal representation on the emperor's behalf.

An imperial mission with the same object was to follow, and on news of this, the pope left Verona for the greater security of Venice, from which place he intended to issue the excommunication of Frederick. However, on the journey Urban III was stricken with dysentery, and he died at Ferrara.

172. **Gregory VIII** or Alberto di Mora

(October 21 [25], 1187 - December 17, 1187 A.D.)

Gregory, or Alberto di Mora, was a man famous for his learning and holiness. He was a native of Benevento, a former canon regular of St. Martin of Laon, and later professor of law at Bologna. He had served as papal legate in England, Portugal, and Dalmatia under Alexander III, and for ten years before his election was chancellor of the Roman Church.

On October 2, 1187, Jerusalem had fallen to the Islamites, led by Kurdish warrior Saladin. When the news reached Gregory, he at once began negotiations with the emperor for a new crusade. The pope set out for Pisa to reconcile that city with Genoa, since their combined fleets were necessary for the crusade. Shortly after reaching Pisa, Gregory VIII died, after a pontificate of only eight weeks. Like his predecessor, he was never in Rome as pope.

173. Clement III or Paolo Scolari
(December 19 [20], 1187 - March, 1191 A.D.)

Paolo Scolari was a Roman, cardinal bishop of Palestrina. His first act was to complete the reconciliation of Pisa and Genoa begun by his predecessor. He negotiated a treaty with the Roman senate and was able to take up residence in Rome, though the Senate kept control of much of the administrative machinery of the city.

In April, 1189, an agreement about the crusade was reached with the emperor, and in May, Frederick set out. Rulers Philip Augustus of France, and Richard the Lionhearted of England also set out on the crusade. In November, 1189, William of Sicily died childless, and Henry at once claimed the throne, in right of his wife Constance. The Sicilians rejected Henry's claim, and gave the title to Tancred of Lecce, an illegitimate grandson of Roger II. In January of 1190, the pope as suzerain of Sicily confirmed Tancred's title.

Frederick, on crusade, died suddenly in June, 1190, by drowning, or after bathing in the waters of the river Salef in Asia Minor. Henry was at the time on his way to Rome to seek coronation, but before he reached the city, Clement III had died, on an unknown date in March, 1191.

174. Celestine III or Hyacinth Bobo (Gracinto Boris)
(March 30 [April 14], 1191 - January 8, 1198 A.D.

Celestine was cardinal deacon of S. Maria in Cosmedin, and was a Roman of noble birth, learned, educated, and pious. At the time of his election, he was eighty-five years old.

One of his first acts was to crown Henry VI emperor, and Henry then went to conquer Sicily, but failure of a siege at Naples and his own illness necessitated his retreat.

In May, 1192, Celestine III formally recognized Tancred Lecce as king of Sicily. A new concordat severely limited the privileges of the Sicilian crown. The new emperor, Henry VI, retaliated by severing the church in Germany from the papal court.

In February, 1194, Tancred died and was succeeded by a young child. Henry made use of this opportunity and defeated the Sicilian forces; on December 25, he was crowned king of Sicily in Palermo. The next day his wife, Constance, gave birth to a son, future emperor Frederick II.

For two years, Henry tried to convince the pope to secure the succession of his infant son to the dual throne of Germany and Sicily. Celestine III was saved from these attempts by the unexpected death of Henry in September, 1197. When he was dying, Henry commended his son to the protection of the pope, restored the territories he had taken from the papal states, asked the pope to confirm his son's succession to Sicily, and promised that, if Frederick died without an heir, the kingdom would be returned to the papacy.

After the death of Henry VI and the succession of an infant, the position of the pope became quite perfunctory; and Celestine III died about four months later.

Celestine III grants a charter of independence to the Hospital of Siena.

175. Innocent III or Lothar (Lothari) Conti of Segni
(January 8 [February 22], 1198 - July 16, 1216 A.D.)

Lothar was Italian, born in Anagni in 1161. He was cardinal deacon of SS. Sergius and Bacchus, the son of the count of Segni, and related through his mother to a distinguished Roman family, the Scotti. Pope Clement III was his uncle. After an early education in the monastery of St. Andrew at Rome, he had studied theology at Paris under the greatest masters of the day. In 1187, he made a pilgrimage to the tomb of St. Thomas Becket in Canterbury, and the same year left Paris to continue his studies at Bologna, the greatest school of canon law. In 1189, he was made cardinal by Gregory VII. Under Celestine III he was chiefly employed as auditor, or judge, in the papal court. At the age of 37, he was unanimously elected to the Holy See, with the name Innocent III, and crowned on February 22.

In his coronation address, he described himself: Verily the representative of Christ, the successor of Peter, the anointed of the Lord, the

god of Pharaoh set midway between God and man, below God but above man, less than God but more than man, judging all other men, but himself judged by none.

The crown of Germany was contested, between Henry VI's brother, Philip duke of Swabia, and Otto of Brunswick, Frederick II still being an infant. In January, 1201, pope Innocent declared for Otto. The pope's rejection of Philip led to civil war, and Otto's cause being the weaker in Germany, in 1206 he was defeated and fled to England. In 1208, Philip was murdered, and the princes received Otto; the pope in 1209 crowned him emperor. When in October, 1210, Otto invaded Sicily, a papal fief and kingdom of the pope's ward, Frederick II, Innocent excommunicated Otto and persuaded Frederick to make a bid for the throne of Germany. Frederick was successful, and Otto was defeated.

Innocent's first thought after his election was the launching of a new crusade, the fourth. The crusade which set out in 1202 was largely financed by Venice, which supplied the shipping. In return for this help,

Innocent III approves the Rule of the Franciscan Order. Fresco by Giotto, in the Upper Church of S. Francesco, Assisi.

Dominic also received permission from pope Innocent III to found his Dominican Order and began missionary work among heretics. Painting by Titian, Galleria Borghese.

Francis of Assisi received permission from pope Innocent III to found his Order and began missionary work among the enemies of the crusaders. Portrait in S. Francesco at Ripa, 13th century.

the crusaders were persuaded to take part in the recapture of Zara, a trading station on the Adriatic which had been lost to the Hungarians. Zara was taken in November, 1202. The crusade was now further diverted to restore Byzantine emperor Isaac Angelos, who had been dethroned, blinded and imprisoned by his brother Alexis in 1195. The pope protested, but to no avail, and Constantinople fell to the crusading army on July 17, 1203, and Isaac was restored. But the emperor failed to keep the promises of money and men made to the crusaders and in February, 1204, the city revolted, the emperor was deposed and imprisoned, his son strangled, and a usurper, Alexis Dukas, raised to the throne. In April, 1204, the crusaders launched a second attack on the city; the fall of Constantinople was followed by a sack in which no one was spared. Churches and monasteries were looted and profaned, the usurper was deposed and the city divided among the conquerors. Baldwin of Flanders was chosen as the ruler of a new Latin empire of the East. The Greek patriarch was expelled and a Latin patriarchate was established; the reunion of the church was accomplished by force of arms.

A heresy had arisen in southern France, the main center of which was the city of Albi, whence they were called Albigensians. They rejected the priesthood, the hierarchy, oath-taking, war, capital punishment, and even secular government. Pope Innocent III pronounced a crusade against heresy, and in July, 1209, an army, estimated at a hundred thousand strong, laid siege to the city of Beziers. At the approach of the army, Raymond II, count of Toulouse, submitted to the papal legate and promised to do penance and devote himself to rooting out heresy. In spite of his submission, Beziers was attacked and taken with immense slaughter. More than seven thousand people who had taken refuge in the Church of the Madeleine were slaughtered. With this terrible example before them, the other cities surrendered. From this point, with the contrivance of the papal legates, who grossly deceived the pope, the crusade developed into a military conquest for the benefit of the barons, chief among them Simon de Montfort, who became count of Toulouse.

During the whole of his pontificate, Innocent III was constantly in conflict with the rulers of England and France. He also had conflict within Rome; he began reform with his own household, exchanging gold and silver vessels for glass and wood. He took his attendants from the monastic orders, instead of from noble families. He purged the city, caused the prefect to resign as representative of the citizens and appointed in his place a city commandant responsible to the pope. The city's officials on the land were replaced by papal officials. Both nobility and commoner were required to swear a personal oath of loyalty to the pope. There was considerable opposition to the pope's reforms, and during the Easter procession of 1203, an attempt was made on his life. However, resistance gradually subsided and by 1205, Innocent had the city firmly under control. He then consolidated his position by buying up towns and villages, and whole districts. Year by year he increased his sovereignty.

In 1210, cardinal Johannes of the house of Colonna brought Francis of Assisi before the pope. Francis wanted to found an order and to submit

its rules for the approval of the Holy Father. Innocent III at first rejected the petition, but after Christ appeared to him in a dream, he decided to discuss the application with his cardinals. Francis and his followers had voluntarily embraced poverty, and wanted to live without money, without bread, without shoes, without possessions; as enjoined in the Bible, anyone who wished to join them must sell all he had and give the proceeds to the poor. Most of all, Francis wanted to show how poverty brought dignity, happiness, and peace. Simplicity, humility, self-improvement, the avoidance of sin, the practise of virtue; these were the principles he espoused. "When there glows within us the longing for a heavenly home, we do not feel the cold outside," said Francis. He went away with a preliminary consent. The Franciscans were granted the right to preach, and also received the tonsure, or shaving of a part of the head to signify admission to the clerical state.

Thirty-four year old Francis of Assisi was among the crowd of dignitaries who attended the Fourth Lateran Council called by pope Innocent III in 1215. There was another among the monastic fathers at the Council who was asking for recognition for his Order. Barefoot also, and a man of simple character, he had kept his integrity among the storms of the period. It was forty-five year old Spaniard Dominic Guzman, who had been living in obscurity in France. He had formed a plan for an Order of Preachers. He was a priest by calling, not a layman like Francis. Dominic wanted to establish an Order for priests, the first of its kind in the Catholic Church. After initial hesitation, and against the vote of the Council, Innocent granted Dominic permission to set up his Order for the defense and revival of the Faith, with the provision that its constitution should be similar to that of the Augustinians. From the Preaching Friars, as the Dominicans were called, have emerged four popes, over sixty cardinals, 1,000 archbishops, 4,000 scholars of international reputation, and countless bearers of the Dominican spirit in learning and art, secluded after their founder's example -- including Thomas Aquinas.

The Fourth Lateran Council was attended by more than four hundred bishops, eight hundred abbots, and by representatives of the kings of Germany, France, England, Aragon, Hungary, and the crusading states. Three public sessions were held. The Council confirmed the election of Frederick II as emperor-elect, and the transfer of the county of Toulouse to Simon de Montfort. Seventy canons were passed by the Council. The creation of new religious orders was forbidden; the laity were commanded to go to confession at least once a year, and receive Holy Communion at Easter; the freedom of the Jews was limited, and they were commanded to wear a distinctive dress.

Innocent III's lasting preoccupation was with the crusade, in spite of the earlier disastrous consequences. In the context of preparation for crusade, he travelled to northern Italy in 1216, in hopes of reconciling the warring cities of Pisa and Genoa. He died at Perugia of fever on July 16, at the age of fifty-six.

Near the end of his work he wrote, Peace be to you, were the first words with which he (Jesus) greeted his Apostles after his resurrection. Peace is the expression of Charity and neighborly love. Is there

anything more contrary to neighborly love than war, human slaughter? Born in hatred, it is the source of every crime; it breaks the bonds of goodwill and affection. And who can love God who does not love his neighbor? To bring men to charity and peace is the first duty of the unworthy representative of Jesus on earth.

176. **Honorius III** or Cencius (Cencio) Savelli
(July 18 [24], 1216 - March 18, 1227 A.D.)

The election of Honorius III in Perugia may be deemed the first conclave, as the people of Perugia locked the cardinals in until they had made their choice. They chose cardinal priest of SS. John and Paul, who was more then eighty years old. He had served as vice-chancellor of the Holy See, then as papal chamberlain or treasurer. In 1198, he had compiled for Celestine III the liber censum, a list of all those who owed taxes to the Roman Church. Honorius was former tutor of Frederick II.

The Lateran Council had decided that the crusading army was to assemble in July, 1217. Frederick excused himself, and the crusade proceeded under the kings of Hungary, Cyprus and Jerusalem. The crusade was joined by Francis of Assisi. The shameless camp life was for Francis a desecration of the Holy cause. When the crusading army was threatened with defeat, he uttered words of warning, but the leaders were scornful. Thirty-eight at this time, Francis foresaw all that would come from this crusade: defeat, flight, hunger, disease and dissolution. On August 26, 1219, six thousand of the Crusader's army were slain or taken prisoner. Francis visited the battlefield, without arms, without baggage, and with no political or military mission. He prayed with the dying and helped the wounded. Then he went over to the other side, where he insisted on being taken to Sultan Malik el-Kemal, nephew of Saladin. There he told him of his monastery, of his search for peace, and his devotion to his overlord, Jesus Christ. He asked to be allowed to visit Jerusalem, through Galilee to Nazareth. The Sultan gave him permission, and to provide for all eventualities, had him discreetly protected. Nothing must happen to the little man, no matter what came of his enterprise. The only condition was that he must return to the Sultan's camp.

On his return, Francis was granted a second and third audience with the Sultan. The audience turned into an intellectual duel, and the Sultan eventually invited Francis to remain in his court. Francis agreed, on the condition that the Sultan adopt Christianity. The Sultan wanted to give him a parting present, but Francis replied that he had no need of any presents but the ones he had, not to be bought, but attainable and blissful, joy of the heart, the anointing of the Spirit, and the oil of happiness. After a week's stay in the Sultan's camp, Francis was sent back under escort to the front line of the Crusaders. The Sultan was successful; in August, 1221, he compelled the Crusaders to call off the invasion and make peace. He asked only for the evacuation of Egypt and the unimpeded withdrawal of the invading army.

Frederick wanted to secure his son's succession, and in April, 1220, the German princes elected Frederick's son as king. Frederick continued to rule the two kingdoms of Germany and Sicily; in November, 1220, he was crowned emperor in Rome by Honorius III, and received the pope's permission to continue to govern the two kingdoms. The emperor applied himself to reorganization of the kingdom of Sicily, which was now to serve as the base for his future conquests in the Mediterranean. Honorius reminded him time and again of his obligation to begin a new crusade, but the pope died before this occurred.

Honorius III confirmed the new Dominican Order in 1216, and the rule of St. Francis in 1223. On the occasion of the emperor's coronation in 1220, the pope published an imperial constitution, which imposed the death penalty on stubbornly resistant heretics, and which marked an important stage in the creation of the Inquisition.

177. **Gregory IX** or Ugolini Conti
(March 19 [21], 1227 - August 22, 1241 A.D.)

Gregory IX was born in Anagni, Italy, in 1147. He was cardinal bishop of Ostia, and had been a cardinal since 1198.

Upon his election, he proceeded to press Frederick II to honor his promise to abandon the crown of Sicily. The long-planned crusade was to set out in August, 1227. In September, Frederick embarked, but a few days later disembarked at Otranto on the plea of sickness. Gregory IX, appealing to the agreement made at San Germano in 1225, at once excommunicated him. The emperor had stated, "That the world has been deceived by three imposters: Jesus Christ, Moses, and Mahomet (Mohammed); that two of these died in honor; the third, Jesus Christ, was hanged on a tree; that those are fools who claim that God, the omnipotent Creator of the world, was born of a virgin; and that man ought to believe nothing but what he can understand and prove by reason!"

Intrigues of Frederick II's agents in Rome compelled the pope to leave the city in April, 1228. The following June, the emperor travelled to Palestine, where he negotiated a treaty with the sultan Malek el-Kemal. This resulted in the peaceful yielding of Jerusalem and the surrounding district, Bethlehem, Nazareth and the land between these towns, and a strip of coast between Jaffa and Acre and the pilgrims' road to Jerusalem and Nazareth. The Islamites were not allowed to enter these places under arms, but they could attend their own places of worship in them. The Mosque of Omar and the Temple area in Jerusalem were reserved to them.

When Frederick II returned, he made proposals of peace to Gregory, but he would not hearken. So Frederick marched against the pope, who was forced to retreat. Finally, on August 28, 1230, the Peace of San Germano was concluded, Frederick II was welcomed back into the Church, and the emperor and the pope remained at peace for ten years.

The emperor in letters maintained that Peter was only the spokesman of the Apostles, not the head. Peter's successor, the pope, was only the administrator for the bishops, whose rights were equal to his. Frederick proposed to friendly members of the Curia that they should elect a new pope at a general council, in order to rid themselves of the unworthiness of Gregory IX's rule. And Frederick II fought and defeated the Lombards in Corte Nuova in November, 1237. The result of this was the pronouncement by the pope of another sentence of excommunication on Frederick.

Gregory IX now summoned a General Council at which he planned to present his case against the emperor. Frederick warned that he would not permit this, and in May, 1241, he captured three papal legates and a hundred bishops who were en route to the Council. The emperor marched on Rome, but the pope died before he arrived. Among Gregory IX's last words were those of concern for the imprisoned prelates: True, Peter's little ship is sometimes caught in a hurricane and driven on the rocks, but it soon bobs up again among the foaming waves.

As a cardinal, Gregory IX had been the first patron of Francis of Assisi. He was also the pope of the Inquisition; in 1232, a papal inquisition directed by Conrad of Marburg was established in Germany, and in 1233, Gregory commissioned a convert from heresy, Dominican Robert le Bougre, as his inquisitor in France. These two commissions may be regarded as the acts by which the Inquisition, as a special tribunal acting independently of the diocesan bishop and directly controlled by the pope, was established.

(Papal Court or Roman See vacant two months)

178. Celestine IV or Godfrey di Castiglione
(October 25 [28], 1241 - November 10, 1241 A.D.)

On the death of Gregory IX, the cardinals in the Curia numbered twelve, two of whom were still imprisoned by Frederick II. The ten cardinals were unwilling to proceed with election until Frederick released his prisoners. But senator of Rome Matteo Rosso Orsini, a relative of Celestine III and the father of future pope Nicholas III, compelled the cardinals into conclave in the Septizonium, an ancient building part palace, part fortress, on the Palatine. Guards were mounted on the roof, and as the days and weeks passed without a decision, the cardinals were subjected to a number of distressing circumstances.

On October 25, Godfrey di Castiglione was elected, and three days later consecrated as pope Celestine IV. He was a native of Milan, where he had been archpriest and chancellor before being made cardinal in 1227.

He had contracted an infection while in the Septizonium and died just two weeks after his consecration.

(Papal Court or Roman See vacant one year seven months)

179. Innocent IV or Sinisbaldo Fieschi (Sinibaldo Freschi) (June 25 [28], 1243 - December 7, 1254 A.D.)

Innocent IV deposes Frederick II at the Council of Lyons. Miniature from the Chronicle of Matthew Paris (13th century), in Corpus Christi College, Cambridge.

Because of the cardinals' refusal to elect a pope while some of their number were still imprisoned by Frederick II, the See was vacant for almost two years. Finally cardinal Sinisbaldo Fieschi was elected, who had been favorable to Frederick II as a cardinal. He was born around 1207 in Genoa, and was a former professor of canon law at the University of Bologna. In 1227, he became cardinal priest of S. Lorenzo in Lucina and vice-chancellor of the Roman Church.

The conflict continued between pope and emperor. In 1244, Frederick II offered to submit, and a meeting was arranged at Sutri. However, the pope fled secretly, going with a few trusted men to Civita Vecchia where he was met by a squadron of ships from Genoa. Frederick II's words when informed of this were, "When I was playing chess with the pope and my pieces were disposed that I could mate him or at least win a castle from him, the Genoese came, swept their hands over the board and upset the whole game."

The Council of Lyons was held at the pope's instigation, opening on June 28, 1245. The main business was the emperor's persecution of the Church. The result was the excommunication of Frederick II. When Frederick heard of this he lined up his crowns, the imperial crown of Rome, and the royal crowns of Aix-la-Chapelle, Palermo, and Jerusalem; and put them on one after the other. I still have my crowns, he said, and no pope, no church assembly shall rob me of them without a bloody struggle.

Innocent IV had inherited a debt of a hundred and fifty thousand pounds from his predecessor, and now, calling for another crusade, he levied more fees, and more taxes, and the money was diverted to the campaign against the emperor. King Haakon of Norway paid about 1500 pounds for his coronation, and the regional churches there diverted about a third of their income to the Church of Rome.

The only point of agreement between emperor and pope was in their treatment of heretics. Frederick II passed a law that heretics should be put to death by fire in the sight of the people. Innocent IV published a directive for the Inquisition courts: Moreover it shall be obligatory of the ruler (of a city) to force all heretics that he has arrested -- without striking off a limb or bringing them nearer to death -- expressly

to confess their errors as robbers and murderers of souls and thieves of God's sacraments and the Christian faith, and to give the names of other heretics known to them.

In 1250, Frederick II died, and in 1251 the pope returned to Italy, which was rapidly falling into a state of near anarchy. The pope offered the kingdom of Sicily in turn to French king Charles of Anjou, and to Richard of Cornwall, brother of Henry III of England, in order to combat Conrad, Frederick II's son. Both refused. In 1254, Henry III accepted the kingdom on behalf of his eight-year old son, Edmund. When Conrad died in the same year, the pope abandoned his English alliance and gave the kingdom to Manfred, illegitimate son of Frederick II. Manfred gathered an army of Islamites and rose against the pope's men, this also occurring in 1254.

Innocent died at Naples in the same year.

180. **Alexander IV** or Rinaldo Conti
(December 12 [20], 1254 - May 25, 1261 A.D.)

Alexander IV approves the writings of Thomas Aquinas at Anagni. "The Triumph of St. Thomas" by Benozzo Gozzoli, in the Louvre, Paris.

The cardinals at Naples elected the cardinal bishop of Ostia to succeed pope Innocent IV. He was a Roman, related to Innocent III and Gregory IX, and personally was pious and irreproachable.

Upon succession he renewed the offer of the throne of Sicily to Henry III and in October, 1255, young Edmund was invested with the kingdom. But Henry III was unable to pay the sum he had offered, and the crown was revoked.

Manfred prospered, ignoring the anathema pronounced by the pope. Brancaleone, a new champion of the people, was summoned from Bologna to Rome by the citizens. He expelled the pope, and established a virtual dictatorship in Rome. In addition, in spring of 1261, the Romans elected Manfred to the senate.

The pope died in Viterbo, with the temporal power of the papacy reduced to almost nothing.

(Papal Court or Roman See vacant three months)

181. Urban IV or Pantaleon Ancher (Jacques Pantaleon)
(August 29 [September 4], 1261 - October 2, 1264 A.D.)

Thomas Aquinas, prince of scholasticism and classical philosopher.

After a vacancy of three months, the cardinals elected the patriarch of Jerusalem, who was French, the son of a cobbler, born in Troyes. He was never in Rome as pope.

Urban IV promptly named fourteen new cardinals, most of whom were French.

Pope Urban IV initiated the feast of Corpus Christi in 1264. Many years before, when he was archdeacon in Liege, a nun from the Augustinian convent informed him and other churchmen of a vision she had received. From her twentieth year on, she had repeatedly seen in the sky a crescent moon from which a piece was missing. It was clear to her that the moon signified the Church year, and she explained the gap as the lack of a feast in honor of the Blessed Sacrament.

The pope commissioned the greatest scholar of his time, Thomas Aquinas, to compose a Mass and office. While pope and emperor fought for supremacy, Thomas Aquinas was writing. Thomas was concerned with the truths of God. He knew that all things were ordered to a higher end. Theology, which for him was wisdom, rested on an immediate inspiration and revelation of God. As in the case of Bernard of Clairvaux, the highest in office and dignity constantly invoked his help, though he himself held no office. The popes, the generals of the orders, kings, all had recourse to him. His effect on the world is well depicted in a terra cotta relief at Viterbo which shows him with a book in his left hand and a church raised aloft in his right and irradiated by the sun on his breast. The frankness, penetration, and mildness of his writings were based on a life of mystical insight.

As a youth, Thomas studied in the Benedictine abbey of Monte Cassino. Through his father he had imperial blood; through his mother, Norman. Frederick II and the abbot of Monte Cassino were his uncles, pope Honorius III his godfather. At the age of nineteen he became a Dominican novice. He was horrified by the superficiality, avarice, jealousy, and malice of men towards one another. When he was shut up by his family to cure him of his craze for the life of a mendicant friar, he continued to wear the Dominican habit and live according to Dominican rule; studied diligently, and drew near to God. He drove off a girl his brother sent to seduce him, with a flaming piece of wood in his hand, with which he drew a cross on the door. Innocent IV protested to Frederick II in the name of the Dominicans against Thomas' imprisonment, and the emperor ordered his nephew to be released and allowed to exercise his chosen calling.

Thomas wanted only to teach and to be on the move, like Christ and the Apostles. At the age of twenty-two he studied at Cologne in

the school of Albertus Magnus, who is known as the father of experimental science and who organized the preaching friars into an order of philosophers. Thomas' fellow students called him a great Sicilian ox, because he was so silent. Albertus knew what was growing in the heart of his pupil; he prophesied that he would one day bellow so loudly that the whole world would hear him. From Cologne, Thomas accompanied Albertus to Paris, and lectured there. Seventy works are ascribed to him, published in seventeen folio volumes in the Venetian edition of 1593.

Thomas Aquinas moved from place to place with pope Urban IV. From 1261 onward, Thomas was Magister Sacri Palatii, theological advisor to the Holy Father. From the court, he travelled regularly through the country among the faithful.

On September 8, 1264, Urban IV initiated the Corpus Christi feast throughout the Church, and he died four weeks later.

(Papal Court or Roman See vacant four months)

182. Clement IV or Guy Foulques (Guy de Gros)
(February 5 [15], 1265 - November 29, 1268 A.D.)

After a four month delay, the cardinals finally agreed to leave the choice of pope to two of their members, who chose the cardinal bishop of Sabina. He was French, a native of Languedoc, and a lawyer by profession. He had been married and had two daughters, entering the clergy after the death of his wife. He was in turn bishop of Le Puy, archbishop of Narbonne, and in 1261 was made cardinal. He served as papal legate in England 1262-1264. He cultivated the friendship of Thomas Aquinas, and took steps to have him appointed archbishop of Naples, but Thomas begged to be released from the honor.

During Clement IV's pontificate, Charles of Anjou was invested with the kingdom of Sicily, and conquered Manfred, who was killed in the battle. When Conradin, 17-year old grandson of Frederick II, asserted his claim on Sicily, he was captured by Charles of Anjou's forces and, against the pleadings of the pope, executed, putting an end to the Hohenstaufen line.

Four weeks later Clement IV died at Viterbo.

(Papal Court or Roman See vacant two years nine months)

183. Gregory X or Tebaldo (Theobald) Visconti
(September 1, 1271 [March 27, 1272] - January 10, 1276 A.D.)

After a long delay, the Conclave met in Viterbo in the summer of 1271. After several weeks of indecision, the people of the city stripped the roof off the palace where the cardinals were sitting; at that point they agreed to leave the decision to a commission of six of their members. On the same day, the six cardinals elected Tebaldo Visconti, who was serving as papal legate with the Crusaders in Palestine.

The new pope was Italian, born in Piacenza and archdea-

con of the church of Liege. In January, 1272, he arrived in Italy, and on March 27 was consecrated and crowned as pope Gregory X.

One of his first acts was to announce a council, scheduled for two years hence at Lyons, to consider reform of the Church, relief of the Holy Land, and the reunion of the Greek church.

When the princes in Germany delayed choosing a king after the death of Richard of Cornwall, the pope in 1273 wrote to the electors and warned them that if they did not proceed to election at once he would himself provide an emperor. The princes quickly chose Rudolph of Habsburg as king of Germany and emperor-elect. Charles of Anjou, in the meantime, in spite of the desire to conquer Constantinople, found himself occupied in conflict with the city of Genoa.

In Constantinople, a council of Greek bishops was persuaded to sign a declaration accepting the primacy of the Holy See, after the imprisonment of dissenting patriarch Joseph I in a secluded monastery.

The second Council of Lyons, the fourteenth ecumenical council, was opened by Gregory X on May 7, 1274. It was attended by more than two hundred bishops and several hundred other prelates. Thomas Aquinas was unable to attend because of his illness; he died on the opening day of the Council, at the age of forty-nine. Constantinople was represented by Germanus, a former patriarch of Constantinople, by the archbishop of Nicea, and by the chancellor of the emperor. With elaborate ceremony they professed submission, and the schism between East and West was pronounced to be at an end. The union lasted just a little more than seven years.

One of the acts of the Council was to set down new rules for the election of a pope: after the death of the pope, an interval of only ten days was to be allowed for travelling cardinals to arrive. Each cardinal should then enter the palace of the deceased accompanied by only one servant, and they should all assemble in a single chamber, which could later be walled up, leaving a serving hatch for meals. If the cardinals did not come to a decision in the first three days, in the next five they would have only one bowl of food, served mornings and evenings. After that they would get only wine, bread and water. All communication with the outside world was forbidden under pain of excommunication. During the Conclave no cardinal was to receive any part of his revenues. With some modifications, the decree on the Conclave is still in force.

A delegation appeared at the conference from the Great Khan of the Mongols who sought an alliance with the Western kings and the pope against the Islamites of Egypt. One of the members of the delegation asked for baptism.

In October, 1275, the pope met with new king Rudolph of Habsburg, at Lausanne. The pope was already sick, and his last months were spent trying to stir up enthusiasm for another crusade, without much success. He died at Arezzo, in the midst of his journeying.

184. Innocent V or Peter of Tarentaise
(January 21 [February 22], 1276 - June 22, 1276 A.D.)

Ten days after the death of Gregory X, the Conclave proceeded according to the rules laid down at the Council at Lyons, and on the second

day of the Conclave they elected Peter of Tarentaise, who was cardinal of Ostia. He was French, born at Champagny in Savoy in 1225, the same year as Thomas Aquinas. He was a Dominican friar, a master of the University of Paris, and a famous theologian, and author of a number of works.

Innocent V was well disposed toward Charles of Anjou, and confirmed his offices of senator of Rome, and imperial vicar in Tuscany. He helped make peace between Charles and the city of Genoa. Rudolph of Habsburg now laid claims for Romagna, which he had earlier agreed to surrender to Gregory X. Innocent V forbade Rudolph to come to Italy for coronation until he withdrew these claims. Negotiations were still in progress when the pope died.

185. **Adrian V** or Ottobuono Fieschi
(July 11, 1276 - August 18, 1276 A.D.)

Adrian V attributed his ill-health to hardships suffered while in Conclave, and he suspended some of those regulations which had been made at Lyons to prevent deadlock. He was a native of Genoa and a nephew of pope Innocent IV, who had made him a cardinal in 1252. He had served as papal legate in England during the conflict between Henry III and the barons, 1265-1268.

Adrian was never consecrated or crowned pope, but died at Viterbo, only a month after his election.

186. **John XXI** or John Peter Juliani

(September 8 [20], 1276 - May 20, 1277 A.D.)

The Conclave this time elected Portuguese John Peter Juliani, archbishop of Braga. He was crowned as John XXI, though he was the twentieth pope of that name. He was a native of Lisbon, studied medicine at Salerno, and was the physician of Gregory X, accompanying him to the Council at Lyons.

Pope John XXI renewed discussions with the Greek church, requesting and receiving the personal submission of emperor Michael and his son Andronicus. The patriarch and the clergy also reaffirmed their acceptance of the primacy of the Roman See. But before the papal envoys returned to Rome, the pope had died. He was adding a new wing to the papal palace at Viterbo, and as he lay sleeping, part of the building collapsed on him, seriously injuring him, and he died eight days later, after a pontificate of eight months.

(Papal Court or Roman See vacant six months)

187. **Nicholas III** or John Gaetano Orsini

(November 25 [December 26], 1277 - August 22, 1280 A.D.)

After a delay of six months, a Conclave was held, and elected a Roman, born in 1217, the son of senator Matteo Rosso Orsini, who had in 1241 locked the cardinal electors in the Septizonium. He had been a cardinal since 1244, and had served as papal legate in England and in France.

Nicholas III refused to renew the appointment of Charles of Anjou as senator of Rome and imperial vicar in Tuscany. The first office was given to the pope's brother, Matteo, and the second to a nephew, cardinal Malabranca. Rudolph of Habsburg was persuaded to relinquish his claims in Romagna, and another papal nephew was installed there as rector.

Tomb of Nicholas III

The pope demanded further evidence of the submission of the Greek church to Rome; but the legates brought back a profession of faith containing complicated theology, but no explicit acceptance of those points of difference. The other demands of Nicholas III were disregarded, and it became evident that the union of the churches did not really exist. While the pope ruled that the testament of St. Francis of Assisi was not binding, there arose a group called the Spirituals,

who still held out for the strict observance of his testament and of the ideal of absolute poverty.

Nicholas III died suddenly of a heart attack at Viterbo, after two years and nine months as pope.

(Papal Court or Roman See vacant six months)

188. **Martin IV** or Simon de Brie (de Brion)
(February 22 [March 23], 1281 - March 28, 1285 A.D.)

Martin IV was elected after another six month delay. He was actually the second Martin, but took the name of Martin IV to avoid confusion with Marinus I and II.

He was born in Brion, France, was the cardinal of St. Cecelia at the time of his election, and 51 years of age. He was a graduate of the University of Paris, and had served Louis IX of France before Urban IV called him to the Curia.

Martin IV was a devoted servant of Charles of Anjou, who was now made Roman senator for life. Seven new cardinals were created, four of them French. Those appointed to offices in the Papal States by the previous pope were now displaced in favor of Frenchmen. Charles resumed his ambition to conquer Constantinople. The pope dismissed the Greek envoy with a demand that unless he surrendered his empire to the pope by May, 1282, the Eastern emperor would be deposed. A Sicilian uprising began in March, 1282, in rebellion against Charles, and this turned his attention and that of the pope away from the East. The war was to last twenty years. The Sicilians claimed as king Peter, who had married Constance, daughter of Manfred.

When Martin IV died on March 28, 1285, three months after the death of Charles of Anjou, Sicily was still held by Peter.

189. **Honorius IV** or James (Giacomo) Savelli
(April 2 [May 20], 1285 - April 3, 1287 A.D.)

Within a week the cardinals gathered at Perugia and named as pope James Savelli, who took up residence in Rome as Honorius IV. He was a Roman, seventy-five years old, and the great-nephew of pope Honorius III. He was an invalid, and could only hold the Host on the altar by means of a mechanical contrivance, and was daily treated by a physician from Bologna. He handed over the senatorial power in Rome to his brother Pandolfo.

Honorius IV was a notable patron of the mendicant Orders, and of the universities, especially his alma mater, the University of Paris, where he caused the teaching of Oriental languages to be established.

Most of his reign was dominated by the problems in Sicily. When Peter died, the Sicilians crowned his brother, James, who offered his homage to the pope. Honorius IV replied by excommunicating James, his mother Constance, and the people of Sicily. With the pope's blessing, a new attack against Sicily was launched in April, 1287, but he died before learning of its failure.

Honorius IV approves the Rule of the Carmelite Order.
(In the Pinacoteca, Siena)

(Papal Court or Roman See vacant eleven months)

190. Nicholas IV or Jerome Maschi (Masci)
(February 15 [22], 1288 - April 4, 1292 A.D.)

Nicholas IV had been cardinal bishop of Palestrina. He was Italian, native of Ascoli, and had served Gregory X as legate at Constantinople in 1272, and at the Council of Lyons in 1274. In 1274, he had succeeded Bonaventure as minister-general of the Franciscans.

The universities of Montpelier, Lisbon and Gratz were founded in his reign.

The pope was closely associated with the Colonna family; two of them he made cardinals, another was made count of the Romagna, and a fourth became Roman senator.

In May, 1291, the town of Acre, the last Christian outpost in the Holy Land, fell to the sultan of Egypt, a final and complete Islamic victory.

Nicholas IV kneeling, with Peter and other Saints, before the Coronation of the Virgin. From the mosaic by Iacomo Torriti (1295), in S. Maria Maggiore.

Though the pope tried to outfit a fleet and muster an army, there was little response to his entreaties, and Palestine remained Mohammedan property until six centuries later.

Nicholas IV died on April 4, 1292.

(Papal Court or Roman See vacant two years three months)

191. St. Celestine V or Peter Morrone (Morone, Murrone)
(July 5 [August 29], 1294 - December 13, 1294 A.D.)

A long delay occurred in the election of the next pope. The cardinals assembled in Rome, but adjourned, and reopened in Perugia in 1293. On July 5, 1294, the cardinal bishop of Ostia, Latino Malabranca, received a letter warning him that God would surely punish the cardinals if they did not at once elect a pope. So they elected the writer of the letter, Peter Morrone, a holy monk living as a hermit in the Abruzzi mountains; and he was consecrated on August 29, as Celestine V.

Peter Morrone, the eleventh son of a peasant, had taken the Benedictine vow at an early age and later, with the approval of pope Gregory X, had organized his many followers into an order, the Hermits of the Holy Spirit (Sanctus Spiritus). At the time of his election, the congregation was made up of twenty communities, though not directed by Peter himself. In 1293, he retired to a small cell near his old cave on Monte Morrone. An ascetic of limited learning, and completely lacking in experience of the world, he refused to join the cardinals at Perugia and spent the whole of his pontificate in the vicinity of Naples. He fell under the influence of king Charles, and without informing the Curia, appointed twelve new cardinals, seven of them French, one the king's chancellor, all the king's nominees. Celestine V released a group of Franciscans from their Rule, and set them up under a new order, the Hermits of Celestine.

As Christmas approached, the pope demanded a wooden cell in the palace, so as to no longer endanger the good of his soul through the business complications of Church leadership. What do I understand of the world's squabbles, he said, I wish I were back in my poor cell! They put before him documents that he did not understand, and asked for gifts and titles which he considered worthless, and in Christian humility he distributed them. Through false documents, the whole of the Church tithes were assigned to the king of France. Louis, Charles' second son, was made archbishop of Lyons at the age of twenty-one. Celestine V longed to give up his burdensome office.

Celestine V; an allegory of the coronation (Louvre, Paris)

Finally, after fasting and prayer, the pope made up his mind to abdicate. On December 13, he came before a secret session of the consistory, clad in the papal vestments, and read a bull. With all his heart and of his own free will Celestine V declared himself divested of his pontificate for conscience sake and out of regard for his bodily infirmities, his lack of knowledge, and the evil state of the Christian people. He gave the cardinals full authority to proceed with the election of a new pope. Then he took off the papal vestments, put on his hermit's gown, and sank to his knees. The whole assembly wept.

192. **Boniface VIII** or Benedict (Benedetto) Gaetani
(December 24, 1294 [January 23, 1295] - October 11, 1303 A.D.)

On Christmas eve, after the abdication of Celestine V, Benedict Gaetani was elected pope. He was born about 1235 in Anagni and was related through his mother to two earlier popes, Alexander IV and Gregory IX. In 1260, his uncle, bishop of Todi, made him canon of his cathedral, and he began there the study of canon law. He was sent to France in 1264 with papal legate Simon de Brie, and in the following year accompanied cardinal Ottobuoni Fieschi to England, where he spent three years. When Simon de Brie became pope Martin IV in 1281, Benedict was made cardinal deacon of St. Nicholas in Cacere Tulliano, and was employed in papal business from this time on. He was papal legate to France in 1290-1291, and in 1291 was ordained priest and became cardinal of St. Martin in Montibus.

After his election, before leaving Naples, Benedict revoked all the privileges made by his predecessor, with Celestine V's consent. On January 23, 1295, he was crowned in Rome as Boniface VIII.

Peter Morrone was to be brought to Rome, but on the way escaped his guards and went into the mountains. He then sailed for Greece, but his ship was driven back by a storm to the Italian coast, and he was handed over to Boniface VIII, who had him installed in a mountain castle in the Campagna, with two brothers of his Order to keep him company. I wished for nothing in the world but a cell, he said, and a cell they have given me. He expired there on May 19, 1296. In 1313, pope Clement V canonized him, as hermit Peter Morrone, not as Celestine V.

Boniface VIII faced many challenging temporal matters. He brought about a temporary reconciliation between Frederick of Aragon and Charles of Anjou. He twice filled the role of peacemaker in the war between the French and the English, although the two parties, in invoking him as arbitrator, addressed him disrespectfully as plain Benedict Gaetani.

Boniface VIII's communications tended to be autocratic and lordly, conscious of the high dignity of his office and the role the papacy had played in the past in confirming kings and directing temporal affairs. He was opposed in France by king Philip the Fair, who was supported by his chancellor Pierre Flotte; and Guillaume Nogaret, whose grandfather had been burned at the stake as a heretic by the Church.

Boniface VIII had accumulated a great fortune during his career, and had used it to establish his family, and in his favoritism offended

Boniface VIII proclaims the Holy Year of 1300, in St. John Lateran.

the family of Colonna, including two cardinals who had been appointed by Nicholas IV. They were deprived of their privileges for their rebellion, and they joined with Philip of France against Boniface VIII, after being punished by a military crusade organized by the pope, the result of which was the utter destruction of the city of Palestrina, and the confiscation of Colonna estates.

On February 22, 1300, the pope resolved to proclaim a Jubilee Year, and following an ancient Roman custom, he welcomed the new century with games and celebrations. For the first time in its history, the Church announced a plenary indulgence for the remission of punishment due to sin. Every foreign pilgrim who came to Rome and visited thirteen times the basilicas of the Apostles, could share in this grace after confession and Communion. Romans could obtain the indulgence after the thirtieth visit. Those who could not undertake the pilgrimage in person could gain the same heavenly reward by payment of the travelling expenses. The response was immense. Thirty thousand pilgrims went in and out daily. Two hundred thousand crowded the inns and lodgings. The peace of God reigned in the streets, and pilgrims carried children, the sick, and aged parents on their shoulders to the tombs of the Apostles. Even in ordinary pilgrimage years, contributions in St. Peter's amounted to some 30,400 gold florins. In the jubilee year, this was greatly increased.

In spite of the grandeur of the pope, Philip of France remained utterly opposed to the exercise of temporal power of the papacy. There were many conflicts. In February, 1296, the pope had pronounced the ban of excommunication and prohibition against all clerics who paid taxes without the consent of the Holy See, and against all lay persons who demanded them. Philip responded by forbidding gold, jewels, and articles of value to be exported, and not allowing foreigners to stay in his kingdom. This made it impossible for the papal treasury to get its money out of France, and the Curial officials could not live in France to collect tithes. Boniface VIII summoned to Rome the French episcopate, and the doctors of law of the University of Paris. His summons was falsified, printed and distributed in France as more negative than its actual tone, and all France turned against the pope. Philip in his reply stated, "Philip, by God's grace king of the French, to Boniface, who pretends to be pope, little or no greetings! . . . Your highest foolishness must know that We

are subject to no one in the affairs of this world . . . Whoever believes the contrary We declare to be a fool and a madman."

The Council in Rome began on October 30, 1302, and on November 18 the Unam sanctam was issued, declaring that every human creature was subject to the Roman pontiff. On March 12, 1303, Nogaret, now French chancellor, brought an indictment before the Council of State, stating that a General Council must be held to condemn Boniface VIII and elect a new pope.

Under pretext of seeking a reconciliation, Nogaret went to Rome, where he assembled an army. The pope had retreated to Anagni. On September 7, 1303, the rebels marched through the gates of Anagni, and forced their way, with bloodshed and fire, to the cathedral, where they found Boniface VIII in front of the altar, clad in his papal vestments, wearing his crown, and holding the Cross and the Gospels in his upraised hands. "Here is my head," he said, "I, a Catholic, lawful Pontiff and Vicar of Christ desire to die for the faith of Christ and His Church." Momentarily dismayed, the assailants hesitated for a day, during which time the people of Anagni rose and rescued the pope. However, now the Orsini took control, and escorting Boniface VIII back to Rome, kept him confined. He protested by refusing to eat, and died on October 11, at the age of eighty-six.

193. **Benedict XI** or Nicholas Boccasini (Bocrasini)

(October 22 [27], 1303 - July 7, 1304 A.D.)

Benedict XI was elected on October 22, shortly after the death of Boniface VIII. This pope was a Dominican friar, notable theologian, and a former Master General of his Order. He was a native of Venetia and had served for the two years before his election as papal legate at the court of emperor Albert of Habsburg.

Most of his short pontificate was spent dealing with the problems of the enemies of Boniface VIII. Philip was pardoned and certain modifications were made in his favor. On June 8, 1304, the bull Flagitiosum scelus was issued, accusing seventeen persons of the attack on his predecessor, including Nogaret and Sciarra Colonna, and summoning them to appear for judgment and sentencing. To this the accused paid no attention and the pope died suddenly on July 7, at Perugia.

194. **Clement V** or Bertrand de Got

(June 5 [November 14], 1305 - April 14 or 20, 1314 A.D.)

Born in 1264, Bertrand de Got was a native of Villaudraut in the Gironde, Gascony, France; a subject of the king of England and not of France, therefore somewhat of a compromise. He had supported Philip's claims at the council in Rome summoned by Boniface VIII in 1302. He had been employed by Boniface VIII on diplomatic business in England in 1294, and in 1295 had become bishop of Comminges, and in 1299 archbishop of Bordeaux. He never went to

Rome as pope; in 1308, he announced that the papal court would be established at Avignon, and this began the seventy years of Avignon popes. Of the 133 cardinals created by the Avignon popes during the fourteenth century, all but ten were French.

Clement V (right), behind him a figure representing the Canon Law; emperor Justinian (left), to the right of the pope, before the figure representing the Civil Law. Detail from The Triumph of St. Thomas by Andrea da Firenze.

Clement V was crowned at Lyons, in the presence of the French king. During the ceremony, a wall fell in, slightly injuring the pope and knocking the crown off his head. Clement V was the first to use the triple crown.

King Philip of France demanded an investigation into the Knights Templar, a military order founded in the early twelfth century for the defense of the Holy Places and the pilgrims. After the fall of Acre in 1291, their usefulness ended, but they continued on as possessors of great wealth. Through secret combinations and by their wide dispersal throughout Europe they were able to transact all kinds of business with complete security. They acquired a reputation of covetousness, pride of their aristocratic connections and military prowess; and the secrecy which surrounded all their activities, especially the rite of initiation, gave rise to other suspicions of their morality.

Whenever Clement V attempted to protect the order, Philip began to press for charges against Boniface VIII. Clement consented to inquiry, and by administrative act disbanded the order. In France more than a hundred members of the order were burned at the stake, and all their possessions confiscated.

After the time of pope Clement V and Avignon, the popes officially wore the triple crown or tiara. Before this time they wore the turban and diadem of the Aaronic high priest of Jerusalem; and only occasionally the tiara.

In Rome, in 1308, the Lateran Basilica went up in flames. The imperial throne was vacant, and the pope supported Henry VII of Luxembourg. Henry marched to Rome, where he was crowned under very unfavorable conditions by unwilling cardinals, in 1310. Henry died in 1313.

Clement V died at Roquemaure in Languedoc on April 14 or 20, 1314. Napoleone Orsini, dean of the College of Cardinals, immediately sent a letter to the king of France, describing Clement V as

one of the worst popes, through whose guilt Rome, the Papal States and Italy were sunk in ruins.

(Papal Court or Roman See vacant two years three months)

195. John XXII or Jacques Duese (James d'Euse)
(August 7 [September 5], 1316 - December 4, 1334 A.D.)

Jacques Duese was the son of a well-to-do middle class family of Cahors, shoemakers; he was elected after a long stalemate. A bishop since 1300, he had served Charles II of Anjou as his chancellor before becoming bishop of Avignon in 1310, cardinal priest of S. Vitale in 1312, and cardinal bishop of Porto in 1313. During the early months of his pontificate two attempts were made on his life, one by poison and the other by witchcraft. The bishop of Cahors was implicated in the second attempt and perished at the stake for his crime.

John XXII was one of the chief creators of the centralized papal system of administration and taxation. His chief governmental media was one of dispatches; he issued in his eighteen years sixty thousand official documents.

John XXII receiving the answer of the Greek Church to his demand for submission: miniature from The Travels of Sir John Mandeville, in the British Museum, London.

There were many wars and contentions during this time, Lewis the Bavarian and Frederick of Austria both claiming the empire. The Italian lords besieged one another, massacred one another, according to their situations and feelings of the moment. In 1328, Lewis the Bavarian had himself crowned emperor in Rome by Sciarra Colonna, who had drawn his sword against pope Boniface VIII twenty-five years before. A mock trial was held against the pope, and an anti-pope, a Minorite friar, was elected, Pietro Rainalducci of Corbara, crowned as Nicholas V. Two years later he appeared before John XXII with a rope around his neck and begged for absolution. The pope, now nearly ninety-three years old, raised the friar to his feet and gave him absolution, a place at his table, and a mild form of detention.

During John XXII's pontificate, a division of the Franciscans, the Spirituals, advocated a return to absolute poverty. John replied that,

Voluntary poverty is a great thing, and greater still is chastity, but obedience is a virtue to be rated higher than either.

The day before he died, the pope officially endorsed the doctrine he had previously denied before the College of Cardinals at Avignon --that the purified soul would see God face to face immediately after death.

196. Benedict XII or Jacques (James) Fournier
(December 20, 1334 [January 8, 1335] - April 25, 1342 A.D.)

Benedict XII: monument by Paolo da Siena, in the crypt of St. Peter's.

Benedict XII was the son of a miller, a native of France, born in 1285. He was a Cistercian monk, and kept the Cistercian habit as his dress even as pope. He was a master of the University of Paris, and a distinguished theologian. He renounced war, and set about on a reform of the orders, which was not successful as he did not back up his regulation with authority.

Benedict XII had palaces built at Avignon to house the bureaucracy.

The pope especially despised nepotism and said, A pope should be like Melchizedek, without father, or mother or genealogy; albeit Shem the son of Noah had father and mother and a high priestly line of descent.

197. Clement VI or Pierre Roger
(May 7 [19], 1342 - December 6, 1352 A.D.)

Clement VI was born in 1291 in France, the second son of a noble family. He entered the Benedictine monastery of Chaise Dieu at the age of ten. A master of theology in the University of Paris, he became bishop of Arras in 1328, archbishop of Sens in the following year, and archbishop of Rouen in 1330. He was a gifted orator and preacher, an experienced diplomat and the favored candidate of the French king.

Lavish and extravagant, Clement VI told his critics that his predecessors had not known how to be popes. He was also, however, generous in charity, and took energetic measures to abate the miseries that followed in the wake of the Black Plague that devastated Europe during his reign. There was also a wave of anti-semitism at this time, which the pope fought with vigor and announced the Jews were under his protection.

Clement VI, in the center of a group symbolizing Christian society; on his left is the civil administration -- the emperor, a king, a baron, and various lay people; on his right the ecclesiastical administration -- a cardinal, a bishop, and various religious; at the feet of the pope and emperor are sheep, symbolizing the people of the earth, guarded by dogs (Domini cani), symbolizing the Dominicans. Detail from The Triumph of St. Thomas by Andrea da Firenze, in S. Maria Novella, Florence.

Clement VI entertained numerous papal relatives and guests with banquets and balls and tournaments. In 1348, he bought the city of Avignon from the queen of Naples. He made generous loans to the king of France, and daily distributed enough flour for 32,000 loaves of bread.

198. **Innocent VI** or Etienne (Stephen) Aubert
(December 18 [30], 1352 - September 12, 1362 A.D.)

A Frenchman, native of Limousin (Limoges), Innocent VI was seventy upon his accession. He had a long and distinguished career as professor of law at the University of Toulouse, as a high official in the service of the king of France. He was made bishop of Noye in 1338, and of Clermont from 1340. At his election, he was cardinal bishop of Ostia.

During the Conclave, the cardinals had agreed that in the future the pope would rely on the cardinals for such matters as the disposal of higher revenues, the appointment of new cardinals, and similar important affairs. The first act of the new pope was to nullify this pact.

In April, 1335, the pope allowed Charles IV, emperor-elect, to enter Italy and be crowned at Rome. Once secure in this title, Charles proclaimed that henceforth the empire would be a German one only. This

The palace of the popes at Avignon was completed in the reign of Innocent VI.

marked the end of imperial intervention in Italy and the end of the long struggle between pope and emperor that had lasted four hundred years.

In 1353, Innocent VI commissioned as his legate in Italy the archbishop of Toledo, Gil (Giles) Albornoz. Within a year he had established peace and order in Rome. When the pope died on September 12, 1362, most of the papal territories in Italy were pacified and under firm control. Albornoz has truly been called the second founder of the Papal States. His achievement was to make possible the ending of the long exile at Avignon and the return of the popes to Rome.

199. Urban V or Guillaume (William) de Grimoard
(Sept. 28 or Oct. 10 [Nov. 6 or Dec. 6], 1362 - December 19, 1370 A.D.)

Urban V was a Benedictine monk, born in 1310 in France of a noble family. At an early age he joined the abbey of St. Victor at Marseilles and later became abbot. He was long a professor at the Universities of Toulouse and Paris. He served on four occasions, papal missions in Italy.

After his election, at which time he was serving as papal legate in Naples, he continued to wear the monastic habit, and confessed each day before celebrating Mass. He was a scholar and patron of the arts.

On April 30, 1367, Urban V left Avignon for Rome. On October 16, 1367, he entered Rome. There he received the emperor of the West; and the emperor of the East, who wanted to win the pope for a crusade against the Turks. But a another revolt was again starting in the Papal States. In spring of 1370, Perugia expelled the papal rector. The Romans supported the uprising and called in English mercenaries under Sir John Hawkwood to attack Viterbo where the pope was staying. On September 5, Urban V sailed for France and entered Avignon before the end of the month. He died there less than three months later.

200. Gregory XI or Pierre (Peter) Roger
(December 30, 1370 [January 5, 1371] - March 26/27, 1378 A.D.)

Pierre Roger was a canon of Paris at the age of eleven and a cardinal of his uncle's creation at the age of nineteen; he was the nephew of pope Clement VI. He had studied law at the University of Perugia, and was pious, upright and generous. He was unanimously elected on the second day of the conclave and became Gregory XI.

Gregory XI had the intention to take the papal court back to Rome. He was encouraged in this by two saintly women of his day, Bridgit in Rome and Catherine (Caterina) of Siena. By the spring of 1375, preparations were well underway, and in that year the city of Florence formed an anti-papal league which soon came to number eighty cities. Finally in January, 1377, the pope arrived in Rome. There had been storms all along the coast of Italy and the bishop of Luni had been washed overboard and drowned. Rome had been reduced to a population of 30,000 people. The procession crossed the Tiber quarter, which had been almost entirely destroyed by fire and fighting, and reached the Capitol, which was just as deserted. The processional route was flanked by swamp. When St. Peter's was reached in the late afternoon of January 17, the pope was welcomed by 18,000 lighted lamps.

Gregory XI returns from Avignon to Rome. Fresco by Vasari, in the Sala Regia, Vatican.

From this time on the rightful popes resided in the Vatican Palace, even if compelled in certain cases to leave Rome for short periods. Gregory XI wrote in a letter, "I have left a beautiful fatherland, a grateful and pious people and many other delights, turning a deaf ear to the entreaties and protests of kings, princes and cardinals . . . with the firm determination to make good everything in which the leaders of the Church have been found wanting."

Two weeks after the festivities of the pope's return to Rome, the inhabitants of Cesena rose against the Breton garrison that cardinal Robert of Geneva had sent there. Three hundred Bretons were killed, and the papal legate called in English troops, which killed 4,000 citizens and drove out 8,000 more. Cardinal Robert of Geneva, afterwards known as the Butcher of Cesena, was later elected anti-pope Clement VII.

Negotiations were begun with Florence, but Gregory XI died before their conclusion.

201. **Urban VI** or Bartolomeo Prignano
(April 8 or 9 [18], 1378 - October 15, 1389 A.D.)

When Gregory XI died, there were sixteen cardinals in Rome, eleven French, four Italian, and one Spanish; they could not come to an agreement. Someone proposed Bartolomeo Prignano, archbishop of Bari and vice-chancellor of the Church, as a possibility to please both sides, as he was a Neapolitan (inhabitant of Naples), and related to the house of Anjou. While they were in the process of electing him, the Romans were becoming rowdy outside, and while someone was sent to inform the new pope of his election and bring him back, the crowd became so violent that the cardinals decided to dress up aged cardinal Tibaldeschi in the papal vestments in order to appease them. As the cardinals came in with the real pope, the old man said in a loud voice, "I am not the pope. They have chosen the archbishop of Bari!" In the uproar, the name Bari was mistaken for Bar, which was the name of a highly unpopular French prelate, and the cardinals had to flee.

Order was restored and Prignano was crowned on Easter Sunday, as Urban VI. He had been a faithful and capable administrator; when he became pope, his reign was disastrous.

In seeking to reform the Curia, Urban VI came down heavily on the cardinals who had elected him, in an arbitrary, tactless and violent manner, even attempting to strike a distinguished prelate. Many cardinals withdrew, and published a letter in which they stated that they had elected Urban VI under compulsion, declaring his election invalid. On September 21, 1378, fifteen cardinals assembled at Forli and elected Robert of Geneva, the Butcher of Cesena, as anti-pope Clement VII. There had been anti-popes before, but none had been elected by the same electors as the original pope. There was great confusion, and also great violence, as Clement VII dispatched troops to Rome which were countered by the Italians. Queen Joana of Naples, whose fleet had brought Gregory XI to Rome, was defeated by the military commissioner of pope Urban VI, and thoroughly alienated from his side.

Urban VI left Rome for Nocera, where he set up headquarters. He was informed of a conspiracy among the cardinals who had accompanied him, and he had six of them thrown into a cistern. Forced to flee from Nocera, the pope took the six cardinals with him; only one, Englishman Adam Easton, arrived with the pope in Genoa on September 23, 1385. The others were never seen again. Urban VI himself died on October 15, 1389, with Christendom divided.

The coronation of Boniface IX. Miniature from The Chronicle of Froissart, in the British Museum, London.

202. **Boniface IX** or Pietro Tomacelli
(November 2 [9], 1389 - October 1, 1404 A.D.)

Pietro Tomacelli was born in 1356 and was in his early thirties when elected, being Neapolitan cardinal at that time. The papacy remained split; and now a movement at the University of Paris brought the suggestion to the king of France that there were three possible solutions: (1)both popes should freely abdicate, or (2) each should submit his claims to the judgement of a commission of theologians drawn impartially from both sides, or (3) as a last resort, the matter should be left to the judgement of a general council. Clement VII, the anti-pope, persuaded the king to stop the movement.

On September 16, 1394, anti-pope Clement VII died of apoplexy. The cardinals at once elected Spanish cardinal Pedro de Luna, who became anti-pope Benedict XIII.

In desperate need of money, Boniface IX increased the taxation of the Church and sold indulgences (remission of punishment for sins) for cash, with little regard to the essential Spiritual conditions. He was also guilty of simony on a massive scale.

Envoys arrived from anti-pope Benedict XIII at Rome to discuss ways of reaching a settlement; they had an unpleasant interview with the pope, with a mutual exchange of insults, and no agreement. Two days later, Boniface IX died suddenly at age forty-eight.

203. Innocent VII or Cosmo Megliorati (Cosimode Migliorati)
(October 17 [November 11], 1404 - November 6, 1406 A.D.)

When Boniface died, the cardinals solemnly swore that whosoever of them was chosen, he would devote himself to bringing an end to the separation, even to the point of resigning the papacy if necessary. The bishop of Bologna was selected, another Neapolitan, and took office as Innocent VII.

Faithful to his pledge, the new pope called a general council for November, 1405. But anti-pope Benedict XIII was not agreeable, and was prepared to defend his title at all costs. Because of this and other reasons, including the anti-pope's heavy taxation of the clergy of France and Spain, more support fell to Innocent VII; but he died after a pontificate of two years.

204. Gregory XII or Angelo Corrarrio
(November 30 [December 19], 1406 - July 4, 1415 A.D.)

Again the cardinals each agreed that if he were elected, he would abdicate if his rival would do the same, providing the cardinals of both sides joined together to elect a new pope. After Gregory XII's election, Benedict XIII was unwilling to resign, and so was Gregory. The pope had promised the cardinals that he would not add to the number of his cardinals for at least fifteen months. Now, he announced four that he intended to nominate, two of them his own nephews.

In Pisa, four cardinals from each side met and decided to issue a common appeal to the Universal Church for a general council to settle the issue. This council met at Pisa beginning on March 25, 1409, for four months, and elected a third pope, after finding the other two popes guilty of heresy and perjury. The council's choice was a Neapolitan Peter Philargi, archbishop of Milan, who was crowned as Alexander V in July, 1409. When Alexander died in 1410, he was succeeded by John XXIII. John was deposed by the Sixteenth Oecumenical Council at Constance for his scandalous life, in May, 1415, and at that time Gregory XII decided to resign. Two papal legates attended the Council of Constance, which had been in session since the previous year; they presented Gregory XII's resignation. All his acts as pope were confirmed by the Council and his cardinals were continued in their offices.

During Gregory XII's reign, John Huss was imprisoned. He held, as Wycliffe had earlier, that Christ was the head of the Church, not the pope, that in saying , "On this Rock I will build my Church," Christ spoke of himself, not of Peter. Huss's claim that a pope or prelate who was evil should not be called a shepherd or sanctissimus, but a thief and a robber, was deemed to be blasphemous. He was burned at the stake as heretic, crying, "Christ, Son of the Living God, have mercy on us," three times before he died.

Gregory XII died two years after his resignation.

(Papal Court or Roman See vacant two years seven months)

205. **Martin V** or Odo Colonna

(November 11 [21], 1417 - February 20, 1431 A.D.)

In 1417, the conclave was held in Constance in Germany, and included, besides the cardinals, thirty prelates and doctors who represented the five nations gathered together. Odo Colonna, who took the name Martin V, was a member of a leading Roman family which had given the Church twenty-four cardinals. His election brought to an end the great separation, and held great implications as the Council had assumed the authority to judge between rival claimants to the papacy. The Council ended on April 22, 1418, and the pope returned to Italy. He ordered a new tiara from famous goldsmith Ghiberto, since Benedict XIII had the old one. He faced two main problems: the condition of Rome and the Papal States, and the next general council.

Martin V. Monument by Simone Ghini, in St. John Lateran.

Martin restored papal authority in the cities of the papal states, securing an alliance with queen Joana of Naples, whose troops withdrew from Rome, allowing him to enter in September, 1420. He also strengthened the position of his family in Italy which gave him more power.

There was a strong desire for reform among the clergy and laity of Europe. The pope appointed two cardinals to gather evidence, and issued in May, 1425, a constitution which required stricter regulation of the lives of the cardinals and higher clergy, and closer attention to their duties; however this was not enforced.

Martin V embarked on large projects to bring beauty, cleanliness, discipline and prosperity back to the streets of Rome. It was written about him, that in the time of Martin V a man might travel by day or night, though miles from Rome, with gold in his open hand.

At the time of Martin V's death, the Council of Basle was about to open, which had been called at his order.

206. **Eugenius IV** or Gabriel Condulmaro (Condolmieri)

(March 3 [11], 1431 - February 23, 1447 A.D.)

Eugenius IV was a Venetian, son of wealthy parents, born in 1383. Early in life he distributed his wealth among the poor and entered the

monastery of S. Giorgio d'Alga in Venice. Gregory XII (his maternal uncle) made him bishop of Siena.

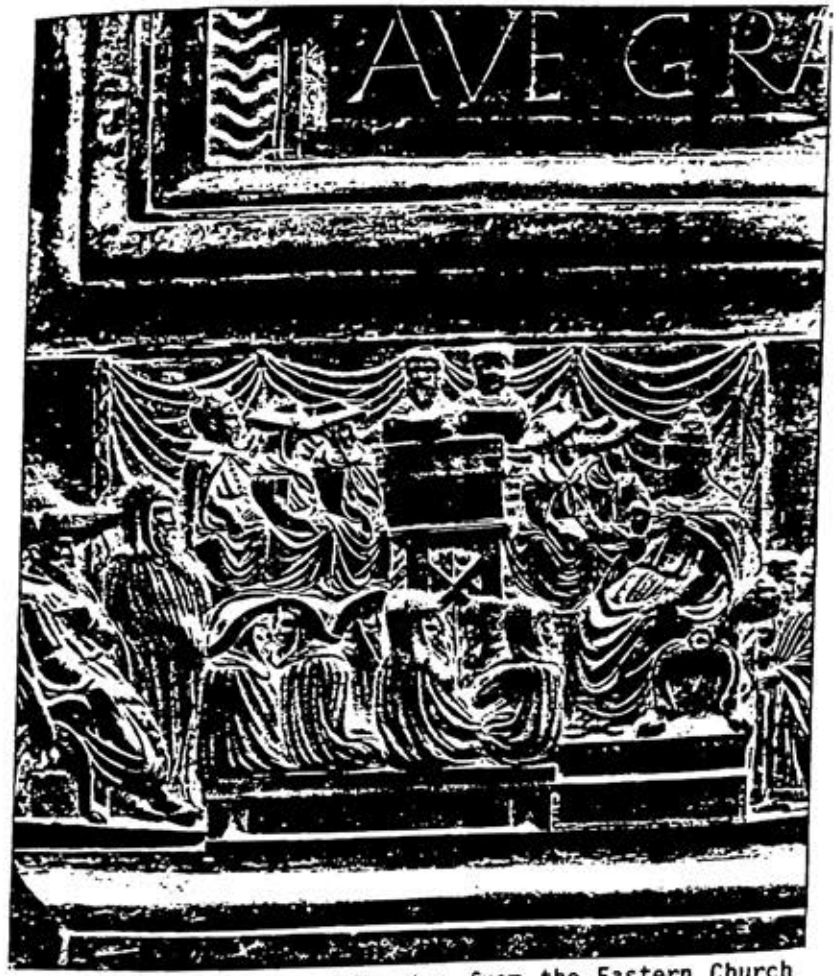
Eugenius IV's reign was marked by conflicts with the Colonna family, which had gained control over considerable portions of the Papal States due to the nepotism of Martin V.

Eugenius IV ordered a new papal crown from the same Florentine goldsmith from whom Martin V had obtained his crown, Ghiberti. The new crown weighed twenty pounds and was valued at two million francs.

Due to siege of Rome by the duke of Milan, the pope was forced to flee from the city disguised as a monk. He remained away from Rome almost ten years, finding refuge in Florence.

The Council of Basle, which had been called by Martin V, opened July 23, 1431. The Council was against the pope and the papacy in many respects, refusing to disband when the pope issued a bull of dissolution of the Council, and finally, in January, 1438, the Council deposed Eugenius IV

Eugenius IV receives an ambassador from Frederick III. Fresco by Bernardino Pinturicchio, in the Piccolimini Library, Siena Cathedral.



Eugenius IV welcomes delegates from the Eastern Church to the Council of Florence. Bas relief by Antonio Filarete in the bronze doors of St. Peter's.

and declared all his acts null and void, electing an anti-pope, Amadeus VIII, duke of Savoy, who took the name of Felix V. However, the anti-pope received very little recognition, and was the last anti-pope to be elected.

When the pope returned to Rome, he ordered buildings renewed, and paintings, sculptures, and frescoes completed. Peace was made with Sigismund of Germany, and his ambassadors were welcomed by Eugenius IV from his deathbed.

207. Nicholas V or Tommaso (Thomas) Parentucelli
(March 6 [19], 1447 - March 24, 1455 A.D.)

The new pope was born in 1397 in Sarzana, Italy, son of a poor physician. He was educated at the University of Bologna where he entered the service of bishop Niccolo Albergata; later he was under the service of cardinal Candriani. Under both of these men he gained considerable experience of papal diplomacy. In 1444, he was made bishop of Bologna by Eugenius IV. In December, 1446, he was

made a cardinal. The name Nicholas was taken in memory of his first patron. Anti-pope Felix V was forgiven by Nicholas V, and given an honored place among the cardinals.

In 1450, the pope proclaimed a year of Jubilee, and pilgrims flocked to Rome, which was now considerably restored. In 1452, he crowned Frederick III as emperor, the last occasion when an emperor was crowned in Rome. Nicholas V rebuilt the walls of Rome, strengthened Castel' Sant' Angelo, restored several churches, rebuilt a large part of the Capitol, and reorganized the water supplies of the city. He started the rebuilding of St. Peter's Basilica, began construction of the Vatican Palace and completed the chapel of San Lorenzo.

Before becoming pope, Nicholas V was a collector of manuscripts. As pope, he founded and developed the Vatican Library, and collected, catalogued and preserved every manuscript of any value, ancient or contemporary, that he could find.

On May 29, 1453, Constantinople fell to the Turks. There was general lack of enthusiasm from Europe for a crusade.

The pope died on March 24, 1455.

Nicholas V crowns the emperor Frederick III. Attributed to Simon Marmion (c.1450), in the Germanisches National Museum, Nuremburg.

208. Calixtus III (Callistus III) or Alfonso Borgia
(April 8 [20], 1455 - August 6, 1458 A.D.)

Alfonso Borgia was born in 1375 and was eighty at the time of his succession. He was a native of Xativa, Valencia, Spain. Benedict XIII had made him a canon. After serving as secretary to Alfonso of Aragon, he was made bishop of Valencia, under Martin V, and was made a cardinal in 1444.

Calixtus III's main occupation during his pontificate was the crusade against the Turks. He received no support from the secular interests of Europe, but succeeded in collecting a fleet of sixteen vessels to which he appointed cardinal Scarampo as admiral. The fleet managed to win back a few islands in the Aegean and give some help to the Knights of Rhodes.

Calixtus III sees a vision of our Lady. By Sano di Pietro, in the Accademia di Belle Arti, Siena.

The pope made two nephews cardinals, each just over twenty years of age, and a third nephew was made prefect of Rome. Dependents of the Borgia family, called Catalans by the Romans, flocked to Rome. At the time of his death, Calixtus III was attempting to secure Naples as a fief of the Holy See, hoping to confer it on his nephew Pedro Luis de Borgia, who was prefect of Rome.

Tomb of Calixtus III in the crypt of St. Peter's.

209. Pius II or Aeneas Sylvius Piccolomini

(August 19 [September 3], 1458 - August 15, 1464 A.D.)

Born at Corsignano in 1405 of a noble family which had once occupied a leading position in Siena, Aeneas Piccolomini entered the University of Siena at the age of eighteen. He became secretary to Capranica, bishop of Fermo, and at the Council of Basle served two other bishops also. In 1435, he entered the service of cardinal Albergata, one of Eugenius IV's legates at the council, whom he accompanied on missions to England and Scotland. He was an opponent of Eugenius IV, and was secretary to anti-pope Felix V. In 1442, he left Felix for the court of Frederick III of Germany, under whom he was poet laureate. In 1445, he was sent on a peace-making mission from Frederick III to Eugenius IV, and he made peace himself with Eugenius at this time.

Pius II. Bust attributed to Paolo Romano (15th century), in the Borgia Apartments, Vatican.

In his youth, Aeneas had written a treatise which questioned papal authority, and his opponents brought this up to him. He repudiated the document as pope, asking them to reject Aeneas, and accept Pius. He had at least two illegitimate children.

In 1446, he became a deacon, in 1447 bishop of Trieste, in 1450 he was made bishop of Siena, and in 1456 became a cardinal.

Pius II took measures to increase the authority of the Holy See. Crusade against the Turks was another of his interests. But again, as previous popes, he was unable to interest Europe in the matter. In March, 1464, he announced to the cardinals that, since a congress and diplomacy had failed to secure a crusade, he would set out in person. However his health was deteriorating and he died at Ancona two days after the arrival of the Venetian fleet.

Pius II canonized Catherine of Siena, a mark of affection for the city of his family's origin, and his own youth. He wrote a considerable amount, particularly about the Council of Basle, and in his Commentaries, a full and interesting account of his career and pontificate; he was the only pope to write his memoirs.

210. **Paul II** or Pietro Barbo

(August 30 [September 16], 1464 - July 26, 1471 A.D.)

Pietro Barbo was an Italian born in Venice in 1417, who had been made a cardinal by his uncle, pope Eugenius IV. During the Conclave he had promised, along with the other cardinals, that if elected he would impose restraints on the powers of the pope. But once elected, he reversed his position, and drew up an agreement of his own. He summoned the cardinals one by one into his chamber and by threats and reproaches caused them to sign; when cardinal Bessarion tried to escape, the pope dragged him back, locked the door, and threatened him with excommunication.

Paul II. Bust by Bartolomeo Bellano, in the Palazzo di Venezia.

Paul II added greatly to the splendor and magnificence of the papal court. He had another triple crown made, which cost four times the amount of the tiara purchased by Eugenius IV. He gave one prelate the sole task of purchasing precious stones, the value of which was estimated at eight to ten million francs. He was a devoted patron of the arts, and called together banquets, carnivals, horse races, and public games. The new art of printing received his encouragement, and artists, sculptors and goldsmiths were familiar in his court.

He took an interest in the government of Rome; the government was reorganized, duties of officials and courts carefully defined, and a special court established to deal with the crime of murder.

The action for which Paul II is best known is his dissolution of the Roman Academy in 1468, which he did in fear that the activities of the humanists would lead to a republican movement in Rome.

211. **Sixtus IV** or Francesco (Francis) della Rovere

(August 9 [25], 1471 - August 12, 1484 A.D.)

Sixtus IV was the son of a fisherman, born in 1414, in a little village near Savona, Italy. He was handed over to the Franciscans at the age of nine for his education and later studied philosophy and theology at the Universities of Padua and Bologna. He adopted the name of the family della Rovere after serving as tutor to the family.

In 1464, he became General of the Franciscan Order, and three years later was made cardinal. He was a great friend of the monastic orders as pope, and he encouraged and protected them with statutes and gifts.

At the Conclave of his election, Sixtus was attended by his nephew, Piero Riario, who, when he saw the cardinals were undecided, made bargains with the most influential of them who were rewarded with preferments after his uncle's election. Sixtus IV's dominating interest was the desire to advance his family. Within four months of his election he made cardinals of two nephews, Piero Riario, aged twenty-five, and Guiliano della Rovere, later pope Julius II, aged twenty-eight.

Sixtus IV's revenues exceeded 60,000 gold ducats a year, and he lived a life of luxury. In February, 1472, he made another nephew prefect

Sixtus IV appoints Platina first librarian of the Vatican library; the cardinal standing facing the pope is Guiliano della Rovere, the future Julius II. Fresco by Melozzo da Forli, in the Vatican.

of Rome -- Leonardo della Rovere, brother of Guiliano -- and had him married to the illegitimate daughter of Ferrante of Naples.

In 1474, cardinal Riario died, after spending 200,000 ducats in his two years as cardinal, and leaving debts of an additional 160,100 ducats.

For Piero's brother Girolamo, the pope purchased from the duke of Milan the district of Imola, and the hand of the duke's illegitimate daughter. Giovanni della Rovere received the districts of Sinigaglia and Mondovi and in 1475, on the death of Leonardo, the prefectship of Rome.

The purchase of Imola involved the pope in conflict with Lorenzo de Medici, the ruler of Florence, who had been about to acquire Imola himself. Girolamo Riario, therefore, plotted for the overthrow of the Medici, which was supported by the pope, and which led to the murder of Giuliano de Medici, brother of Lorenzo. The plot, however, only succeeded in strengthening the hold of the Medici in Florence. A war followed between Florence and the papacy, which ended when the Turks occupied Otranto on the mainland of Italy in December, 1480, and the pope was forced to declare a truce throughout Italy. The Turkish menace subsided, however, with the death of ruler Mohammed II, when civil war commenced over the succession between his two sons.

Under Sixtus IV, Italian interests for the first time dominated papal policy completely. The pope behaved like many other Italian rulers, seeking to advance his family interests.

In 1480, pope Sixtus IV began to rearrange the chief streets of Rome, straightening out their turns, and paving them with tiles. Across the Tiber he built the Ponte Sisto, and within the Vatican built the Sistine Chapel, which bears his name. Churches were restored, and painters of the time, among them Boticelli, received considerable employment from the pope, who united them in 1478 into a confraternity under the patronage of St. Luke.

Careful attention was given to the removal of abuses in the Holy Inquisition, which was set up in Spain in 1478, and in 1483 Torquemada was appointed Grand Inquisitor. Ferdinand and Isabella were given papal support for their efforts to stamp out heresy in Spain.

Sixtus IV opened the Vatican Library to the public, and also ordered the stables on the ground floor of the palace to be converted into a library.

212. **Innocent VIII** or Giovanni Battista (John-Baptist) Cibo (August 29 [September 12], 1484 - July 25, 1492 A.D.)

Innocent VIII was born in Genoa in 1432. Paul II made him bishop of Savona, and Sixtus IV translated him to the See of Molfetta and made him a cardinal in 1473. He had illegitimate children, which he openly accepted.

Innocent VIII continued the policy of intervening in the politics of Italy to obtain secular advantages. One of the offshoots of this was the appointment as cardinal of Giovanni Medici, the son of Lorenzo Medici, and later pope Leo X.

Turkish prince Djem, who claimed the throne occupied by his brother Bayazid II, had been detained by the Knights of Rhodes with whom he had taken refuge, and was eventually handed over by them to the pope, in return for the grant of a cardinalate to their Grand Master. Pope

Innocent VIII. Detail of monument by Antonio Pollaiuolo, in St. Peter's.

Innocent VIII treated him as a princely guest, even receiving him in consistory (council of cardinals). The pope received an annual subsidy from the Sultan in return for detaining Djem.

Rome in the time of Innocent VIII was notorious for its riots and murders. The cardinals were allowed to seize the chief offices of the city, and the feuds of the Orsini and Colonna were out of control. Many criminals escaped justice through the bribery of papal officials. When cardinal Borgia, the vice-chancellor, was asked why justice was not done, he replied, "The Lord requires not the death of a sinner, but rather that he may pay and live." The pope lacked any conception of the dignity of the papal office, and even entertained women at his table.

Before Sixtus IV's time there were 650 purchasable offices in Rome; Innocent VIII added 300 new posts, each priced at 200 gold ducats. The number of papal secretaries was increased to twenty-six, and the new posts sold for 62,400 ducats, while fifty-two Plumbatores were appointed to seal bulls, each of whom paid 2,500 ducats for his appointment.

213. **Alexander VI** or Roderigo Borgia
(August 11 [26], 1492 - August 18, 1503 A.D.)

Born in Xativa, Spain, in the diocese of Valencia, in 1431, Roderigo Borgia's fortunes were made by the election of his uncle, Alfonso, as Calixtus III. At the age of twenty-five he was made a cardinal and then received the office of vice-chancellor which he retained until he became pope. At the time of his election he had spent thirty-six years in the Curia and had served under five popes.

The details of Alexander VI's policies show that they were conceived primarily in the interests of his family. He had four acknowledged children by a Roman woman, Vanozza de Cataneis, who had been married three times, and he was syphilitic. Rodrigo Borgia was a morisco, a contemptuous term for a Moor or Jew Christianized in Spain by force. His son Cesare Borgia was made a cardinal at age eighteen, and later resigned as cardinal to marry a French princess and advance himself politically. Every move of the pope was a political one for advantage, not

Alexander VI. Detail of fresco by Bernardino Pinturicchio, in the Borgia Apartments, Vatican.

even of the papacy, but of his family. His daughter, Lucrezia, served as his deputy in Rome when he was absent in July, 1501. In 1499, she had gone as regent to Spoleto. She was married three times to serve the family interests, one of the marriages annulled for the reason of impotence of the husband, and one of the husbands being murdered by her brother Cesare.

Girolamo Savonarola, Dominican prior, preached during this time against the excesses and abuses of the papacy, and was executed after extended torture.

Alexander VI, however, paid little attention to most of his opponents. "Rome is a free city," he said, "and here everyone has a right to write and say what he likes." He arbitrated between Spain and Portugal over their colonial spheres of sovereignty in the New World, citing his authority to dispose of lands occupied by the heathen. During the early years of his reign, the pope permitted the unhindered transit of French soldiers through papal territory and in return for this, Charles V acknowledged Alexander VI as true pontiff. The pope issued a Censorial Edict that stipulated that ecclesiastical opinion should be sought before the publication of any book.

On his death, Cesare Borgia's military troops entered the Castel' Sant' Angelo and removed all treasure, money and everything of value.

214. **Pius III** or Francesco Todeschini de Piccolomini
(September 22 [October 1 or 8], 1503 - October 18,1503 A.D.)

Pius III owed his career to his maternal uncle Pius II, who allowed him to assume the name and arms of the Piccolomini and made him archbishop of Siena in 1460, and two months later, a cardinal. At the time of his election, he was sixty-four years old, and a hopeless invalid. He was well-liked and had kept aloof from political intrigues in the Curia, all of which made him a good compromise candidate. He was the father of a large family. He died within a month of his election.

215. **Julius II** or Guiliano della Rovere
(October 31 [November 26], 1503 - February 21, 1513 A.D.)

Julius had been made a cardinal at the age of twenty-eight by his uncle Sixtus IV, and two or three times had been a candidate for the papacy, but for twenty years had been unsuccessful. For over ten years

he had been an exile as a cardinal in the retinue of the French king, Charles VIII. He had three children.

By the third year of his pontificate, Julius II had his own papal guard, consisting of Swiss soldiers, in a uniform designed by Michael Angelo and led by a Swiss peasant's son, Matthaus Schiner, who had been made bishop of Sitten (Sion) at the age of twenty-five, and who served three successive popes.

This was the beginning of the Swiss papal guard, which continues to this day.

Julius II's strategy included changing of allies. He allied with France to defeat Venice, then with Venice defeated, he allied with Venice to drive the French out of Italy. He led the armies himself and stayed out on the field with the troops, with considerable personal danger. His attitude toward his responsibilities is summed up by his words to Michael Angelo when the question arose of what to put in the left hand of the pope's statue. To the sculptor's suggestion that it might hold a book, he replied, "Nay, give me a sword, for I am no scholar."

Julius II. By Raphael, in the Pitti Gallery, Florence.

This pontificate is of great importance in the history of art and architecture at Rome. Julius II made Bramante his architect-in-chief and planned a great extension of the Vatican by means of covered porticoes and arcades. Bramante's chief employment, however, was the construction of a new basilica of St. Peter's. The foundations of the new St. Peter's were laid on April 18, 1506. The two artistic achievements that were completed in Julius II's pontificate were Michael Angelo's painting of the ceiling of the Sistine Chapel and Raphael's frescoes in the pope's own apartments. The pope at one time climbed up onto the scaffolding where Michael Angelo was working on the ceiling of the Sistine Chapel, and asked when the work would be finished. The answer from the painter was "As quick as I can." This reply lacked the respect the pope expected, and he hit Michael Angelo with his stick, saying at each stroke, "As quick as I can! As quick as I can!" On All Saints Day, 1512, the ceiling was unveiled, after four years of work.

Julius II amassed a great fortune during his pontificate. In nine years, he brought under the Church's sway Perugia, Bologna, Rimini,

Faenza, Imola, and Forli; later Ravenna and Cervia, then Modena and Reggio, part of the duchy of Ferrara, Parma, and Piacenza, part of the duchy of Milan -- a great territory reaching from northern Italy to Naples, the foundation of which went back to the Donation of Pepin and the Matilda Bequest.

There were demands for reform of the Church at the Lateran Council which met in May, 1512, and which was the first Church Council in eighty years. The Council consisted of sixteen cardinals, seventy bishops, twelve patriarchs and three generals of monastic orders. To these prelates, who were mostly Italians, were added the Roman Senate, representatives of the noble families of Rome, and the ambassadors of Spain, Venice, and Florence. A guard of honor was provided by the Knights of Rhodes in gold and silk.

While the Council was still in session, Julius II fell ill with stomach trouble. From his deathbed he wrote, in a letter to his brother, cardinal Sixtus Gasa della Rovere, "My dear brother, you do not understand why in the evening of my life I am undertaking such strenuous tasks. I would give to all Italy, our common mother, a single ruler -- the pope. But I toil in vain; an inner voice tells me that age will prevent my bringing my plan to fruition. No, it will not be granted me to do for Italy all that my heart prompts. Oh, if I were twenty years younger, if I could yet live beyond the usual span of years, only to realize my plan. But I fear that all my efforts will be in vain."

In his last hours he called himself a sinner who had not ruled the Church as he should have done. He died at the age of seventy, and the papal Master of Ceremonies wrote in his diary, "This pope has saved us all, Italy and Christendom, from the yoke of the French and the barbarians . . . Forty years have I lived in this city, and never before have I seen such an enormous crowd at the funeral of a pope."

216. **Leo X** or Giovanni de Medici

(March 9 [19], 1513 - December 1, 1521 A.D.)

Giovanni de Medici was a member of one of the most powerful families of Italy, the son of the greatest Medici, Lorenzo the Magnificent. The family were bankers and merchants, centered in Florence. Giovanni was born in 1475, and was thirty-eight at the time of his election. He had been made a cardinal at the age of thirteen because of his father's influence.

Pope Leo X gave great attention to the enhancement of his family. He named four new cardinals, two of them his relatives, one only twenty-one, and the other illegitimate and therefore canonically ineligible. But most of the pope's time was taken up by foreign policy, which was characterized by self-seeking and double-dealing. He changed sides so many times that it was remarked that it was the custom for the pope to be always on the winning side. Leo's court was thronged by artists, writers, and frivolous noblemen, and the pope spent much of his time

in entertainments, banqueting, and hunting. Religious processions degenerated into stage shows. Leo X encouraged many shows, balls, and farces. Popular court plays alternated with ballets. The papal household consisted of 683 persons, four times as large as that of Pius II, and owing to chronic lack of funds, the pope raised the number of saleable Curial offices to more than 2,000. However, also, he sent the most important Vatican biblical manuscripts to cardinal Jimenez, archbishop of Toledo, one of the leading Church dignitaries, so he could publish the Old and New Testaments in several languages (this was called the Complutension Polyglott). Leo X was frequently served and advised by the Florentine statesman, Niccolo Machiavelli, whose name came to be a synonym for the basest subterfuge and intrigue.

Leo X with two cardinals. By Raphael, in the Uffizi Gallery, Florence.

The practise of granting indulgences for money was common at this time, and with the decision to rebuild St. Peter's came a campaign of indulgences to finance the building. It was easy to interpret this campaign and the doctrine behind it as an attempt to buy and sell salvation.

In May, 1517, an attempt was made to poison Leo X. The conspirators were apprehended; they were members of the cardinalate, the highest senate of the Church. Cardinals Adrian and Soderini were each fined, but the ringleader, Petruccio, and his secretary were tortured with red hot irons and then executed. From then on Leo X kept a military guard present when he said Mass. On July 1, he appointed thirty-one new cardinals, among them benefice-hunters, and bad administrators of Church property; one of them was seven-year old Alphonso of Portugal. Only a few of the number could live up to apostolic tradition.

On October 31, 1517, the eve of All Saints Day, Dr. Martin Luther, Augustinian friar and professor at the German University of Wittenberg, posted his ninety-five theses in Latin against the practise of indulgences. In the confessional, Luther had been handed an indulgence ticket. Not penitence, but forgiveness of sin for money. To Luther that was a caricature of penitential discipline. No one came forward to take part in the disputation, but in a fortnight the theses were circulating through Germany; and in a month, all over Europe. Luther was a supporter of the pope and his office, but could not tolerate the corrupt practises.

Leo X told the legal procurist of the See of Rome, who had proposed

to punish Luther for heresy, to forego any further steps. Luther had been summoned to Rome, but instead met with papal legate Thomas di Vio of Gaeta, known as Cajetan, cardinal of Sisto, who was attending the imperial diet at Augsburg. Luther wanted to defend his position, but Cajetan asked only for a retraction, and would listen to nothing else. Luther refused, and appealed by letter to the pope, expressing his highest regard for the pope, but calling the Church of Rome a den of thieves, a scandalous whore-house, a realm of sin, death and hell; even the anti-Christ, if he came, could go no further. His letter stated:

> Meanwhile nobody need nurse a hope of hearing a recantation from me. That would only provoke an even greater storm. For I will not let anyone take from me the freedom to expound the Word of God. The Word of God, which brings freedom to all, must itself remain free. With the exception of this one point, I am ready to submit in everything. I hate all quarrels and will challenge no one. But when I am challenged, I shall not remain silent, so long as Christ is with me.

After reading this letter, pope Leo X said to a small circle of friends that Brother Martin has a very fine talent, but all this is mere monkish squabbling.

The Council at Worms opened on January 27, 1521. On January 3, a bull of excommunication had been issued depriving Luther and all of his followers of their religious and civil rights, and referring to them as Lutherans. There was great controversy over the case at the Council. On April 17, 1521, at six o'clock in the evening, Martin Luther appeared before the group in full assembly, presided over by emperor Charles V and his government, twenty-eight dukes, many counts and knights, thirty prelates, burgomasters and delegates of the cities, and representatives of estates. Only the papal nuncio was absent; he could not appear opposite an excommunicate heretic. Clerics and papal-minded politicians acted as observers. Luther was asked to retract. He hesitated, and did not speak out. In a very low voice, he asked for time to reflect. Many thought he was already retreating. A vote was passed in favor of postponement, until six o'clock of the following day.

The next day, after a night of prayer and reflection, Luther explained and testified in a carefully prepared address. After presenting the address, he turned to the exalted assembly and stated, "Since Your Imperial Majesty and Your Princely Graces demand a plain answer, I will give it without subterfuge or evasion. Provided I am not convicted of error by the witness of Scripture or irrefutable reasoning -- for I believe neither in the pope nor the Church councils by themselves alone, seeing that it is manifestly certain that they often err and contradict each other -- I am overcome by the Scriptures that I have quoted, and my conscience is held captive in the words of God. I cannot and will not retract in a single point. For to act against one's conscience is neither safe nor salutary." This he said in Latin, then added in German, "God help me. Amen."

The emperor rose, the session was closed. The same night, Charles V composed a written judgement, one of the first documents composed and written by the young emperor's own hand. He regretted having delayed so long before acting against Luther, and from henceforth regarded him as a notorious heretic. Nevertheless, negotiations went on. Luther still had safe conduct promised him, and he left and went to the Wartburg, outside Eisenach. Fired by nationalism and rebellion against the corruption of the Roman Church, the people followed Luther, and he became the turning point of a break in Church tradition which was to lead to the separation of much of the West from the Catholic Church.

Charles V instructed his cabinet on May 8, 1521, to draft the edict against Luther. It only came into force after the closure of the Council on May 25th. The time when Luther was outlawed coincided with the conclusion of an offensive alliance between Charles V and Leo X. The pope dropped Francis I of France and joined his more powerful adversary. In return for his defence of the Catholic faith and the Papal States, the German emperor received the crown in Rome and definitive acknowledgement as king of Naples. The French were to be driven from Milan and Genoa, and papal troops were to occupy Parma, Piacenza and Ferrara. A few months later, Charles took the field against the French in Italy.

The pope was stricken at the end of November by a sudden illness of which he died four days later, at the age of forty-six, without receiving the last sacraments.

217. **Adrian VI** or Adrian Dedel of Utrecht

(January 9 [August 31], 1522 - September 14, 1523 A.D.)

Adrian VI was a compromise candidate. He was the son of poor parents, his father a shipwright, and he was born in 1459 in Utrecht, Netherlands. He had made his way by scholastic brilliance and good character, and had taught philosophy in Louvain. In 1507, emperor Maximilian chose him to be tutor to his grandson, Charles V. The prince was devoted to him, and promoted his career; he was made bishop of Tortosa in Spain, and created cardinal in 1517.

He was in Spain when he received news of his election. The choice was unpopular in Rome and some of the cardinals plundered the Vatican before the new pope could take office. Adrian VI refused to maintain the splendor of the papal court, cutting down the cardinals' incomes and their privileges. He lived austerely and simply. The whole court of the previous pope was banished, including the artists, aristocrats, singers, musicians, and women. One of the artists, Marius of Piacenza, attacked Adrian VI with a dagger. The pope told the cardinals: To such an extent has vice become a matter of course that those infected with it no longer notice the stench of sin.

Leo X's debts amounted to 850,000 ducats, plus 300,000 unofficial debt. Many sacred objects had been pawned to raise cash. Adrian VI lived simply, not allowing his midday and evening meals to cost more than a ducat apiece, which he paid for day by day.

Clement VII, in middle age. By Sebastiano del Piombo, in the Pinacoteca, Naples.

of Florence, and cardinal, and held the English diocese of Worcester for a while.

The new pope was an educated man. He saw Charles V as possessing great power and formed alliance with France in order to counteract the power of Charles. However, Charles overcame the French, and Francis I came to terms, but broke his treaty and formed an alliance against Charles V, known as the League of Cognac. The pope joined this league against Charles; the emperor retaliated, and the pope was forced to confinement in the Castel' Sant' Angelo.

In 1527, allegedly without the support or knowledge of Charles V, Spanish troops, with German and Italian mercenaries, stormed Rome and murder and plundering went on from May to October. About 12,000 persons lost their lives, a quarter of the Roman population, and two-thirds of the houses were destroyed.

The forty-five year old pope had to raise 400,000 ducats to receive imperial permission to leave Rome. In 1528, he returned to Rome, which was in a deplorable condition with pestilence and famine which had followed the destruction. In 1530, on February 24, Charles V's birthday, Clement VII crowned him in a splendorous ceremony in Bologna. This was the last papal crowning of an emperor, and the last but one imperial coronation at which the pope presided, the last being that of Napoleon, 274 years later in Paris, where Napoleon was anointed by the pope, but placed the crown on his head himself.

Clement VII, in old age. By Sebastiano del Piombo, in the Pinacoteca, Parma.

While Clement VII stood by taking no action, apostasy spread ever more widely. Germany was followed by Norway, Denmark, Sweden, Iceland, Poland, Switzerland; even Holland and France, which for centuries had been leaders in attempts to purify the Church. The Turks had become masters of Hungary and the Moham-

Following a quarrel between Henry VIII (1491-1547) of England (above) and pope Clement VII, the Anglican Church came into being. After Germany and northern Europe, this was the second great loss to the Roman Catholic faith. Woodcut by Cornelius Mastis (Bibliotheque Nationale, Paris)

medan army possessed Vienna. In England, Henry VIII, married to Charles V's aunt, Catherine of Aragon, sought dispensation from pope Clement VII to marry lady-in-waiting Anne Boleyn. Catherine had borne Henry several children, only one, Mary, surviving. Negotiations were carried on for about six years, after which time, with Anne Boleyn pregnant, Henry married her in opposition to the Church of Rome. With the aid of his chief minister, Thomas Cromwell, Henry VIII declared himself to be the supreme head of the English Church. Dissenters were put to death without respect of person, including chancellor of England, Thomas More.

Clement VII commissioned Michelangelo's fresco of the Last Judgment in the Sistine Chapel, and encouraged attempts to reform the religious orders. The Franciscans were reformed, which led to the establishment of the Capuchins; the Ursuline order of nuns was begun. In Paris, Ignatius Loyola was beginning the work which led to the establishment of his Society of Jesus (the Jesuits).

The pope had an illegitimate son, Alexander, born in his youth of a serving maid, for whom he attempted to obtain the duchy of Florence.

Clement VII died leaving his spiritual and temporal domains in chaos.

219. **Paul III** or Alexander Farnese
(October 13 [November 3], 1534 - November 10, 1549 A.D.)

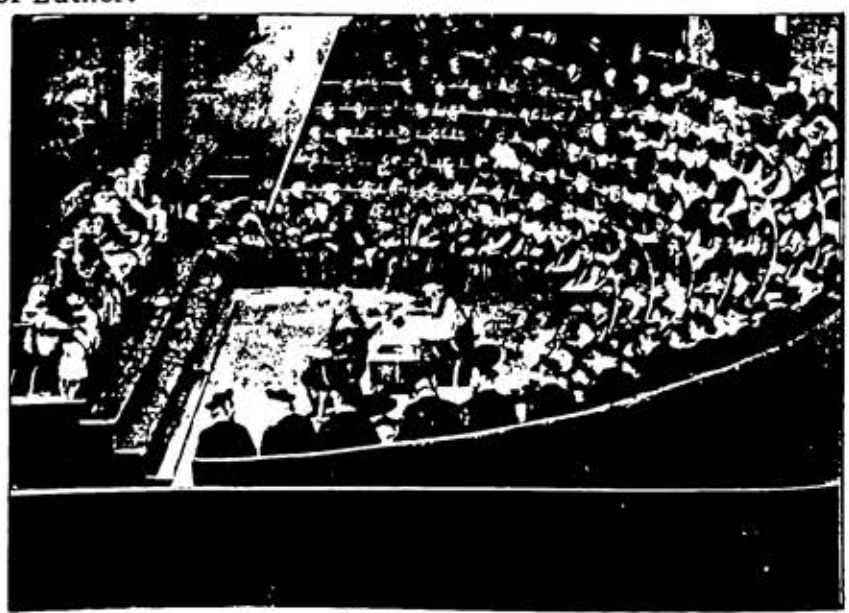
Alexander Farnese was chosen by Clement VII on his deathbed as his successor, and the cardinals agreed, electing him quickly, as a neutral choice. He was born in 1468 of the Roman nobility. His sister had been the consort of Alexander VI, which secured ecclesiastical concessions for him, and he prospered under succeeding popes. He was very rich, and built the Farnese palace in Rome. As a cardinal, he had a mistress, and by her had three sons and a daughter; in 1513 he reformed his private life, and from that time on was also interested in seeing the reform of the Church.

Nevertheless, he sought the furtherance of his family interests, appointing two grandsons, aged fourteen and sixteen, as cardinals. His great grandchildren were christened with great pomp in the Vatican. Paul III also kept a showy court, holding a carnival and a masked ball in the papal palace for his nephews and their wives. Actors, singers, jesters, and musicians again were employed in large numbers. Three quarters

Paul III. By Titian (1543), in the Pinacoteca, Naples.

of Michelangelo's Last Judgment was completed on the east wall of the Sistine Chapel. Over 300 figures appeared in the painting, including portraits of several popes, also Francis of Assisi, Dante, and Savonarola. The master of ceremonies, Blasius de Martinelli, disapproved of the nude figures, and heretic Michelangelo responded by portraying him as Minos in hell. When Martinelli complained to pope Paul III, the deluded pope replied: Had the painter put you in purgatory, I should have done all I could for you. But as he has consigned you to hell, there is nothing to be done about it!

The need for a General Council was pressing. Previous popes had avoided the issue because of fear of the council taking precedence on issues over the pope himself, and taking over the pope's power. After many postponements, the Council was opened on December 13, 1545. A few weeks after the opening, Luther died. The Council was scantily attended, the pope himself not being present but sending representatives. Only four cardinals were present, three of them legates representing the pope; four archbishops, and twenty-one bishops, including only two French and one German. The theologians present had not any knowledge of the doctrines of Luther.



The Council of Trent (1545) strengthened the authority of the Papacy and finally acknowledged its supremacy over the Council. (Fresco in S. Maria in Trastevere)

The emperor, Charles V, still hoped to reclaim the Protestants, and wanted no points of doctrine discussed, but only a reform of disciplinary matters. Paul III pointed out that the disciplinary issue rightly belonged to himself, and that councils traditionally had been concerned mainly with points of doctrine. The Council proceeded slowly, and without focus. In 1547, with conflict between the pope and emperor Charles, Paul III removed the Council to Bologna; as a protest, the Spanish and German bishops remained in Trent.

In 1542, the Roman Inquisition was inaugurated. A papal bull authorized it to inflict punishments such as imprisonment and execution, and to confiscate the goods of those condemned to death. A year later, in July, 1543, the Grand Inquisitor issued a decree against the circulation of heretical books in Rome, Ferrara, and Bologna.

The Jesuits, a new order begun by Ignatius of Loyola, took part in the Council of Trent. They were an elite order, limited by papal bull in 1540 to a membership of sixty. The Jesuits left the cell for the world. They wore no distinguishing clothing, and favored an active life. They acknowledged two supreme authorities, the head of their Order, and the pope, and to both they offered their lives in absolute obedience. They became a Spiritual elite to the pope. Every Order has its special features, and that of the Jesuits was devotion to the Church. Ignatius said: What appears white to my eyes, I take for black if the hierarchic church so decides. His instruction to the Jesuit delegation to Trent was that they should seek to learn while listening and should preserve an inner calm in order to grasp the thoughts, feelings, and intentions of the speakers, and to answer them the better afterwards, or keep silence better, as the case may be. Every opinion was to be expressed with the greatest calm and modesty. Every evening the two companions were to meet for fraternal discussion and self-criticism, so as to confirm their impressions.

Missionary work was carried during Paul III's pontificate to the Spanish dominions of South America and Mexico.

With the work of the Council of Trent incomplete, Paul III died, at the age of eighty-two. He had benefited Rome in many ways, building streets, restoring churches, and fortifying the city; but in the sight of God he was a deluded heretic.

(Papal Court or Roman See vacant three months)

220. Julius III or Gian Maria (Giovanni Ciocchi) del Monte
(February 7 [22], 1550 - March 23, 1555 A.D.)

It took ten weeks for the Conclave to decide on Julius III, passing over Englishman Reginald Pole, who appeared most qualified for the position. Julius III later sent Pole to England as the archbishop of Canterbury, the last to hold that title.

Julius III was born in 1487 in Rome. He had succeeded his uncle as archbishop of Siponto, and Paul III made him a cardinal in 1536. He was a learned canonist and had been the principal papal legate at the Council of Trent.

Julius III spent most of his time as pope enjoying carnivals, bullfights, hunting, games and banquets. He gave a cardinalate to seventeen-year old Innocent del Monte, the keeper of his ape, whom his brother had adopted. The young man died in prison in 1560 under suspicion of murder.

The pope came to an agreement with Charles V and the Council of Trent reopened, at Trent, in 1551. However, with the outbreak of war in Germany in 1552, it was again suspended.

The work of the Jesuits was furthered during this pontificate, with Francis Xavier doing missionary work in the Far East. Julius III encouraged the Jesuits to open their Roman college and employed Jesuit theologians to assist him at the renewed Council of Trent.

Julius III died in March, 1555, with the Council suspended and fighting going on between French and imperial troops.

221. **Marcellus II** or Marcellus Cervini (Marcello Pervino)
(April 9 [10], 1555 - April 30/May 1, 1555 A.D.)

Marcellus II was born in 1501 in Montepulciano, Italy. He was noted for his virtue and learning and had been secretary to cardinal Farnese who made him cardinal when he became pope. He had been Vatican librarian, and Council president at Trent.

Marcellus II prohibited any member of his family from coming to Rome. Luxury was banned and there were no elaborate coronation ceremonies.

The pope suffered a stroke on the 30th of April, twenty-two days after his election, and died a few hours later.

222. **Paul IV** or Gian Pietro Carafa (Giovanni Pietro Caraffa)
(May 23 [26], 1555 - August 18, 1559 A.D.)

Paul IV had been archbishop of Naples and was elevated to cardinal by Paul III. He had founded an order, the Theatines, which provided a recruiting ground for bishops.

One of Paul IV's first acts was to appoint his nephew, Carlo Carafa, a cardinal, and the new cardinal became his chief adviser in political matters, with disastrous results. Cardinal Carafa accepted a pension from the French, and committed the pope to much more than he let him know. Emperor Charles V abdicated in 1555 and his domains were split, his son Philip becoming king of Spain. Philip was soon at war with the French and the pope, therefore, found himself at war with Spain. In August, 1557, the duke of Alba with a Spanish army surrounded Rome. In September, a peace treaty was signed and Italy and the Church fell under the dominion of Spain.

Paul IV turned to reform, and on hearing of the immoral conduct of his nephew and his nephew's brothers, he swore he had known nothing about it and denounced his nephews, banishing them from Rome. He came down on absentee bishops, who resided outside their diocese, and required them to return and take care of their responsibilities. From 113 bishops residing in Rome in 1556, he reduced them to less than a dozen by 1559.

Paul IV receives the Venetian ambassador. By Palma il Giovine, in the Oratorio dei Crociferi, Venice.

The launching of the Inquisition was for Paul IV his most important duty. Among the decrees of the Roman Inquisition was that of silence; anyone who betrayed the secrecy of the Inquisition was liable to excommunication in the widest sense. The judgements and death sentences were not subject to any appeal or censorship. The Jews in Rome and other Italian cities were required to live in a particular quarter and wear a special yellow headcovering. The Jesuits were required to remain in Rome; even as cardinal, Paul had conflicted with Ignatius of Loyola, who later said that on hearing of Paul IV's election, he trembled in every bone of his body.

Art and books were censored. The battle against heresy was accompanied by denunciation and intrigue. Seldom was a pope so feared, in the Vatican, the College of Cardinals, among the Romans, in the Papal States. The pope explained to the French ambassador that heresy was so serious a crime that if a man were only a little tainted with it, there was no remedy but to consign him to the flames, regardless of his being of the highest rank. Paul IV had a coin struck depicting Christ cleansing the temple with a whip.

On the death of Paul IV there was rioting; his statues were torn down and prisoners were set free.

(Papal Court or Roman See vacant four months)

223. Pius IV or Giovanni Angelo de Medici

(December 12 or 25, 1559 [January 6, 1560] - December 9, 1565 A.D.)

Pius IV was a compromise candidate. He was born in Milan in 1499. His family was not close to the famous Florentine Medici. He had been a law student, and as a youth had three illegitimate children. He gained the favor of Paul III and in 1545, was appointed archbishop of Ragusa, although he didn't reside there. Paul III made him cardinal in 1549. He also wanted to look after his family, and called to Rome his twenty-one year old nephew, who became his principal advisor. This nephew was Charles Borromeo, and he proved to be an able diplomat and theologian. In 1560, he was made cardinal and given the office later known as Secretary of State.

The new pope was a stout and good-natured man, afflicted with gout. He took long walks for his health, and took no interest in the Inquisi-

Tournament in the courtyard of Belvedere in the Vatican, to celebrate its opening. Built under Pius IV.

Pius IV: bust, in the Victoria and Albert Museum, London.

tion nor showed ill-will toward anyone; although he had to prepare charges against the Caraffa family because of a brutal murder by the duke of Paliano, brother of cardinal Carlo Caraffa, of his wife's lover; and the murder of the duke's wife by her brother. Cardinal Carlo Caraffa, the duke and the brother-in-law were all sentenced to death.

The Council of Trent was reopened on January 18, 1562. Express couriers travelled almost daily between the Vatican and the Council, with secret dispatches. The Council took action to stop the trafficking in benefices; bishops were instructed to be more careful in their choice of candidates for the priesthood, provisions were made for setting up diocesan seminaries. Charles Borromeo was spoken of at Trent as the living embodiment of the Council. He knew by heart all the resolutions passed in the first two periods of the Council, years before, his mediations were considered skillful and effective, and his reports to Rome discreet. Laws were laid down at the Council as well as dogmas: every marriage had to be before the parish priest in the presence of two witnesses. The clergy were promised a catechism from which to draw their teaching. There were plans for a revised edition of the Bible. The Council became more and more united and effective. As the result of a gradual change of opinion, all the resolutions, doctrines, and decrees of reform that had been decided on at Trent were referred to Pius IV for confirmation. Thus the pope came into control of the Council.

Pope Pius IV approved the decrees of the Council without alteration on January 26, 1564, and henceforth took the new title given him by the Council, catholice ecclesie episcopus, the bishop of the Catholic (Universal) Church. Work of reform continued, the pope himself setting an example to the cardinals and bishops by greatly reducing the state he lived in and dismissing many members of his household. He encouraged St. Teresa's reform of the Carmelites.

Pius IV died in December, 1565.

224. St. Pius V or Michael (Michele) Ghislieri
(January 7 [17], 1566 - May 1, 1572 A.D.)

Michael Ghislieri was born at Bosco, Italy, in 1504, of a noble Roman family. He studied with the Dominicans, entering the Order at the age of fifteen. He continued his studies at Bologna, where he taught philosophy and theology for sixteen years. He became inquisitor for Como, and pope Paul IV made him bishop of Sutri. In 1557, he was made a cardinal, and then Inquisitor General. Under Pius IV he was exiled to Piedmont but recalled to Rome to prosecute eight French bishops for heresy.

Pius V took action against corruption in Roman civil officials. He took actions to put into effect the results of the Council of Trent. Regulations were issued and enforced for the conduct of the clergy, who could no longer attend theatres or drink in taverns. Bishops must reside in their Sees. He prevented several unethical episcopal elections, one the attempted election of a six-year old as the bishop of Halberstadt, Germany.

St. Pius V. By Francisco Zuccarelli, at Stonyhurst College, Lancashire.

The pope was devoted to St. Thomas Aquinas; he ordered the printing of an edition of Aquinas' works, which was published in seventeen volumes.

Pius V encouraged Philip of Spain to invade England and depose queen Elizabeth. He issued the bull Regnans in excelsis, which deposed Elizabeth and released the English subjects from allegiance to her. The English executed Mary and increased the persecution of Catholics.

The Turks during this time threatened to take over the whole of central Europe. The pope formed an alliance against them with Spain and Venice. A combined fleet commanded by Don John of Austria (illegitimate son of

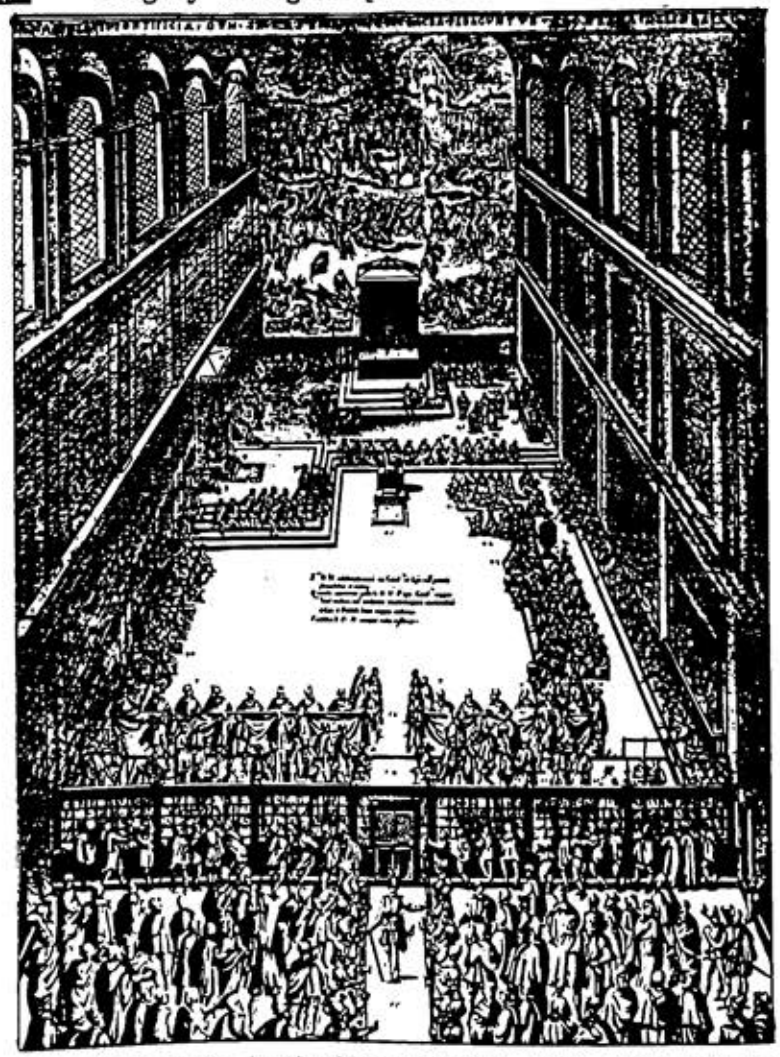
Charles V and half-brother of Philip II) and papal fleet commander Marcantonio Colonna, won against the Turkish fleet at Lepanto on October 7, 1571. In honor of the victory, Pius V instituted the Feast of Our Lady of Victory (renamed the Feast of the Rosary by his successor, Gregory XIII).

Pius V died after a painful illness; when the Turkish sultan heard of his death, he ordered three days of public rejoicing in celebration.

225. **Gregory XIII** or Hugo (Ugo) Buoncompagni (May 13 [25], 1572 - April 10, 1585 A.D.)

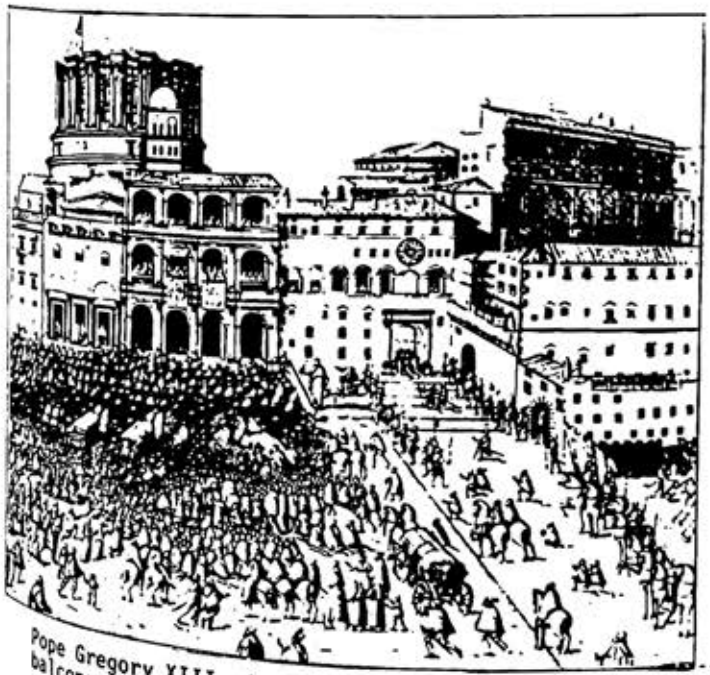
This pope was born in Bologna in 1502, where he studied law and later became professor of law at the University of Bologna. He was not virtuous in his youth and had an illegitimate son, whom he made governor of St. Angelo after his accession. Gregory XIII was made a cardinal by Pius IV, and sent to the Council of Trent.

Gregory XIII gave particular attention to the creation



Solemn papal Mass in the Sistine Chapel, 1578, during time of Gregory XIII. In the background The Last Judgment by Michelangelo, completed in 1516. Engraving by Lorenzo Vaccari.

Gregory XIII. Bust, in the Civic Museum, Bologna.



Pope Gregory XIII gives his blessing from the balcony of St. Peter's, which was being reconstructed in Jubilee year 1575.

of diocesan seminaries for the proper education of the clergy, founding or substantially contributing to the foundation of twenty-three such colleges. He gave generously to the Roman College founded by Ignatius of Loyola, and it was now called the Gregorian University. Considerable assistance was given to worthy, but needy, students. The Jesuit and Theatine Orders were supported.

In 1581, the pope was associated with plans for rebellion in Ireland, combined with a conspiracy among Catholic noblemen in England to assassinate queen Elizabeth. In 1582, the Corpus Iuris Canonici was completed, a collection of the established laws of the Church.

The reform of the calendar was carried out in 1582; the calendar initiated by Julius Caesar was slightly inaccurate, and by this time was ten days behind the sun. Under Gregory VIII's orders an accurate calendar was constructed, and in a feat of international cooperation the fourth of October, 1582, was followed by the fifteenth of October, and the Gregorian calendar was in force. The non-Catholic countries resisted this reform, the English adopting it in 1751, and the Russians at the time of the Russian revolution, with the result that the famous October Revolution actually took place in November.

At the time of Gregory XIII's death in 1585, there was disorder in Rome, bands of bandits in the countryside, and the papal treasury was empty.

226. Sixtus V or Felice Peretti (Montalto)
(April 24 [May 1], 1585 - August 27, 1590 A.D.)

Sixtus V. Bust, in the Victoria and Albert Museum, London.

Felice Peretti was born in Montalto (Grottamare) in 1521 into a Dalmatian family, who had fled to Italy from the Turks. His father was a gardener, and Felice had been a swineherd in his youth. At the age of twelve, he entered the Franciscan Order at Montalto, where his uncle was a friar. The Order sent him to Ferrara and Bologna for his education. He was ordained in 1547 and became a famous preacher. In 1552, he was invited to preach the Lenten sermon at St. Peter's; in 1556, he became prior of the Frari church in Venice, and was appointed counselor to the Venetian Inquisition, from which post he was recalled to Rome in 1560. In 1565, he was made Vicar Apostolic of the Franciscan Order and was sent to Spain with cardinal Buoncampagni (later Gregory XIII) to investigate a charge of heresy against the bishop of Toledo. In 1566, he became the confessor to Pius V; in 1570, a cardinal; and in 1571, bishop of Ferno.

Once elected, Sixtus V had a heavy hand; five days after his enthronement, four young men from Civi were executed after conviction for carrying firearms in spite of a recent ordinance against them. In two years he had rid the countryside of the lawless bands. In March, 1587, the pope lamented to the French ambassador that of 20,000 bandits, only 7,000 had been killed.

Sixtus V brought revenue into Rome, and built up the papal treasury. He sent Gregory XIII's treasurer to the Castel' Sant' Angelo for misappropriation and extortion, then let him buy himself out for 45,000 scudi (about 40,000 dollars). The proceeds from the sale of offices were around 300,000 scudi per year. Taxes were raised and money accumulated in the treasury.

In the Church at large, he carried out organizational reforms which remain to this day. He arranged for bishops to meet with him in regular official visits. He fixed the number of cardinals at seventy. The cardinals were organized into fifteen committees or congregations, including the Congregation to supervise the carrying out of the Tridentine decrees; the Congregation of the Holy Office dealing with questions of faith and unbelief, and the inquisition; the Congregation of Rites; the Congregation for Petitions of Grace and Indulgence; the Congregation of the Consulta for business transacted in the consistory of cardinals; the Congregation

St. Peter's Square about 1600 with Michelangelo's dome completed and the obelisk of Nero recently erected by Sixtus V. From an old engraving.

for examination of disputes between bishops and monastics or among members of monastic orders; the Congregation for censorship of books; the Congregations for the building of churches and for consistorial accounts; two Congregations for public welfare, to be supervised by the University of Rome; the Congregation for budgetary affairs of the States of the Church; the Congregation of roads, streets, bridges, and aqueducts; the Congregation for the Vatican State printing office; and the Congregation for the navy. The cardinals are still divided into congregations, though the original fifteen have been combined, changed, and added to.

Sixtus V called his nephew to Rome, sixteen-year old Aleander Peretti-Montalto. They worked together in close liaison, and the boy was instructed by the pope, as noted in the pope's diary: He advised mental exercises and reflections, so as to keep his eyes on essentials. He wrote him an instruction manual based on his experience which included the following: Very important persons must be kept informed of the motives for one's decisions; others need only be given instructions. It is expedient to listen with patience to long discourses; it gives one time to think out one's reply, and it pleases the talker, for everybody likes to be listened to. During the audience, even when you are excited, you must control your feelings and keep your normal demeanor. This helps you to disguise your real thoughts. He who never stops reflecting will never start to act. Princes are proud men, greedy for glory, jealous of each other's power. They love to be feared and cannot endure censure or candid speech. Any favor granted to one of them in the way of privileges, titles, or subsidies attracts similar claims from other princes. Meetings between them seldom produce kindly feelings, but more often discord and hatred. They love excess in everything. To do business with the pope, you must know how to choose the right moment. Do not be troublesomely urgent. Start with easy and pleasant subjects, then turn to the more difficult ones and those which require a quick decision.

The nephew was made a cardinal while still a teenager, and head of the Congregation of the Consulta; and he carried out his duties with energy and skill.

Sixtus V rebuilt much of Rome, and gave it many of the characteristics which it still retains; he rebuilt the Lateran Palace, completed the

nals, under pain of excommunication; and he attempted to halt the cruel treatment of the natives in the Phillipines by their Spanish masters.

He died after a ten month pontificate.

229. **Innocent IX** or Gianntonio (Giovanni) Facchinetti
(October 29 [November 3], 1591 - December 30,1591 A.D.)

Innocent IX was born in 1519, in Bologna, where he was also educated. In 1544, he entered the service of cardinal Farnese, later Paul III. He attended the Council of Trent, and was appointed nuncio to Venice in 1566. In 1575, he was made titular patriarch of Jerusalem, and in 1583, a cardinal. He wrote works of theology, and under the ailing Gregory XIV, Innocent IX was responsible for most of the papal business.

He died two months after his election.

230. **Clement VIII** or Ippolyto Aldobrandini
(January 30 [February 8], 1592 - March 3, 1605 A.D.)

Clement VIII. Monument from the school of Bernini, in S. Maria Maggiore.

This pope was born near Rome in 1536. His family were from Florence, and had fled from the Medici. He was made cardinal by Sixtus V in 1585, and in 1586, went to Poland as papal legate. As pope, Clement did much for Rome, and the poor, reducing papal finances in the process.

Clement VIII was friendly to Spain, but the alliance of the papacy with Spain had the result of making any country against Spain also automatically against the papacy. This connection was broken by Clement VIII when he accepted the conversion to Catholicism by Henry IV in France. He also allowed English Catholics to support king James of England, and sanctioned the establishment of English colleges for the clergy at Valladolid and Seville.

Clement VIII tried to persuade Boris Godunov, the ruler of Russia, to join with the Poles and Germans against the Turks, but Godunov was more against the papacy than against the Turks.

Large parts of Germany and Poland returned to Catholicism. Clement's tactics were of patience and prudence, and he waited, and took action at the most advantageous time.

During his pontificate Clement VIII had the bust in Siena Cathedral, which was labelled, John VIII, a woman from England, changed into a bust of pope Zachary. He published a revised edition of the Vulgate, called the Clementine Vulgate. Relying on the decrees of the Council of Trent, he issued a Tridentine Index with supplements, or lists of forbidden books.

The pope offered to arbitrate in a doctrinal dispute between the Jesuits and the Dominicans, but after sixty-eight sessions with no compromise on either side, he retired from the issue, and died without having made a decision.

231. **Leo XI** or Alessandro (Alessandra Ottaviona) de Medici (April 1 [10], 1605 - April 27, 1605 A.D.)

Leo XI. Monument by Alessandro Algardi, in St. Peter's.

Alessandro de Medici was kinsman of the queen of France, and was born in 1535, in Florence. He was great nephew of Leo X. Under Pius V, he served as Tuscan ambassador. He went as papal legate to France, was cardinal bishop of Albano, and of Palestrina in 1602. He refused to make a cardinal of his great-nephew, whom he had brought up and educated.

Leo XI was ill at the time of his election, and died ten days after his coronation.

232. **Paul V** or Camillo Borghese (May 16 [29], 1605 - January 28, 1621 A.D.)

Paul V was a Roman, born in 1550, bishop of Jesi. His career had been spent in the study and application of canon law.

This pope enforced the regulations of the Council of Trent about the residence of bishops in their Sees, and he paid particular attention to religious orders; among those obtaining papal approval during his reign were the Capuchins, the Piarists of St. Joseph Calasanctius, de Berulle's French Oratory, and the Spanish Cistercians.

Many political problems plagued his reign. Because of the breaking of Church laws by a Venetian bishop and abbot, Paul V imprisoned them and put the republic of Venice under interdict (a censure withdrawing most sacraments and Christian burial from a district or person), even threatening armed intervention, and nearly causing a war with the English, French and Dutch. A French intermediary from Henry IV helped to resolve the problem and the interdict was lifted.

Paul V. Bust by Gian Lorenzo Bernini, in the Palazzo Borghese.

Pope Paul V (1605-21), the first Patron of Baroque. Under his pontificate St. Peter's was completed. (Medal in the Musee des Medailles, Paris)

In England, France and Spain, difficulties continued, Catholics being under persecution in England, and extreme theories being proposed in France. In Spain, on May 23, 1618, the Bohemian Protestant rebels broke into a meeting of the imperial commissioners in the Hradschin Palace at Prague, and threw out of the window two Catholic councillors and their secretary, which was the immediate cause of the Thirty Years' War.

In Russia, the pope was associated with a rebel, Dimitri, who seized the throne from Fedor. Dimitri was killed and the pope and Jesuits reproached by the Russians for their part in the affair.

In Rome, pope Paul saw to the final embellishment of the new St. Peter's, and the canonization of St. Charles Borromeo and St. Francis. The debt of the Church was increased by the raising of arms, alms to the poor, and gifts bestowed on the pope's brothers and nephews. Public debt in 1618 was around 18 million, with an annual revenue of only two million.

Galileo was summoned to Rome where a court of theologians pronounced the opinion that the Copernican heliocentric planetary theory (that the planets revolve about the sun) was in error. Galileo was forbidden to spread his beliefs any further, and was tried in Rome for the breaking of his promise.

Pope Paul died in 1621, a week after suffering an apoplectic stroke.

233. **Gregory XV** or Alessandro Ludovisi
(February 9 [14], 1621 - July 8, 1623 A.D.)

Pope Gregory XV was born in Bologna in 1554. He was a pupil of the Jesuits at the Roman College, was a canonist, and at the time of his election, archbishop of Bologna.

Gregory XV. Monument by Pierre Le Gros, in S. Ignazio.

In a bull Aeterni Patris Filius, he laid down three methods of election of a pope: the method of scrutiny, which is by secret ballot, the way most commonly used; by compromise, in which delegates by general consent give the elective power to a small committee of cardinals; and by acclamation, when by unanimous agreement the cardinals unite to elect an unopposed candidate. Pope Gregory XV was the last pope to be elected by acclamation.

The Congregation, or Office, of Propaganda was created to meet the needs of the great missionary activities which were now being carried out in the Americas, India, and Africa. New saints were proclaimed, including Ignatius of Loyola, Francis Xavier, Philip Neri, and Teresa of Avila.

Pope Gregory XV helped to avert war between Spain and France by sending papal troops to occupy Tirano (Valtilline) until negotiations could be completed.

One of Gregory's last acts was his constitution Omnipotentis Dei against magicians and witches. This was the last papal pronouncement of any importance on this subject, and reserved the death penalty to those who had entered into compact with the devil and committed murder with his assistance.

On his death on July 8, 1623, Gregory's tomb was installed in the church of St. Ignatius, built by his nephew, cardinal Ludovisi.

234. **Urban VIII** or Maffeo Barberini

(August 6 [September 29], 1623 - July 29, 1644 A.D.)

Pope Urban VIII, born in Florence in 1568, was also a pupil of the Jesuits. He had served as nuncio to France.

This pope spent considerable sums of money on rearmament, and fortification of Rome. He raised a papal army of 80,000 men. Against the protest of many, he united with cardinal Richelieu, who was also minister of France, against Catholic Austria. Urban's policy was aimed at forming a league of Catholic rulers against the Turks, but this was never realized.

Urban VIII. By Andrea Sacchi, in the Barberini Gallery.

Jansenism arose during this time, with the posthumous publication of Augustinus, written by Cornelius Jansenius, bishop of Ypres. Jansenism denied freedom of will, and taught that Christ did not die for all men, but only for some. Pope Urban VIII condemned the teaching of Jansenius; he also condemned Galileo, continuing the attack begun in earlier pontificates. However, Urban VIII was a friend of Galileo, and the scientist was treated carefully and kindly at a time when heretics were still being maimed and killed by the Inquisition. Galileo was required to renounce his theories, and was kept under house arrest for a short time, with his servant to tend to his needs, and then released to private life.

Pope Urban VIII revised the rules for canonization, and beatification, and his rules are still observed at the present time.

In addition to the fortification of Rome, Urban VIII also restored and rebuilt many churches. His many building projects and increasing of the papal debt caused it to be said, when lead was stripped from the roof of the Pantheon to be used for other projects, That what the barbarians have spared, the Barberini have taken. This was also in conjunction with a great nepotism and favoritism toward his family; it was said that the Barberini gained one hundred and five million scudi during the twenty-one year pontificate.

In October, 1641, the pope was involved in an offensive war against the duke of Parma, Odoardo Farnese. Urban had long cherished the idea of restoring Parma and Piacenza to the Papal States and he sent an army to seize the city of Castro. Odoardo, upon resisting the pope, was deprived of his fiefs and excommunicated, but succeeded in raising a defensive league with the result that the pope's forces were routed and Urban was obliged to evacuate Castro and lift the sentence of excommunication.

He died a few years later at the age of 67.

235. **Innocent X** or Giambattista (Giovanni Battista) Pamfilo

(September 15 [October 4], 1644 - January 7, 1655 A.D.)

Innocent X, a canon lawyer born in 1574, succeeded to the papacy after a lengthy conclave. He attempted to make the Barberini return some of the wealth they had gained under the last pope, but they fled to France and were protected there by cardinal Mazarin, who had succeeded Richelieu.

Pope Innocent X's household and also much of the business of his papacy were influenced by his widowed sister-in-law, Olimpia Maidalchini, who spent her time in intrigue and in accumulating wealth.

The end of the Thirty Years' war officially took place on October 24, 1648, with the Peace of Westphalia. The pope protested against some of the provisions; the subjects of a monarch were compelled to follow his religion, and secularized ecclesiastical property would remain in secular hands permanently. Netherlands and the Swiss confederation left the Holy Roman Empire. The pope's protest had no effect.

Innocent X. By Velasquez (1650), in the Palazzo Doria.

A nuncio was sent to Ireland to convince the Irish to support Charles I of England against the Parliamentarians, but the nuncio returned in four years without result.

Pope Innocent X passed a measure whereby common criminals could buy their freedom from prison after sentence. He continued the ornamentation of Rome, improving the cathedral of St. John Lateran and building the church of St. Agnes.

When the pope died in 1655 at the age of eighty-two, his household was in such disorder that his corpse lay unattended for three days.

(Papal Court or Roman See vacant three months)

236. **Alexander VII** or Fabio Chigi
(April 7 [18], 1655 - May 22, 1667 A.D.)

Pope Alexander VII was born in 1599 in Siena. He was a grandnephew of Paul V, and had spent most of his ecclesiastical life as a diplomat, and after 1651, was Secretary of State. He began his reign by refusing all help to his relations and forbidding them to come to Rome, and then reversed this policy and brought a number of them from Siena, made his nephew Flavio a cardinal, and gave lucrative offices to his brother and another nephew.

This pope left not only routine matters, but also important ones, to the handling of the Congregations

Alexander VII. Monument by Gian Lorenzo Bernini, in St. Peter's.

(committees of cardinals) and to his Secretary of State, cardinal Giulio Rospigliosi.

The Jansenist controversy continued and Alexander took his turn in condemning the teaching of Jansenius.

There was conflict with France, with Louis XIV occupying Avignon and Venaissin and threatening invasion of the Papal States. Alexander VII was obliged to sign the Treaty of Pisa, agreeing to the disbanding of the Corsican guard and to the erection of a monument in Rome commemorating his reconciliation with the king of France.

The Turks in 1664 were penetrating steadily further into Hungary, and Alexander VII formed the Holy Alliance against them. Louis XIV refused to join, in order to please Mohammed IV, but finally intervened as a member of the Rhenish League.

Pope Alexander VII, who was himself a scholar, encouraged the arts; he aided father van Bolland, and his collaborators, who were then beginning a historically accurate and fully documented lives of the Saints (a work which is still in progress after three centuries).

237. **Clement IX** or Giulio Rospigliosi
(June 20 [26], 1667 - December 9, 1669 A.D.)

Clement IX. By Carlo Maratta (c.1668), in the Vatican.

On the death of pope Alexander VII, his hard-working Secretary of State Giulio Rospigliosi was chosen as pope, who was born in 1600 in Pistoia, Italy. He had been nuncio in Spain for eleven years and was known for his piety and retiring nature. He also had the unusual occupation of writing opera librettos. Twice a week he could be found in St. Peter's with attendants dismissed, assuming the duties of humble confessor. He brought no relatives to Rome; he reduced taxes, abolished grain monopolies, and called a halt to the beginnings of abuses in foreign missions, forbidding missionaries to engage in commerce.

During Clement IX's pontificate, the Jansenist controversy was pacified. The pope also acted as arbitrator between France and Spain at the Peace of Aix-la-Chapelle.

Papal finances were again on firm basis, and the pope came to the aid of Venice in the defense of Crete under siege by the Turks; however, the island fell to the Islamites, and the pope fell ill and died soon after.

(Papal Court or Roman See vacant four months)

238. Clement X or Emiliero (Emilio) Altieri
(April 29 [May 11], 1670 - July 22, 1676 A.D.)

Clement X. Bust (1676), in the Victoria and Albert Museum, London.

Clement X was a compromise candidate, the most recently promoted cardinal and the oldest, a Roman, born in 1590.

A conflict which continued for some time after this pontificate originated at this time. This was the right of regale claimed by the kings of France, and conferred on the king the temporalities and incomes of vacant Sees and abbeys until the newly elected bishop or abbot had been consecrated and taken the oath of fealty.

The governmental duties of the pontificate were transacted mostly by the pope's adopted nephew, cardinal Paoluzzi-Altieri; who tried to create a league of Christian nations to counteract the Turkish advance. The French remained allied with the Islamites and blocked many of these efforts.

Pope Clement X took an interest in the missions and promoted them by various decrees. St. Rose of Lima was canonized, who had been beatified under Clement IX; she was the first Saint of the American continent.

Rules for the authentification of relics from the catacombs were drawn up in 1672; they were to be kept only in churches or chapels, and those who bought, sold, or traded relics were liable to excommunication.

Pope Clement died in his eighty-sixth year.

(Papal Court or Roman See vacant two months)

239. Innocent XI or Benedetto Odescalchi

(September 21 [October 4], 1676 - August 11/12, 1689 A.D.)

Innocent XI was born in Como in 1611, and was a former law student and bishop of Novare. His election had been prevented by Louis XIV in the conclave of 1669. Innocent XI was called the pope of the Holy Ghost from a remark made by cardinal Sforza to a colleague at the election: If the French make the pope, it will be Farnese; if the Spaniards, Rospigliosi; if the people, Barberini; if the Holy Ghost, Odescalchi; if the devil makes him, it will be either Your Eminence or I.

When a papal delegate at Ferrara, the plate outside Innocent XI's house read, Benedetto Odescalchi, father of the poor. Though he was a cardinal at age thirty-four, he lived unostentatiously in Rome, devoting himself to charitable works. When pope, he allowed none of his relatives to accept presents or decorations. He did away with the debt, and even accumulated a surplus.

Innocent XI. Monument by Etienne Monot from a design by Carlo Maratta, in St. Peter's.

In a royal edict of March 22, 1682, king Louis XIV made a demand and an offer of an exchange: the king would eliminate French Protestantism, if the pope would tolerate the four articles of the Catholic Church of France (the Gallican Church). The articles were (1) The pope possesses no power in secular and civil matters. Kings and reigning princes are not subject to the authority of the Church in secular matters, they cannot be deposed by the Church, and their subjects cannot be released from their allegiance by the Church. (2) The Spiritual powers of the pope are subject to the higher authority of the general councils of the Church. (3) For France in particular, the pope's authority is limited by the old French Church laws. (4) Even in matters of faith, the pope's decision, when made without the agreement of the Church, is not unalterable.

The holy father declined the offer. He praised the king for wanting to abolish heresy, but he called it a cruel thing to persecute the Huguenots (French Protestants). The pope would have nothing to do with cruelty; nor would he submit to despotism whereby royalty would enrich itself at the expense of the Church. People must be led, not dragged, to the temple, he said.

Upon abolition by the pope of the right of asylum of embassies in Rome, the French ambassador took forcible possession of his palace at the head of an armed force, thereby incurring excommunication and an interdict for the French church. At the election of the archbishop of Cologne, neither of the two candidates received the necessary number of votes, so the pope cast the deciding vote. Louis XIV in retaliation seized Avignon, which was papal territory, imprisoned the nuncio and appealed to a general council.

Pope Innocent XI contributed large sums toward the expedition against the Turks which ended in victory at Vienna by the Christian troops under John Sobieski. But the pope's plans for a holy league of all the Christian princes againts the Turks came to nothing.

The pope had attended, before his accession, the Jesuit school at Como. In the time of his pontificate, ex-queen Christina, daughter of Gustavus Adolphus, who had been converted to Catholicism through her friendship with a Portuguese Jesuit, had taken up her residence in Rome. During a thrifty period, Innocent XI had cancelled her 22,000 thaler pension, though later, when territorial losses deprived her of most of her revenues, he allowed her 12,000 thaler a year. The pope sought to improve the morals of the Roman citizens, making gambling illegal and forbidding women to wear immodest clothing.

In one of the last audiences of the pope, an ambassador promised that his master would look after the Odescalchi family. The pope replied, I have neither house nor family. God conferred the papal office on me, not for the profit of my relatives, but for the government of the Church and her people.

(Papal Court or Roman See vacant two months)

240. **Alexander VIII** or Pietro Ottoboni
October 6 [16], 1689 - February 1, 1691 A.D.)

Alexander VIII. Bust, in the Victoria and Albert Museum, London.

Pope Alexander VIII was born in Venice in 1610. He had had wide administrative experience and was bishop of Brescia. Louis XIV gave back Avignon, and renounced the right of asylum claimed for the French embassy in Rome. In 1690, the pope issued a further condemnation of the four Gallican articles. He renewed various sinecures (offices or positions of temporal value which involve little or no responsibility or active service) for the benefit of his family.

He died after a pontificate of sixteen months.

(Papal Court or Roman See vacant five months)

241. **Innocent XII** or Antonio Pignatelli
(July 12 [15], 1691 - September 27, 1700 A.D.)

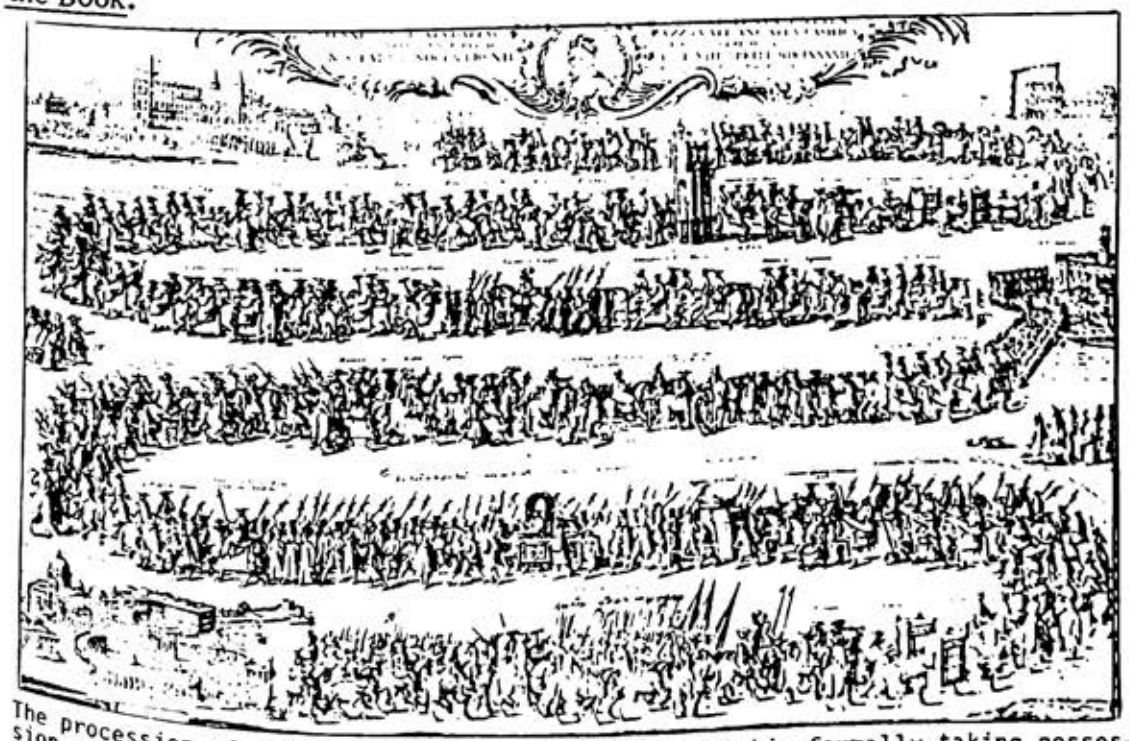
Innocent XII. By Lodovico Antonio David, in the Villa Albani.

Born in 1615 in Bari, Italy, Innocent XII became a nuncio and archbishop of Naples. One of his first acts as pope was to abolish nepotism, allowing a pope to make only one relative a cardinal, and limiting appointments to other offices.

The pope refused to accept the bishops who had taken part in the assembly of 1682, and finally king Louis gave way, and required the four bishops who had signed the Gallican "Four Articles" to send a declaration to the pope that they regretted sincerely the acts of the assembly which had displeased the pope and his predecessors.

Pope Innocent XII had to deal with a matter that had been condemned by Innocent XI, a school of thought called Quietism, which taught complete indifference, even to eternal salvation, and proposed that in contemplation all distinct ideas should be repulsed, including the attributes of God and the mysteries of the life of Christ. The propagators of this theory were condemned by theological commission and censured by the pope, for their view included only the facts, not the truths behind the facts.

This pope was the one depicted in Robert Browning's The Ring and the Book.



The procession of Innocent XII from the Vatican, on his formally taking possession of St. John Lateran, after his election. From a print in the Victoria and Albert Museum, London.

242. Clement XI or Giovani Francesco Albani

(November 23, 30 [December 8], 1700 - March 19, 1721 A.D.)

Cardinal Albani had had a long career in papal service. He was made a cardinal in 1690, and as advisor to Innocent XII, he drew up the constitution against nepotism. He was not ordained a priest until 1700, and celebrated his first Mass only two days before the Conclave which elected him pope. He was in his early 50's when elected, and the fact that he wore no beard was unusual at that time.

There were many political conflicts during this pontificate, although Rome itself appeared untouched by disorder or panic, and even grew richer by the addition of new academies and works of art. At the negotiations for the Peace of Utrecht in 1713, part of the papal dominions were shared out among the participants; Sicily went to Victor Amadeus II of Savoy; Parma and Piacenza were granted to a Spanish child without reference to papal overlordship. In 1715, three thousand churchmen were expelled from Sicily, and at the Treaty of London in 1720, Victor Amadeus exchanged Sicily for Sardinia, without consulting the pope.

Clement XI. By Carlo Maratta, in the Villa Albani.

King Louis XIV of France died in 1715, and regent Philip of Orleans governed during the minority of Louis XV. Also the question of Spanish succession became increasingly complex.

Pope Clement XI attempted to negotiate with queen Anne of England, but her early death brought this to an end.

War was declared on the Turks at Venice on December 1, 1715; the pope managed to secure Spain's non-aggression during these hostilities. Clement promised 100,000 gold florins to Venice and Charles VI and the Austro-Venetian alliance began, which led to the victory over the Turks at Temesvar in 1716.

Pope Clement XI was active in missionary endeavor and was concerned with the controversy over Chinese rites. The question was whether the honor paid to ancestors and to Confucius by the Chinese converts could be reconciled with Christianity or was a form of idolatry. The matter was taken to Rome several times in the seventeenth century. During

Clement XI's reign, the Inquisition prohibited all ceremonies in honor of Confucius or ancestors; however the decrees were not fully obeyed.

The Jansenists were condemned and excommunicated in 1718, and the movement soon died out except for a handful of adherents in the Netherlands. The pope died on March 19, 1721.

243. **Innocent XIII** or Michelangelo dei Conti (May 8 [18], 1721 - March 7, 1724 A.D.)

Innocent XIII. Bust by Joseph Claus, in the Ashmolean Museum, Oxford.

Pope Innocent XIII was born in 1655 in Bologna, and was related to pope Innocent III. He had a reputation of good intentions and ill-health, and was of a conciliatory and peace-loving nature.

The pope invested Charles VI of Spain with Naples. He was not successful in obtaining the restitution of the city of Comacchio, which for a long time had been occupied by German troops; nor in obtaining sovereignty over Parma and Piacenza. He yielded to French influence and made the unprincipled French prime minister, Dubois, a cardinal.

(Papal Court or Roman See vacant two months)

244. **Benedict XIII** or Pietro Francesco Orsini (May 29 [June 4], 1724 - February 21, 1730 A.D.)

Benedict XIII was Roman, born in 1649. He was a Dominican friar (or Benedictine), known for living according to the Rule of his Order, serving as archbishop of Benevento at the time of his election. He continued the same humble life style as pope. He heard confessions in St. Peter's, visited and comforted the sick, meditated in the chapel, and enforced somberness in clerical attire. The important problems and decisions of the papacy were left to his friend and advisor, Niccolo Coscia, whom he made a cardinal. During the Roman Provincial Council of 1725, the Secretary of State, cardinal Paolucci, was unable to see the pope for over a fortnight, and a satirical poem was popularized which spoke of the vacancy of the Holy See.

Cardinal Coscia created monopolies, took bribes and payments for offices in the papal court and the government, and generally made a shambles of the policy, domestic and foreign, of the papacy.

Benedict XIII died during the hard winter of 1729-30. Cardinal Coscia was imprisoned after the death of the pope.

(Papal Court or Roman See vacant four months)

Benedict XIII. Bust by Pietro Bracci, in the Palazzo Venezia.

Clement XII. Bust by Joseph Claus, in the Ashmolean Museum, Oxford.

245. **Clement XII** or Lorenzo Corsini
(July 12 [16], 1730 - February 6, 1740 A.D.)

Lorenzo Corsini, born in Florence in 1652, took the name of Clement in memory of Clement XI, who had made him cardinal. He was a member of an old and affluent family of Florence, and a friend of the Medici. He had a great deal of diplomatic and administrative experience. He was no scholar and chiefly dealt with financial rather than ecclesiastical matters. He was in his 79th year on election, had gout, and by 1732 was completely blind. But he retained his mental alertness to the end.

The pope established four commissions to deal with the chaos left in the administration of the papacy. Many officers appointed by Benedict XIII had privileges and favors withdrawn, monopolies were abolished, and cardinal Coscia was brought to judgement and sentenced to ten years imprisonment, a fine of 100,000 scudi, restoration of his illicit gains, and forfeiture of all his ecclesiastical benefices.

The pope replenished the papal treasury from his own fortune, which was considerable, and restored the lottery, which Benedict XIII had abolished. He was willing to impose economies, but not to practise them in his patronage of arts and learning. He said, "I was wealthy as a mere priest, as a bishop I was comfortably off, as a cardinal I was poor, but now as pope I am ruined."

In 1731, Spain seized Parma and Piacenza. In the same year, the Genoese republic rejected Clement XII's offer of mediation in the dispute with Corsica. Foreign affairs became extremely complicated with bestowing of titles, and possessions of cities and territories, giving up of thrones and territories, all with the pope and his interests utterly disregarded; the pope was obliged to agree, the papacy having lost its temporal powers. The queen of Spain, Elizabeth Farnese, obtained from Philip V (her husband), the nomination of Luis, their third son, to the archepiscopal See of Toledo, though he was only eight years old. Clement XII agreed to this, along with the granting of the revenues of the See. He then agreed that the boy be made cardinal, in spite of the canons drawn up at Trent.

Pope Clement XII supported missionary activities in the Near East. He founded a seminary at Ullano in Calabria, a college in Naples, and saw the return of 10,000 Copts to the unity of the Church.

In 1738, the papacy condemned Freemasonry as a secret society whose purpose was to associate together men of every sect or religion who were satisfied with a natural morality. The Inquisitors were instructed to diligently root it out. Excommunication was the penalty for adherence to the Order; in Florence, the lodge was dissolved and its secretary banished to Poppi.

Clement XII demonstrated great liberality toward those in distress, especially during the famine of 1735; and he tried to improve social conditions and improve morality in Rome.

(Papal Court or Roman See vacant six months)

246. **Benedict XIV** or Prospero Lambertini
(August 17 [22], 1740 - May 3, 1758 A.D.)

When the conclave had difficulty choosing the next pope, Prospero Lambertini remarked, "If you want a saint, choose Gotti; a statesman, Aldobrandini, if you want a plain, honest man, elect me." He was elected, and took the name Benedict XIV.

Pope Benedict XIV had much experience in government and church business and had acquired a great deal of historical, theological, and legal learning. He was known for his wit, which he retained through his pontificate to the end, despite many difficulties. He was born in Venice in 1675, and had been bishop of Ancona, and archbishop of Bologna. By the time he became pope, he had written many works which are still quoted to this day. He was friend or correspondent with many scientists and men of letters. He had been a book collector all his life, and bequeathed to the University of Bologna his private library containing 450 manuscripts including rare and costly books and fine prints. He set up a chair of surgery in Bologna, and chairs of higher mathematics and chemistry in Rome. He caused much comment by appointing two women professors of mathematics and philosophy at the University in

Benedict XIV. Bust by Joseph Claus, in the Ashmolean Museum, Oxford.

Venice. At the Roman University, he required the number of lectures to be increased and founded institutes for the study of anatomy, physics, and botany. He established the organizational basis for the academic study of Church history, and the science of history. He fostered centers of learning, and filled them with outstanding scholars. Voltaire dedicated his tragedy Mahomet to pope Benedict XIV.

The pope went against tradition by going for walks in Rome unattended, using a rattan cane to indicate that he was just an ordinary man going for a walk, not an official showing himself to the public. He conversed with all classes, and went to outlying districts where no one would expect to see the pope.

At this time the prestige of the Holy See was in full decline. Benedict XIV's policy was that it was better to give way than to break off relations; and, provided essentials were safeguarded, it was wiser to concede than to remain stubborn and achieve nothing at all. He granted extensive rights at the beginning of his pontificate to Sardinia, Portugal, Naples, and Spain, allowing nomination to ecclesiastical benefices, and consenting to the suppression of rights of ecclesiastical immunity. Frederick II (the Great) was officially recognized as king of Prussia, and corresponded with the pope. Benedict XIV mediated successfully between the king of Sicily and the Knights of Malta, and between Venice and Austria. The Sultan of Turkey expressed great admiration for the pope.

Within the Church, Benedict XIV ruled that children of Jews or pagans could be baptized if they were in extreme danger of death and had been abandoned by their parents. He also legislated that when children of such parents had been baptized without parental consent, they should be taken away from their parents to be raised in a devout religious manner. The use of violence to make Jews receive baptism was entirely forbidden. The pope pronounced that it was sinful to claim interest on a loan more than the sum lent. His rulings on the subject of marriages between Catholics and non-Catholics stand nearly the same today. He enforced previous decrees on the question of Chinese rites; and not until 1939, and much martyrdom among the Chinese, were they finally allowed acts of veneration of ancestors, provided they held no religious significance.

The Malabar rites had previously raised the question of whether missionaries must visit and administer last sacraments to untouchables. Pope Benedict XIV adopted the policy that certain priests should be set apart for work among the untouchables, while striving at all times to inculcate the idea of equality of all men before God.

Many changes that Benedict XIV had planned of liturgical reform, particularly of the Breviary (book containing prayers, hymns, songs, and readings for the canonical hour of devotion), have only since 1956 begun to be carried into effect. He recommended that books not be condemned because of an isolated part, but should be considered as a whole, and Catholic authors especially were to be given the benefit of the doubt. His broadmindedness did not prevent him, though, from condemning several of Voltaire's works, and clearly agreeing with the condemnation of Freemasonry.

The question of the activities of the Jesuits was brought into attention toward the end of Benedict XIV's reign, and he appointed cardinal Saldanha to visit the Jesuits in Portugal, to inquire thoroughly and send a detailed report to the pope.

Pope Benedict XIV was faced with an immense papal debt. He disbanded the Roman militia, and the troops in the Papal States. With this move, he renounced papal military ambitions.

He died on May 3, 1758, after a long and painful illness.

(Papal Court or Roman See vacant two months)

247. Clement XIII or Carlo della Torre Rezzonico
(July 6 [16], 1758 - February 2, 1769 A.D.)

Clement XIII was short of stature, and corpulent, born in Venice in 1698. He was a cardinal, bishop of Padua, a theologian and canonist. Pope Benedict XIV had written of him, "Cardinal Rezzonico is certainly the worthiest that we have in Italy. He lives on his private income, reserving all his ecclesiastical revenues for the poor and the Church. Despite his delicate constitution, he is unwearying in carrying out visitation (of his diocese) and the other episcopal functions and lives in his palace as in a cloister."

The whole pontificate of this pope was dominated by the question of the Jesuits. Much opposition had grown against this Order, some associated with their protection and influence toward the papacy, some associated with jealousy toward their temporal holdings. The complaints against the Jesuits were many. They held nearly a monopoly over one side of education; and their positions as royal confessors and counselors laid them open to a charge of undue influence in political matters. An attempt on the life of Joseph I, king of Portugal, was an excuse for harsh measures; although there was no proof of Jesuit involvement in the plot, three of the fathers were condemned to death and the rest either imprisoned or loaded aboard ships which were sent to the papal states. In France, with an attempt on the life of king Louis XV, the same persecution of the Jesuits resulted; the Society was obliged to pay a very large sum of money, and was made illegal.

Clement XIII. Monument by Antonio Canova, in St. Peter's.

Pope Clement XIII came out strongly in favor of the Jesuits. He praised them, rejected the accusations against them, and confirmed the privileges previously granted them. Meanwhile, Spain also expelled the Order, and Naples and Parma followed suit. The Jesuits were sent to pontifical territory, where they became the charge of the pope. Clement XIII stood firm in his support of the Order. France seized Avignon and Venaissin, Benevento and Ponte Corvo were occupied by Neapolitan and Spanish troops. Still the pope stood firm, and in January, 1769, the ambassadors of France, Spain and Naples presented identical documents to the Holy See calling for the total and irrevocable destruction of the Society of Jesus and the secularization of all those belonging to it. Pope Clement called a consistory (council of cardinals convoked and presided over by the pope) for February 3, to examine the matter, but he died of an apoplectic stroke on the previous night.

Other actions taken by pope Clement XIII were making public the celebration of the feast of the Sacred Heart in 1765, and his canonization of St. Joseph Calasanctius, which emphasized the pope's interest in popular education.

(Papal Court or Roman See vacant three months)

248. Clement XIV or Giovanni Vincenzo Antonio Ganganelli
(May 18, 19, or 28 [June 4], 1769 - September 22, 1774 A.D.)

Clement XIV was born in 1705, in San Angelo of Vado, the son of a surgeon. In 1725, he entered the Conventual branch of the Franciscan Order where he later taught philosophy and theology. He was made a consultant of the Congregation of the Inquisition by Benedict XIV, and became a cardinal in 1759 under Clement XIII.

This pope's whole reign was dominated by the question of the suppression of the Jesuits. It is said that in order to secure his election he had to promise that the Jesuit Order would be suppressed. However, once elected, he tried to avoid action against the Jesuits, while attempting to placate those courts of Europe which were against them. He had a medal struck at

Clement XIV. Bust by Christopher Hewetson, in the Victoria and Albert Museum, London.

the beginning of his pontificate with the motto, Fiat pax in virtute tua. In July, 1769, he issued a brief, encouraging the Jesuit mission in pagan lands; which was followed by a threat from France, Spain, and Naples stating that the pope must suppress the Jesuits within two months. In November, 1769, the pope wrote to Charles III of Spain assuring him that a plan for the entire abolition of the Society of Jesus would be laid before him for consideration. The pope deprived the Jesuits of the Spanish foundation at Loretto, and their direction of the Greek college in Rome, and forbade them to preach in their own churches during the Jubilee. Even more severe measures followed.

Pressure continued on the pope for total suppression, and on July 21, 1773, pope Clement XIV signed the brief Dominus ac Redemptor noster. This stated, among other things, that "Inspired by the Holy Spirit, and urged by our duty to restore concord within the Church, persuaded that the Society of Jesus can no longer render the services for which it was founded, we abolish and suppress the Society of Jesus, its offices, functions, houses and institutions." The pope in the brief emphasized the charges of troubling peace, pride, covetousness, and ambition, without questioning the morals and orthodoxy of the Order. When the pope signed the brief he stated: "It is done. It is necessary for the Church, but it will be the death of me." On the 16th of August, when the brief went into effect, pope Clement was so agitated that he fainted. When he regained consciousness, he exclaimed, "I am damned. My home is hell."

The head of the Society, father Ricci, was taken prisoner and sent to Sant' Angelo, as well as other officials of the Order. A special court deliberated for two years, without ever proclaiming a legal sentence against them. To this day, the Church has not made the full documents of this suppression available to historians.

One of the principal consequences of the decision against the Jesuits was one of public opinion. The Jesuits had always been considered upholders of papal power, and supremacy of Church over State; now it was assumed that the pope was abandoning this position. It was regarded as a victory against the Church.

Frederick II, king of Prussia, and Catherine II, Tsarina of Russia, refused to allow the promulgation of the brief of suppression in their countries; thus the Jesuits there enjoyed the protection of the non-Catholic sovereigns. The sovereigns of Europe in return for the decree returned to the pope Avignon, Benevento, and Ponte Corvo.

A prophecy was made by Bernardino Baruzzi, who foretold the details of the pope's death. The pope was generally in a shattered and debilitated condition after his decree against the Jesuits. He had been afflicted all his life by eruptions on his face and hands. On his death in September, 1774, the prophecied time of his death, the cause of death was debated. He was said to have been poisoned by the Jesuits; he was said to have died of natural causes, with inflamed and cancerous lungs. His successor, Pius VI, once said to cardinal de Bernis that he knew what Clement XIV had died of, and that he was therefore loath to risk a similar death.

(Papal Court or Roman See vacant five months)

249. Pius VI or Giovanni Angelo Braschi
(February 15 [22], 1775 - August 29, 1799 A.D.)

Born in 1717, one of Pius VI's first tasks was to see that the general of the Jesuits, Ricci, who had died while in Castel' Sant' Angelo, had a burial befitting his position; he was laid to rest in the 200-year old church of the Gesu, by the side of the first, canonized, General of the Order.

Pope Pius VI was a pope in the tradition of the Renaissance. He was 58 at the time of his election, and was called the Papa Bello by the Romans, on account of his pleasing appearance. A great palace was erected to house a nephew whom he enriched and married to an heiress, another nephew was made cardinal. The pope fostered such great projects as the draining of the Pontine marshes, but instead of distributing the land, it was given to his nephew to found a principality.

Pope Pius VI visited Austria, where he was received with great pomp and ceremony. Emperor Joseph II had closed several hundred religious institutions and had forbidden that monies or alms of any kind should be conveyed to the Holy See. The pope was treated to splendid processions, majestic receptions, and complicated etiquette of the imperial court. However, the results were meager and the pope returned to Rome, where the populace was more concerned with the scarcity of food than with the pope's travels.

The king of Sweden, Gustav III, visited Rome while travelling incognito, gave his consent to the institution of a Vicariate Apostolic in his country, and authorized the celebration of Mass in Sweden for the first time since the Reformation. In 1776, the North American colonies broke away from Great Britain, and with freedom of worship guaranteed, a former Jesuit, John Carroll, born of Irish parentage in Maryland, was consecrated bishop of Baltimore. Pius VI established another See eighteen years later in New Orleans.

Then came the French revolution. Rulers and priests alike were sent to the scaffold. In 1789, the National Assembly of France had abolished all payments to the Roman Curia and decreed the dissolution of all monastic houses, with the dispersion of their 60,000 inmates.

In mid January, 1798, general Napoleon Bonapart of France gave instructions to general Berthier, who was in command of French forces in Italy: forced marches with 10,000 men to Rome; occupation of the

city; disarming of papal troops, surrender of Castel' Sant' Angelo, hostages to be taken, 4,000,000 scudi paid and 3,000 horses supplied. These instructions were carried out to the letter, in rapid succession, without bloodshed. Though his cardinals advised him to leave, pope Pius VI stayed in Rome. He said that God had invested him with sovereignty and he could not renounce it; at his age of eighty years he would accept with equanimity whatever perils and maltreatment might be his lot. Paris demanded the immediate abolition of the papacy.

General Haller demanded the pope's two rings from him. "I can give you one," said the pope, "as it is my property, but the other -- the Fisherman's ring -- must go to my successor." The pope requested to be allowed to die in Rome. "You can die anywhere," was general Berthier's reply, and the pope was driven to the Augustinian convent in Siena. There, and then at Florence, the pope attempted to govern the Church. In 1799, he was moved from place to place by the French. In August, while in Valence, France, he was ordered to be moved to Dijon, but was too ill; with his last remaining strength, he raised his crucifix and gave the triple blessing. Then he clasped it to his breast and died, on the night of August 28/29. Two years later his body was taken to Rome and given a fitting grave in St. Peter's.

Pius VI. Monument by Antonio Canova, in St. Peter's.

(Papal Court or Roman See vacant six months)

250. Pius VII or Barnabo Chiaramonti
(March 14 [21], 1800 - August 20, 1823 A.D.)

The bishop of Imola became Pius VII. He was born in 1742 in Cesena, Italy, of a noble family of the Romagna. At sixteen he entered the Benedictine Order in the monastery of S. Maria del Monte. He taught theology and canon law at Parma and Rome, and was made bishop of Tivoli in 1782, and cardinal and bishop of Imola in 1785.

In 1801, Napoleon Bonaparte sent an ultimatum to pope Pius VII: the Concordat drafted by the French government was to be signed within five days or diplomatic relations between France and the Holy See would be discontinued. The document included that Bonaparte would nominate the French bishops, the pope merely approve and consecrate them. The Sees were to be reduced from 158 to sixty, and all present French bishops

Pius VII. By Sir Thomas Lawrence, from the Royal Collection in Windsor Castle.

were to abdicate, and then a selection to be made. Ecclesiastical conditions were to be supervised by the State police, the clergy to be under the jurisdiction of the Council of State. In return, the pope would be recognized as the supreme head of the Church, and French citizens would be allowed to practise the Catholic religion without restraint.

The Secretary of State Consalvi traveled to the Chateau of Malmaison near Paris in June, 1801, where he was greeted with ceremonial honors, and was met by foreign minister Talleyrand, the bishop who had been excommunicated by Pius VI. After many discussions, a version was agreed upon; then when the document was brought to be signed, Consalvi noticed it was different than the agreed-upon one. After more negotiations the Concordat was finally signed, and remained in force for over a hundred years, until 1905, in spite of such conditions as that no Council could be held without government permission; civil marriage was to have precedence over marriage in the Church; of the sixty bishops to be elected anew, twelve were to be nominated from among those who had been loyal to the Revolution.

In September, 1804, after having had himself proclaimed emperor the previous May by his senate, Napoleon sent a letter to Pius VII, saying, "Most holy Father! The good effect on the morale and character of my people produced by the restoration of the Christian religion induces me to ask Your Holiness to give another proof of the interest you take in my destiny and the destiny of this great nation when one of the most important events in the history of the world is taking place. I am asking you to come and impart the supreme hallowing of religion to the ceremony of anointment and coronation of the first emperor of the French. The ceremony will be given a special brilliance if performed by Your Holiness in person."

The pope went to Paris with two cardinals, a bishop, four prelates and thirteen other attendants, and was treated to a suite of rooms in the Tuileries, with furniture the style of the papal apartments in the Vatican and Quirinal; and was presented with a tiara set with 2,636 stones weighing altogether 358 carats. When the time came for the pope to place the crown on his head, Napoleon took it from the pope's hands, and placed it on his head himself, and then repeated the ceremony with the empress Josephine. This was a gesture of imperial self-exaltation and independence; the event occurred on December 2, 1804.

Pope Pius spent four months in Paris. He walked in the Louvre, and thousands came to kneel before him. He blessed the people, visited the hospitals, and when he left on April 4, 1805, cries of Vive le Saint Pere! (Long live the sainted Father!) followed him.

Napoleon likened himself to Charlemagne, and he annexed the States of the Church, saying, "I am Charlemagne to you. You will therefore obey the laws of the confederate system of the empire and close your territory to my enemies." The pope hid away two documents in a secret drawer. The first, which had been drawn up before he left for Paris, dealt with his abdication in the event of being personally restricted during his stay in France. The other was a sentence of excommunication for whoever violated the freedom of the papacy.

Rome was officially taken over on June 10, 1809. The tricolor flag was taken down; and the pope was taken prisoner and conveyed out of Rome along the road to Tuscany. Pius VII asked his Secretary of State, Cardinal Pacca, if he had brought any money with him. Pacca said he had not; he had been in the pope's room at the time of his arrest. Pope and cardinal took out their purses, and found that they had between them three coppers and a papetto, a third of a Roman florin. The pope showed it to the French general who was escorting them, saying, "See! This is all I have left of my principality!" The whole Curia was transported to Paris by force.

The pope was shut away for three years, only to be seen by those sent by the emperor. The pope's power grew in exile, the French clergy united with the Romans in their support and sympathy for the pope, who had pen, ink and paper taken away from him, the last of his secretaries and servants dismissed. When Napoleon held a council for the purpose of condemning the pope, it instead produced an oath of loyalty to the prisoner, along with an appeal for his release. The pope was moved from Savona to Fontainebleau, and rooms were fitted up for him in his accustomed style. He was allowed to be visited by the cardinals, and greater respect was paid to him.

Pius VII at the coronation of Napoleon. Detail from the painting by Jacques Louis David, in the Louvre, Paris. Napoleon Bonaparte in a gesture of self-exaltation took the crown from the hands of the pope, and placed it on his head himself.

Napoleon visited him there five times, and the Treaty of Fontainebleau was signed which made grave concessions to the emperor. Afterward, Napoleon wrote to Pius VII in his own hand, stating that he had negotiated with him only in his capacity as head of the Church in spiritual matters, and would never try to elicit an act of renunciation of the sovereignty over the Roman States -- as he had no need for it, having already occupied them.

Exiled and captive cardinals were then freed. The pope, meanwhile, wrote a document himself, in secret, little by little, renouncing the Treaty, acknowledging the greater fear of God's courts of justice. In 1814, Napoleon had the pope taken back to Savona. The cardinals were either banished or arrested, unless they agreed to have no relations with the pope, and not to conduct any clerical business or correspondence.

After his great defeat at Leipzig, Napoleon released his Roman prisoners. Pius VII returned to Rome in spring, 1814, after an exile of five and one-half years. Napoleon at this time was a prisoner on the isle of Elba.

On recovering his liberty, one of the pope's first measures was to decree the restoration of the Society of Jesus throughout the world. He died on August 10, 1823, after a reign of twenty-three years, muttering on his deathbed, "Savona . . . Fontainebleau!"

251. **Leo XII** or Annibale della Genga

(September 28 [October 5], 1823 - February 10, 1829 A.D.)

This pope was born in Genga near Spoleto in 1760, the sixth of ten children of count Ilarino della Genga. He studied at the Accademmia dei Nobili, and was made secretary for pope Pius VI. In 1794, he was made archbishop of Tyre and was frequently employed on the diplomatic business of the Curia. In 1814, he conducted negotiations with the European powers at Paris, but came into conflict with Secretary of State Consalvi, and was replaced. He was bishop of Sinigaglia.

Leo XII was in poor health at the time of his election as a compromise candidate, and a commission of cardinals was appointed to assist him. The pope dismissed the commission, replaced Consalvi as Secretary of State with Somaglia, an 84-year old colleague. On January 14, 1825, Consalvi was appointed Prefect of Propaganda. In their meeting the night before Christmas eve, 1824, Consalvi discussed many matters with the pope and made his recommendations: the family of Napoleon Bonaparte should not be refused hospitable welcome, but should not be unrestrained; that lies proliferate in many courts, but one lie would ruin a pope; a Jubilee should be held, that people might come to see a free pope in his capital; toward Russia the pope should have a wariness that never sleeps for a single day. Many other matters were discussed. "What a talk it was!" the pope exclaimed to cardinal Zurla. "We have never had a conversation of such importance and substance that could have been of greater benefit to the State." Cardinal Consalvi was already ill at the time of the meeting, and he died on January 24, 1825.

The pope closed the wine shops and taverns, banned the waltz at the carnival, and restored the Jewish ghetto, whose occupants were even

subjected to the Inquisition. Spies were sent out to report on observance of the new regulations. There was revocation of laws for the promotion of health such as vaccination. Consalvi had warned the pope against isolation, and that was what he succumbed to.

Opposition grew to the stern measures, and was repressed, but went underground in secret associations of the Carbonari. The pope rarely showed himself outside his palace, confining himself to hunting birds in the Vatican gardens.

There was conflict with the government in France, with a series of royal ordinances in 1828 directed mainly against the Jesuits, to subject the many flourishing Catholic colleges to government control. The bishops protested, but the pope ordered them to submit.

There was continued conflict within the Church between the liberal faction and the conservative, the pope belonging to the conservative, and having little sympathy toward the liberals.

Pope Leo XII died on February 10, 1829, after an unsuccessful surgery.

Leo XII in procession in St. Peter's. From a print after Carle Vernet.

252. Pius VIII or Francis Xavier Castiglione
(March 31 [April 5], 1829 - November 30, 1830 A.D.)

The new pope was born in 1761 in Cingoli, Italy. He was bishop of Monalto, cardinal bishop of Frascati. He was a sick man, suffering from a painful and disfiguring abscess on the neck which prevented him from performing the usual liturgical functions. He was not expected to live long.

In France, during July, 1830, another revolution occurred which led to the overthrow of Charles X and the accession of Louis Philippe. The archbishop's house in Paris was sacked, churches were closed, and there were the beginnings of a new clerical emigration to the New Land, America. In spite of the anticlerical character of the new government, Pius VIII was determined to maintain good relations; and in September, 1830, he ordered the clergy and Catholics of France to support the new regime.

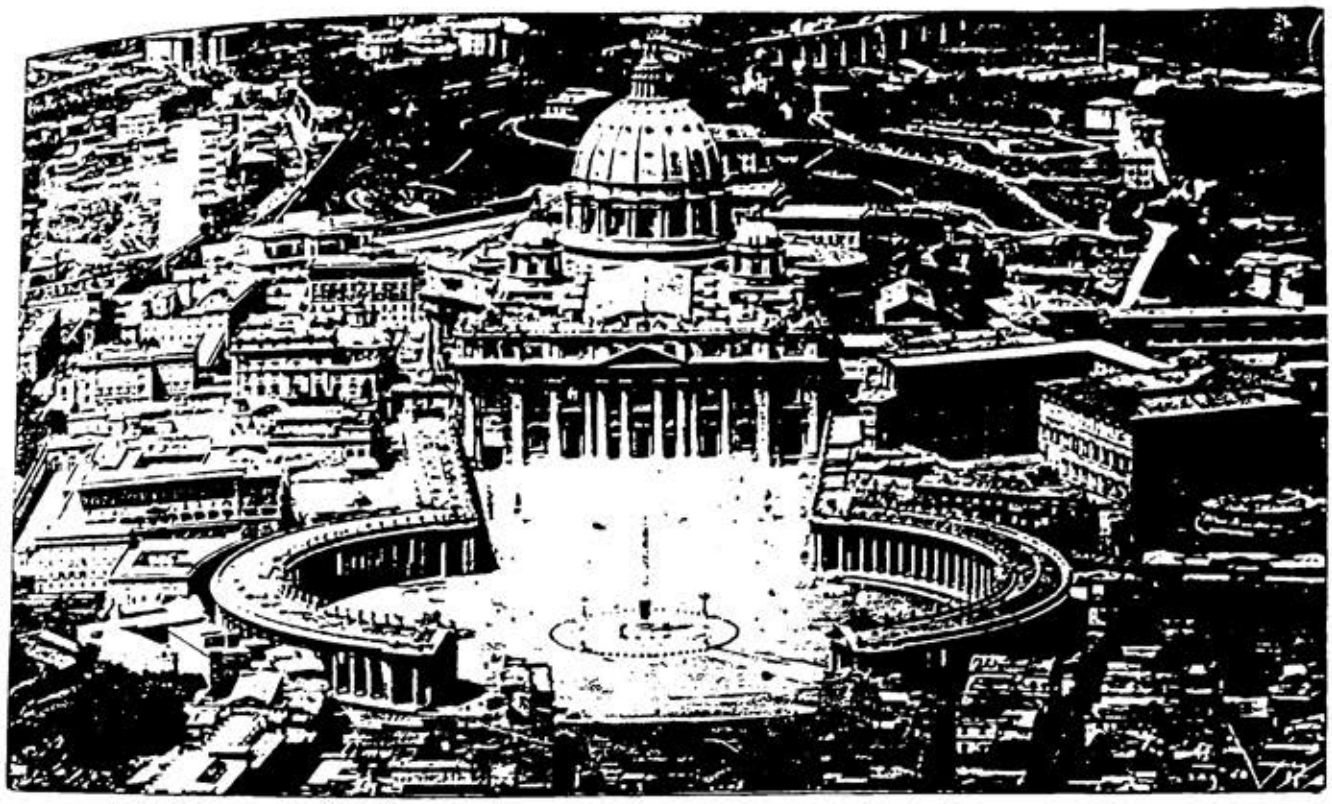
Pius VIII died on November 30, 1830.

Pius VIII. Monument by Pietro Tenerani, in St. Peter's.

Thus from the time of Peter (c.64-67 A.D.) until the end of the reign of Pius VIII (1829-30 A.D.), two hundred and fifty-two popes passed away. Rome, where the Universal or Catholic Church was established, still remains the center of Christian tradition for mostly the telestial world; and includes within its limits the small territory known as the Vatican City. About forty-four hectares in area, with some five hundred inhabitants (as of 1955), it is the seat and residence of its Supreme Pontiff, the Pope. To these Christians, the ground of this territory is sacred; for it is the site of the martyrdom of Peter. Here, under emperor Nero, the Prince of the Apostles was crucified. When the day of his crucifixion drew nigh, Peter out of humility and reverence for his Master, asked to be crucified head downward. He is buried there; and since the time of his death, his tomb has been one of the most venerated objects in the Catholic world. (The Sovereign and Independent State of the Vatican City was officially established by the Lateran Treaty of 1929, between the Italian government and the Holy See.)

The word See refers to the Episcopal seat (or throne) for each bishop in his cathedral of diocese (or ward); it is the charge of a bishop, which in its territorial aspect is called the diocese. The Holy or Apostolic See is the See of Rome, the pope and his court. This See is Holy because it is the See of the vicar of Christ; it is Apostolic because it was the See of St. Peter, the Prince of the Apostles, the predecessor of all officially elected popes. St. Peter's Basilica, in Vatican City, is the largest church building in the world. Its dome dominates the city of Rome. At St. Peter's Square, which the Basilica overlooks, one can view the ancient walls of the Vatican Palaces, the seat of the popes. Founded at divine command and existing from the time of Peter the Apostle of Christ, the papacy remains a living force and an historical monument of the world. It has no armies, yet has outlasted empires, dictators, political turmoils, and also weaknesses of many popes. Though the popes did not always reside in the palaces built on the Vatican Hill, the present Vatican City embodies all the traditions of the papacy, and there the central government of the Catholic Church is said to be conducted.

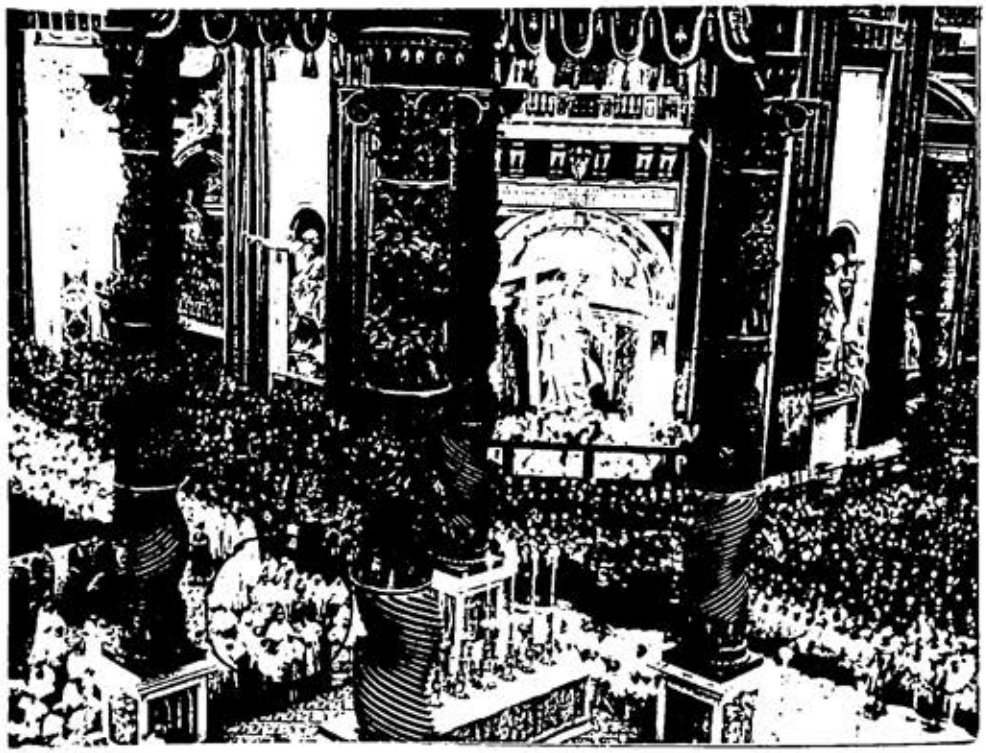
Arriving from the vicinity of Castel' Sant' Angelo, the visitor to Rome first sees the facade of St. Peter's Basilica. At the piazza he faces the church, and before it two semi-circular structures of gigantic columns, the colonnade of Bernini. In the center of the piazza stands an obelisk brought to Rome by Caligula from Egypt; and on either side of it fountains to cool the air during hot summer days. On the right of the colonnade, closer to the church, there is an entrance leading to the heart of the Vatican Palaces. At the left is another which leads to the Vatican Gardens and is the main entrance for vehicles entering Vatican City. To the right from the center of the piazza one sees a conglomeration of buildings, the Vatican Palaces. Corridors connect St. Peter's Church with these buildings, and they are connected with one another. The oldest palaces date back to the fourth century, and popes have been adding to them ever since. There are now twenty courtyards in this vast complex, and about one thousand rooms, halls and chapels. In one stairway alone there are



127 steps, in another 294. The tallest building, behind the right wing of colonnade, contains the pope's three private rooms; two of his windows face St. Peter's Square. When papal ceremonies are performed within St. Peter's Basilica, the pope and members of his court, without setting foot on the piazza proceed in solemn procession from this building to the church through stairways, halls and corridors. To the rear of the Basilica, on the left, are the administrative buildings and apartment houses of Vatican City. And directly behind the church, on the slopes of the hill, is the palace of the Governor and the Vatican Gardens. On the far right of this tiny state are garages, storage rooms, printing presses and barracks for the papal guards. And atop the hill the antennae of the Vatican radio remind one that old is accommodated into the modern world with harmony and utility.

Although no ceremonies are needed to make the election of the pope valid, when he accepts his election by the Sacred College of Cardinals, the Catholic Church believes in making this event a memorable one for him and for the world. Thus, the event is surrounded with a series of ceremonies equaled in splendor by none honoring any emperor or king. The symbolic act of coronation is the culmination of these ceremonies. For this great occasion, St. Peter's Basilica is filled to its limit with seventy-five to eighty thousand persons from all over the world. Representatives of kings, of Christian and non-Christian governments, wait there

in dignified silence. The long red robes of the cardinals, the purple mantles of the bishops, the white, black, brown, blue, and yellow ecclesiastical costumes of monks, nuns and priests, add to the splendor. While everything is arranged to display the magnificence and splendor of the papacy, the new pope is repeatedly warned that all this splendor, admiration and veneration of the multitude, in the end is as perishable as smoke. Seated on his portable throne (sedia gestatoria), borne by twelve bearers (sediari), the pope is carried in procession from the Vatican Palace through halls and connecting corridors directly into the portico of St. Peter's Church, and into the Basilica (the oblong public hall of assembly) itself.



The newly elected pope and attendants celebrate a Solemn Mass on his coronation day (within the circle), at the main altar of St. Peter's Basilica.

Inside St. Peter's, while the pope is approaching the main altar under the dome, in the midst of splendor, the papal procession is stopped. The Master of Ceremonies hands the pope a pan for holding burning coal (brazier) and a handful of flax. At once the silence falls, and all eyes are turned to the pope as he throws the flax upon the burning coal, where it flares up in sudden flame. The blaze dies almost immediately, and leaves nothing in the air but smoke. Then the Master of Ceremonies moves close to the pope and, looking into his eyes, warns him: Holy Father, thus ends the glory of the world (Pater Sancte, sic transit gloria mundi!) The hands of the pope are clasped in prayer and the procession moves a few steps forward. But the Master of Ceremonies orders a second halt. His face is even more solemn, his gestures more contained than before,

and he calls out again, after the flax is thrown upon the burning coal, and the flame disappears, saying: Holy Father, thus ends the glory of the world. And as the procession moves forward again, the Master of Ceremonies for the third time halts the pope's approach to the altar; and in a voice now almost a cry repeats the same words. He reminds the vicar of Christ that he will die and become dust and ashes, knowing that it is the most important event of his life. The flames of the flax light up his face; the eyes of the pope are downcast in deepest meditation. And the multitude in silence bow kneeling, their heads almost touching the marble floor. Thus the new pope enters the Basilica.

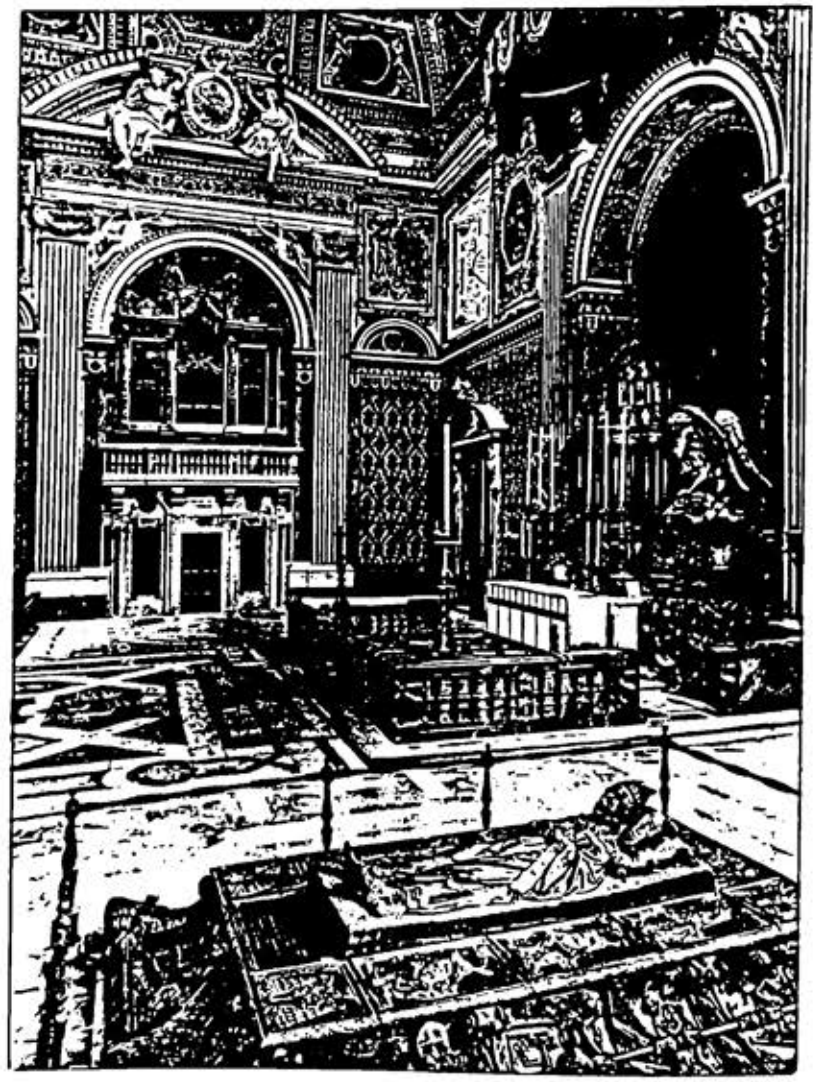
Now the popes are not reckoned as Saints, unless they are canonized to be elevated to Sainthood. Cardinal Sarto (Giuseppe Melchior Sarto, born 1835), who was elected as Pius X in August, 1903, on the second ballot, lived the simplest of lives. He was the first pope elevated to Sainthood since 1712 A.D. In 1954, thirty-two years after his death, he was canonized as a Saint. The pope, according to his official titles, is the Bishop of Rome, Vicar of Christ, Successor (Caliph) to the Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Metropolitan and Archbishop of the Province of Rome, and the Sovereign of the State of the Vatican City. The pope usually signs all papal utterances, letters and declarations with his title: Servant of the Servants of God (servus servorum Dei), which tradition was established by Gregory I the Great (590-604 A.D.); and it is written that Gregory the Great was reborn in Arabia as the Servant of God, meaning the Apostle or Prophet of the Lord. The pope does not use his family name after his election, although in an ancient ceremony, he will be addressed by his first and last names when he dies.

The coronation of the pope, its history, uniforms, hymns, and all the splendor serve as the reminder of the days gone by. And they are symbols whose meaning can be described in the first three words of the hymn that greets the new pope when, in solemn procession, he enters the portico of St. Peter's Church: You are Peter (Tu es Petrus), the Successor (or Caliph) of Peter the fisherman. The new pope takes no elaborate oath. After he is notified of his election, he merely utters one Latin word: "Accepto." All of the cardinals, seventy of them, take part in the election of the new pope; even those cardinals who have been excommunicated, suspended or indicted are to vote or to be voted for.

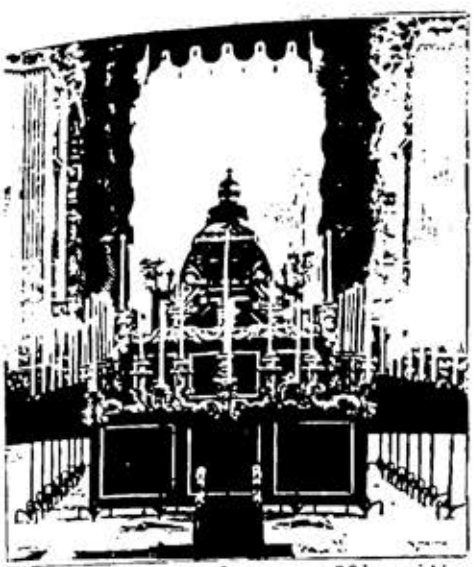
The uninterrupted succession of the pope is assured by rules which regulate every step from the moment of the death of one pope until the election and coronation of the next. These rules are the results of accretion and imbibement of all the knowledge and experience gained from time immemorial, going back to its origins in Eden (or Aden), Egypt, Arabia, Palestine, Iran, India and China. A great deal is now contained in the Apostolic Constitution, which was issued by Pius XII in 1945. The interval between the death of a pope and election of another is called Vacancy of the Holy See (Sede Vacante). During this Vacancy, the deceased pope's body is transported first to the Sistine Chapel and then to St. Peter's Basilica. Usually he is buried within three days after his

death. Funeral ceremonies include nine days of mourning, beginning on the day after the pope dies.

On the first day following the day of the pope's death, his body is transported into the Sistine Chapel, and put on a bier. For twenty-four hours, the Penitentiaries of St. Peter pray at the bier and Noble Guards mount guard. The second day members of the Chapter of St. Peter's Church, accompanied by cardinals and entire papal court, transport the pope's body to St. Peter's Basilica to the Chapel of the Most Holy Sacrament, on the right side of St. Peter's; here the pope's body is on a catafalque (bier) exposed to the public for at least twenty-four hours. Penitentiaries of St. Peter's pray at the bier, and the Noble Guard mounts guard.



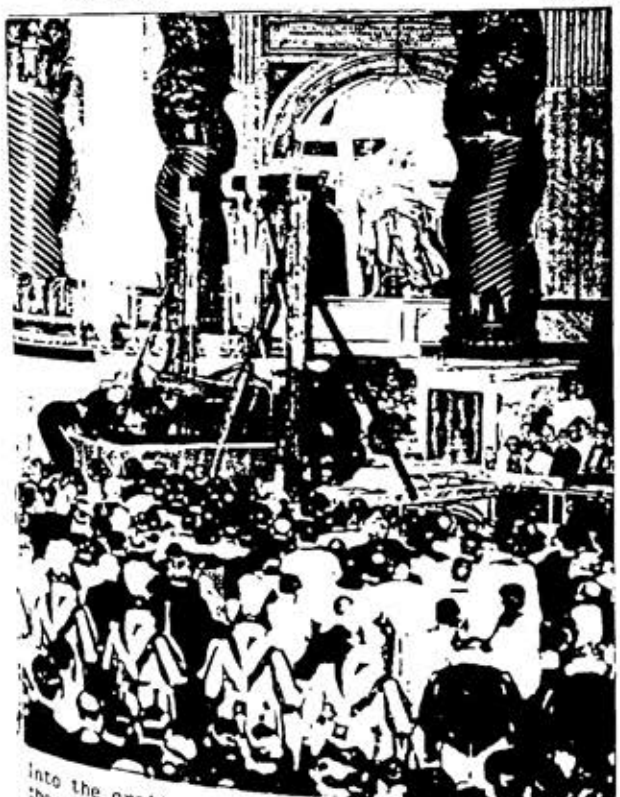
The Chapel of the Most Holy Sacrament within St. Peter's Basilica (where the body of the Pope lies after being brought from the Sistine Chapel).



One of the catafalque, coffin without a body. This photograph was taken during the nine-day series of Requiem Masses in St. Peter's Basilica.

About the third day, the bier with the pope's body is transported from the Chapel of the Most Holy Sacrament to the Apse of St. Peter's Basilica. Here it is blessed and is put in three coffins, then lowered into the vault. Requiem Masses are held during this period at the Basilica of St. Peter's. They are celebrated at the altar at the end of the apse, not at the main altar, for nine consecutive days by cardinals. These Masses, or Novemdiali, meaning nine days, begin the first day after the death of the pope, and end the ninth day. On the ninth day, a preacher designated by the Assembly of Cardinals eulogizes in Latin the deceased pope, in St. Peter's.

Then, the preparations begin for the Conclave* which will elect his successor. On each day a cardinal celebrates a Requiem Mass for the salvation of the Pontiff's soul. All popes are familiar with the words of St. Augustine: However innocent your life may have been,



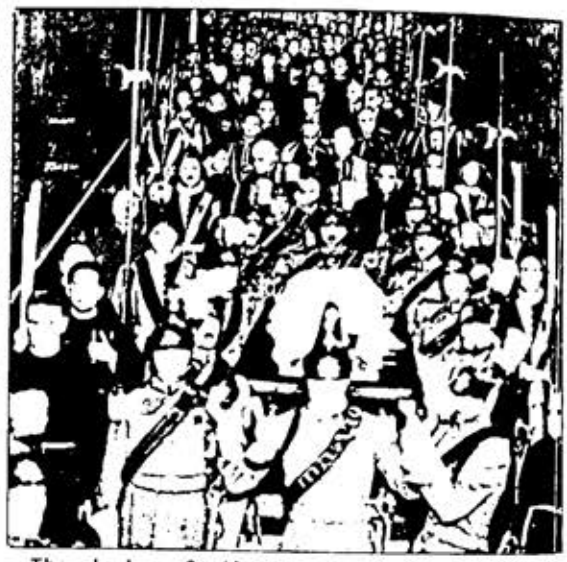
into the grotto of St. Peter's Basilica (behind the main altar), the remains of the pope are lowered in three coffins.

The entrance to St. Peter's Tomb, in the underground grotto of St. Peter's Basilica.

* A Conclave is a set of apartments within which, since 1274, the cardinals are continuously secluded while choosing a pope; it also refers to the meeting of cardinals shut up in the Conclave for the election of the pope, hence, the body of cardinals.

no Christian ought to venture to die in any other state than that of a penitent. Thus the pope receives Extreme Unction as does any other Catholic Christian whose last hour approaches; the only difference being that this Sacrament is usually administered to the pope by the Cardinal Grand Penitentiary (or Cardinal Major Penitentiary).

The deceased pope's body is transported first to the Sistine Chapel and then to St. Peter's Church.



The body of the pope is carried by the Noble Guard to St. Peter's Church. The priests with candles are Penitentiaries; the soldiers with halberds are Swiss Guards.

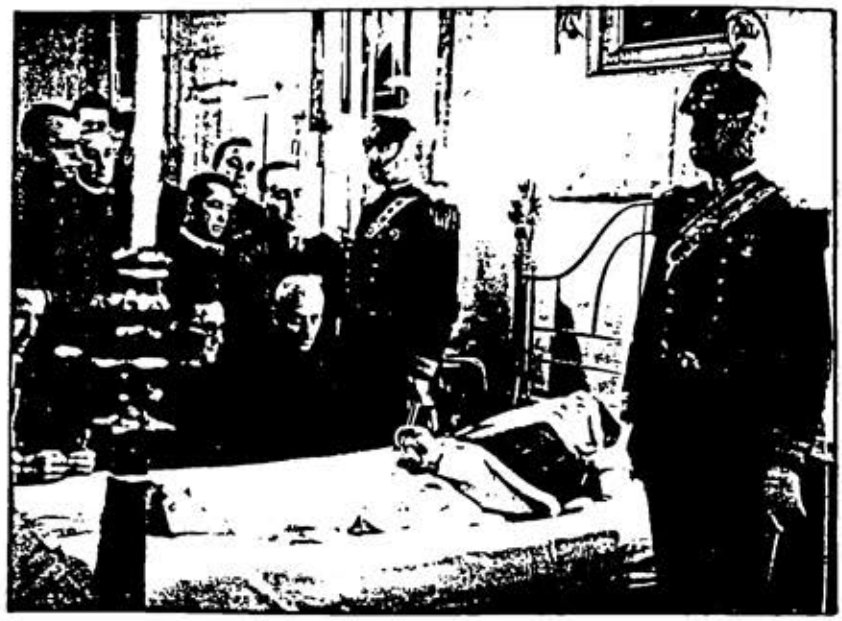
Among the first to arrive at the deathbed are the Penitentiaries, the black-robed friars, who are members of the Conventual branch of the Franciscans, and who hear confessions in languages in St. Peter's Basilica. They will wash the pope's body; and after embalming, clothe him in papal vestments. The Penitentiaries remain at the side of the deceased pope until his burial. Notified of the death, the Cardinal Chamberlain (Cardinal Camerlengo) enters the room; he will now become the most important person in the Vatican. Until the end of the nineteenth century, accompanied by the Master of Ceremonies and cardinals residing in Rome, the Chamberlain (Camerlengo) approached the bed holding a small silver hammer in his right hand. Gently he lifted the linen that covered the face of the pope; and while all witnesses present kneeled, the Chamberlain or Camerlengo prayed. Then in a clear voice he pronounced the pope's family name and baptismal name. When the cold lips failed to answer, he touched the pope's forehead with the silver hammer. Three times, in the profoundly silent room, he called the pope's name and with the little hammer tapped the cold forehead. Then he turned to those present and solemnly declared: The pope is truly dead. Notaries, the Master of Ceremonies and physicians signed the certificate of death; the Camerlengo also signed it, and put his seal upon it. (Since the end of the nineteenth century the use of the silver hammer has been abandoned; the rest of the ceremony to certify the death is the same.)

Then the Camerlengo takes the fisherman's ring from a church dignitary (prelate) of the Apostolic Chamber, its guardian; and removes its seal bearing the name of the dead pope and image of St. Peter with the fisherman's net. With this ring the pope had authenticated papal documents called Apostolic briefs (breve). After this, the Camerlengo takes possession of another papal seal with which the pope had authenticated more formal documents, or edicts, the bulls. The second seal bears the pope's name, a cross and the images of St. Peter and Paul; and is usually pressed into red ink, wax, or lead. The seals must be made unserviceable so that they cannot be abused after the pope's death.

The sealing machine of the Holy See is prepared so that documents may be sealed after the pope is elected.

The First General Assembly of the cardinals is held a day after the death, and before then the seals will be destroyed. The pieces will be shown to each cardinal at the assembly by one of the officials of the Apostolic Camera. With the seals in his possession, the Camerlengo leaves the papal apartment and walks through ten immense halls separating it from the rest of the Vatican. During normal times these are used as antechambers and are full of people: red-robed lay chamberlains in their Renaissance uniforms, priests of Rome, visitors waiting to see the Vatican officials. Now the Chamberlain (or Camerlengo) walks through the halls alone and only in the tenth hall does he encounter people, the Swiss Guards who in their outer hall, stand watch over the papal apartment. Here two officers of the guard attach themselves to the Camerlengo and, in acknowledgement of his new dignity, accompany him during the entire period that the papal throne is vacant. As the Camerlengo arrives at his office, the cardinal vicar asks that all the bells of all churches of Rome announce the death of the pope, and the majestic, sad tones of the big bell on Rome's ancient City Hall.

The death of the pope generally meant amnesty for all minor criminals within their jurisdiction. A town crier with a drum would arrive before each prison and announce what categories of prisoners should be immediately released. All wishes expressed in the will of the deceased pope must be observed. When the embalming is over, the pope's body is immediately taken into the Sistine Chapel. It is vested in white with



A pope (Pius XI) lies on his deathbed. (The kneeling priests are Penitentiaries of St. Peter's Basilica; the uniformed men are members of the Noble Guard.)

closely fitting headgear; white candles are lit at the bier. An honor guard of officers of the Noble Guard stand stiffly at attention. Here the pope lies until the next day, beneath Michelangelo's gigantic frescoes representing the Last Judgement.

On the day following the death, the whole chapter and clergy of St. Peter's Basilica, about fifty priests, appear at the Sistine Chapel to ask Penitentiaries, who until now have only watched the pope's body, to deliver it to them. They deliver it, but remain close. Although there is no formal rule to bury the body three days after his death, usually in the evening of the day following his death, the deceased pope's body is carried in solemn funeral procession from the Sistine Chapel to St. Peter's Basilica, and exposed at the Chapel of the Most Holy Sacrament. While the pope's body lies in the Sistine Chapel, he is vested in his white cassock with mozzetta and the close-fitted red velvet cap called camauro. Before being taken into St. Peter's Basilica, he is vested in his pontifical robes, with the mitre on his head; he is to be buried in this clothing.

Then in the Chapel of the Most Holy Sacrament, twenty candles are lit in candelabras, six before the bier, six on the steps on the altar, and eight (four on each side) at the catafalque (coffin without a body). While the body of the pope remains in this chapel, the people of Rome are allowed to pass before it. Twenty-four hours or longer thousands upon thousands pass before it to bid farewell to their bishop, the pope. The funeral masses are said in St. Peter's, the first day by the Dean of

the Sacred College of Cardinals, on subsequent days by the cardinal bishops and cardinal deacons, during the last three days of the nine-day Requiems (called Novemdiali), by three cardinal priests. The cardinals are vested in purple mozzettas (hooded caps reaching the elbow, closed in front with buttons; rochettos (narrow-sleeved, knee-length garments, made of linen, the lower part laced); and birettas (three-ridged hats). All their clothes are purple, not red, the usual color of dress of cardinals, for purple is a liturgical color of mourning.

The prelates or church dignitaries of the papal court, wear black stockings and purple cappa (a cloak covering the whole person, worn over the other garments); this is their prescribed dress during the Vacancy of the Holy See. On the third day after the death, the cardinals created by the late pope carry the catafalque from the Chapel of the Most Holy Sacrament to the apse (the projecting part of the Basilica). These last rites for the pope are of somber majesty. St. Peter's Basilica is filled with people in black. During the entire ceremony of the burial, an official of St. Peter's Basilica, standing a few steps from the bier, recites the phrases of the burial ceremony. When the archpriest starts the anthems (antiphons) the reader announces it to the people; and when the pope's body is blessed, he announces it, and reads the names of the cardinals and church dignitaries (prelates) who officiate during the funeral. His voice falls when he informs the congregation that the pope's body is being put into the first coffin. Then he stops, and there is full silence in the Basilica. Before the first coffin is put in the second, the loud voice starts again: And now, the mortal remains of His Holiness. Then the archpriest's voice starts on the anthem (antiphon): Enter not into judgement with Thy servant, O Lord, . . . Deliver me, O Lord, from everlasting death. And for the Catholic Church has the right to bind or absolve, at the funeral service for a pope, absolution is given by one of the cardinals who is an archbishop; during the Novemdiali, nine more absolutions are given. Then three of the cardinals who were created by the late pope put his body into the cypress wood coffin. Into this coffin are also thrown gold, silver and copper medals bearing the image of the pope, corresponding in number to the number of years he ruled as pontiff. The first cardinal created by the pope covers the pontiff's face with a purple veil and the entire body with a red ermine blanket.

Thereupon the cyprus coffin is locked and put in the lead coffin, on which is placed the pope's coat of arms, and a copy of the certificate of death. The lead coffin is sealed and the two coffins holding the body of the pope are placed in a coffin of elmwood. The archpriests' voices rise and the Basilica resounds with the words and music of the Gregorian chant: "The sighs of death and the pains of Hell circle around me, O Lord . . . (Circumderunt me gemitus mortis et doloris inferni . . .). The choir sings: "May the angels lead thee into Paradise;" while the body is lowered into the vault, under the main altar of the Basilica. The Lord's Prayer is said, and the vault and the coffin are blessed. Masons then wall up the vault, and on it fasten a marble cover bearing the pope's name.

The cover of the lead coffin; it will be sealed with the seals of the Camerlengo and the Major-domo.

The pontiff's body is placed in these two coffins. One is of cyprus and elm wood and one of lead.

The burial of the pope is followed by one of the most impressive occasions, namely, the tribute of the Diplomats. Now the tribute is paid to him and his office, by the members of the diplomatic corps, accredited to the Holy See. The chiefs of missions and their aides enter at the St. Marta Gate, on the left of St. Peter's Basilica. Two Swiss Guards present arms and Papal Gendarmes halt the automobiles for identification. They

The huge portico of St. Peter's Square; to the right are entrances to the Church.

The entrance to St. Peter's Tomb; it lies under the Basilica's main altar.

stop on Martyr's Square, where the first Christian martyrs in Rome were executed. Then the road bends and the diplomats are able to view the tiny Vatican States territory, complete with broadcasting center and railway station. The visitors then arrive at the final archway where the intricate Vatican Palace begins. The diplomats are received in the Sala Regia, the Royal Hall, where popes used to receive Catholic princes who expressed special devotion to the pope. There is no furniture in this room; its walls are of marble, with red brocade tapestry, bearing the coats of arms of popes. Swiss guards stand at attention as Monsignori, Masters of Ceremonies in black cassocks, and Vatican ushers lead the diplomats into the room. Large empires and small are represented, states with old traditions and new. The diplomats stand in line, their positions determined by the length of time they have served at the Holy See.

During the Vacancy of the Apostolic See (sedis vacantia) the cardinals become trustees of the papal authority, though they cannot exercise it. The government of the Church in Rome includes twelve sacred congregations, three tribunals or courts, three offices and secretariats; on all of which there are cardinals, prelates and other church officials. After the death of a pope, the Cardinal Camerlengo takes over the administration of the Holy See, while the obligation of choosing the pope's successor falls on the Sacred College of Cardinals. And at the same time, life in the Vatican and Church administration comes almost to a standstill. The Twelve Sacred Congregations (the twelve deparments of the Church's Spiritual and material administration) restrict their activity to routine work until the election of a new pope.

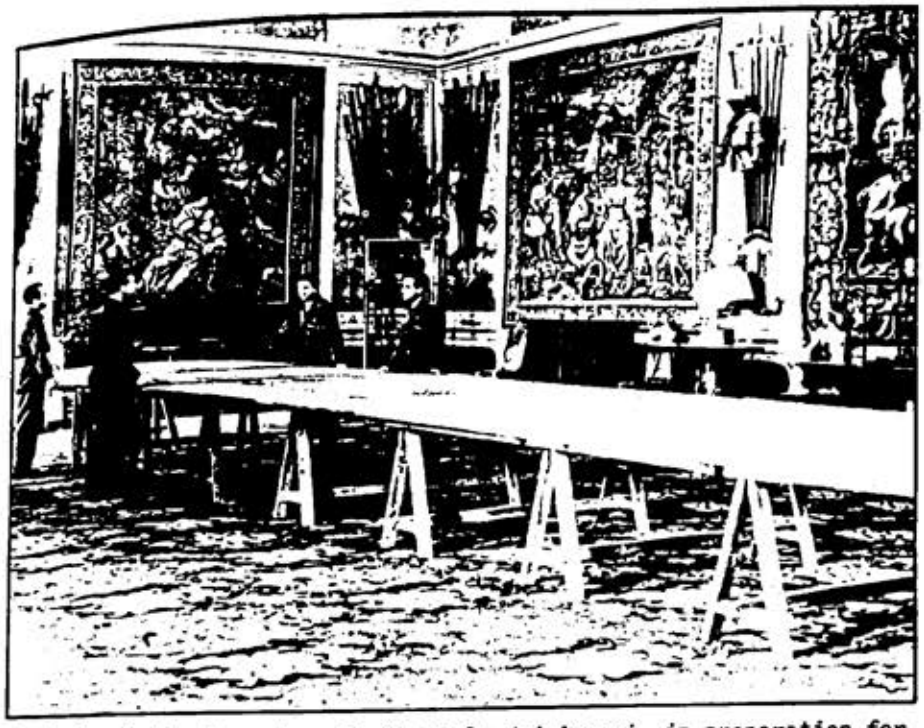
Although the cardinals are advisors to a pope, he need not accept their advice; his own authority comes directly from Christ, and only he can make final decisions. Therefore, during the Vacancy, papal power does not reside in the College of Cardinals but is suspended. The authority is within Christ and reappears in the person of the individual who is to be elected. Also during the Vacancy, no briefs, bulls or other documents are or can be issued; no new agreements with foreign states are signed, nothing is altered at the Vatican Palaces or at St. Peter's Church, nor are any new appointments made. The usual bustle of activity in Vatican City ceases, and the mourning atmosphere prevails, as if death has taken the head of the family.

A portion of the Sacred College of Cardinals which resides in Rome is called the Curia. The cardinals of the Curia are either heads, prefects or secretaries of one of the Twelve Sacred Congregations; four of these headed by the pope. The Sacred Congregations deal with problems arising within special areas of ecclesiastical jurisdiction; such as sacraments, ceremonies, institutions of higher learning and propagation of the faith; and others. The Papal Offices once included: the Chancery (Chancellaria) kept the papal archives, the Datary (Dataria) took charge of expediting papal documents and decisions and put the Date (Datum) upon them; and the Apostolic Chamber (Camera) administered material affairs. Until the Middle Ages it was the actual Chamber in which were stored the vestments, sacred vessels and gems of the pope. Now it is the head of this Apostolic Chamber, the Cardinal Camerlengo, who becomes the head of the administration of the Holy See. And the members of the Apostolic Chamber, who during the pope's life had other functions in the Sacred Congregations and offices, now assume the role of organizing the papal funeral and the papal election. In the Sacred Congregations, tribunals and offices, only the Cardinal Major Penitentiary can make major decisions. For there are sins from which a Catholic Christian cannot be absolved by an ordinary priest, or even by a bishop; such cases are referred to him. Because on the principle that salvation of souls cannot wait, this cardinal is authorized to decide such cases during the Vacancy.

Daily three cardinals assist Cardinal Camerlengo, each day a new group of three. With their help and that of the members of the Apostolic Chamber, he assumes responsibility for the properties of the Holy See, the Vatican Palace, Catholic churches in and outside the Vatican City, and other papal properties in Italy and foreign countries. He will transfer them intact to the new pope. During the Vacancy the cardinals hold a daily General Assembly to prepare the Conclave and deal with unavoidable problems; but they cannot overrule anything done by the late pope, for only the pope may undo that which the pope may do.

It is generally assumed that the cardinals will hold about ten General Assemblies (or Conferences). Each day they deal with a different subject. Although the schedule is no longer in effect, the following schedule had been in use for over two hundred years:

First day: Verification of destroyed papal seals. Appointment of a prelate to deliver the Latin language funeral sermon after the ninth



A dining table is set up in the Sala dei Arazzi, in preparation for the Conclave.

Requiem Mass which will be held for the dead pope. Appointment of another prelate to deliver the Latin sermon after the Mass of the Holy Ghost, which is said just before the cardinals enter the Conclave.

Second day: Selection of the Conclave site.

Third day: Election of a Father Confessor to the Conclave.

Fourth day: Appointment of physicians to the Conclave, as well as pharmacists and their aides.

Fifth day: Appointment of barbers, waiting and service personnel.

Sixth day: Distribution, by lot, of the rooms the cardinals will occupy at the Conclave.

Seventh day: Appointment of cleaning personnel, and the third Conclavist, in case any cardinal requests a third aide.

Eighth day: Discussion of food supply.

Ninth day: Assignment of the inside keys of the Conclave, by majority vote, to the Camerlengo's aides.

Tenth day: Appointment of masons and carpenters, two of each, to be taken into Conclave.

In our day, all these tasks are accomplished in a more efficient manner. The cardinals are bound by the Church law to begin the election of a new pope at the least on the eighteenth day after the late pope's death. When the Cardinal Chamberlain (Camerlengo) takes over the administration of the Holy See, the few documents he has to sign are sealed

One of the Conclave's small revolving doors; it is guarded by the Monsignor of the Apostolic Chamber (center); a Swiss Guard (left) and a uniformed Papal Gendarme.

with a coat of arms. He and other officials who play important parts during the Vacancy coin commemorative medals. On the Camerlengo's appears a big umbrella, or tent, known as ombrellone, the sign of the Vacancy of the Holy See. The symbol is very old, and depicts the Indian/Persian influence.

Commemorative medals and coins issued during the Vacancy of the Holy See.

Commemorative medals of Cardinal Camerlengo.

Commemorative medals of the Governor of the Conclave.

Five and ten lire coins issued by the Vatican during the Vacancy; in the center is the reverse side of the coin with Camerlengo's coat of arms.

The ombrellone remains the sign of papal authority during the Vacancy; it signifies that papal jurisdiction is at a standstill, but the papacy as the institution prevails. Crossed with the ombrellone on the Camerlengo's medal are two keys, symbolizing the authority of the pope. Another medal issued at this time belongs to the Governor of the Conclave, which bears his name, his coat of arms, the inscription CONCLAVIS GUBERNATOR, and the date, with a key to symbolize his part in locking the Conclave doors. Also Vatican State issues money in the form of coins. On one side they bear the inscription STATO DELLA CITTA DEL VATICANO, and the image of the Holy Ghost in the form of a dove, and on the other side the Camerlengo's coat of arms. And the Vatican post office issues new stamps bearing the inscription SEDE VACANTE.

Moreover, until a new pope is elected, the Vatican's semi-official daily newspaper, the Osservatore Romano carries the Vacancy sign on its front page and until the burial of the pope is bordered in black. The newspaper describes the arrivals of the cardinals and publishes their biographies, gives detailed accounts of the current ceremonies, prints telegrams and letters sent by foreign governments. In more than twenty languages the Vatican radio carries to the remotest parts of the world news accounts of the events in Rome. The Vatican press office, which during normal times is at Porta Angelia, close to Osservatore Romano, is transferred to larger quarters. All major international news agencies work with enlarged staffs. Broadcasting stations install wires for microphones in the Basilica, as the Camerlengo's office directs. Everything now is done in a most professional and efficient manner, for the procedures have been prescribed in the Apostolic Constitution, which was issued in December, 1945. (The prevailing motto in the mid nineteen-fifties was: "Prudence, charity, and the greatest calm.")

The cardinals begin preparation for the papal election from the moment they reach Rome. Upon their arrival, each cardinal takes his first oath, administered by the Camerlengo. He solemnly swears that he understands the laws which govern the choice of the pope; that he will meticulously observe all rules pertinent to the election procedure; that he will observe the secrecy of the election. And in case he himself is elected, will not surrender any temporal rights of the Holy See which are essential to independence; that he will not become a pawn of any secular power while giving his vote to the man he chooses to become pontiff and vicar of Christ.

Until 1922, the prescribed interval between the death of a pope and the beginning of the Conclave was ten days; on the eleventh day the voting began. In 1914, cardinal Gibbons of Baltimore, cardinal O'Connel of Boston, and cardinal Begin of Quebec did not arrive in time for the election of Benedict XV. Then in 1922 cardinal O'Connel arrived after the first cardinal deacon had announced cardinal Ratti, archbishop of Milan, had become the pope under the name of Pius XI. Under Pius XI, the interval was changed to fifteen days -- eighteen, if necessary.

On the day they enter the Conclave, cardinals attend the Mass of the Holy Ghost in St. Peter's Basilica. One by one, each takes his place

at the confessional. Their aides, the Conclavists, are seated in side pews in formal costume. Each cardinal is allowed to take two aides into the Conclave, usually one ecclesiastic and one layman. In special cases, after he has obtained permission of the Sacred College, a cardinal is allowed a third Conclavist. A Conclavist cannot be a relative of the cardinal. If he is a member of a religious order, he cannot be of the same order, nor can he be a prelate.

The Dean of the Sacred College appears at the Basilica, vested in red chasuble. He walks to the altar at the end of the apsis and the Mass of the Holy Ghost begins: O come, Holy Ghost, Creator of all Things, help us (veni, Creator Spiritus, veni Creator Omnium). After the Mass, the cardinals remain seated. And when the Dean of the Sacred College who has just officiated at the Mass returns from the Sacristy (vestry), a prelate who has been chosen by the cardinals mounts to the pulpit for an exhortation; usually, though not by rule, this task is given to the best Latinist in the Vatican, to the Secretary of Latin Letters. He delivers his sermon in Latin, reminding the cardinals that the function they are to perform is their greatest privilege, and that they should fix their minds on God; and laying aside personal likes and dislikes, elect a man worthy to become the pastor of the Church. He also warns them to act promptly so as not to prolong the vacancy of the Holy See. At the end of the sermon, the cardinals and their aides in procession begin to move into the Vatican.

At the head of this procession are the Conclavists and the choir; then comes the papal cross, followed by the cardinals, accompanied by three to six Masters of Ceremonies; and the Secretary of the Sacred College, who now becomes Secretary of the Conclave. The cardinals are followed by the officials of the Conclave: by a Capuchin Father, the Confessor of the participants of the Conclave, then two physicians and one surgeon, then the pharmacists with two assistants, the architect of the Conclave, workmen, and other assigned personnel. The highlight of the procession is the entrance of the cardinals. Although any male Catholic can be elected pope, it is assumed that actually the cardinals will choose the new pope from the Sacred College. The red robes of the cardinals signify to the spectators that they are called Princes of the Church, and in the countries under the jurisdiction of the Holy See are received with courtesy and honor, according to protocol, and are treated as princes of royal blood.

When a pope creates a cardinal and places the red hat upon his head, he pronounces these words:

> For the praise of God Almighty, and the ornament of the Holy and Apostolic See, receive the red hat, the special sign of cardinal's dignity; by this is signified that even unto death and unto shedding of blood you should show your courage for the exaltation of the Holy Faith, the peace and tranquility of Christian people, and the maintenance and increase of the Holy Christian Church.

All entrances to the Conclave are walled shut, except one which is securely locked and guarded.

It is said that the cardinals are the hinges on which swing the doors of the Church, and the Latin word cardo does mean hinge. During the first centuries of Christianity the entire Church was under the administration of the clergy of Rome, who acted as helpers and consultants of the bishop of Rome, the pope. In the hierarchy of the Catholic Church a deacon is one with sacred orders, though not a priest; their function was to care for the material needs of the Church; they also participated in Church administration. With the development of the papal states and growth of the Universal Church, the cardinals were called cardinal deacons, cardinal priests, and cardinal bishops, to emphasize the fact that cardinal deacons are descendants of the Roman deacons of the first centuries; the cardinal priests are descendants of the first pastors of the Roman churches; and the cardinal bishops were and are the chiefs of the dioceses (wards) around Rome.

Now this tradition has important implications; for, the primary title of the head of the Catholic Church of Christ is the Bishop of Rome, and he becomes Head of the Church because he is Bishop of Rome. The cardinals gathered in Rome are considered Roman priests electing their bishop. It is for this reason each cardinal has a titular church in Rome. When electing the pope, the cardinals are acting as deacons, priests, or bishops of those churches in Rome which were given to them, when they were created cardinals. According to the rules of the Church, only the cardinals, the representatives of the clergy of Rome, can elect the bishop of Rome. Should all the cardinals become extinct, the duty of choosing a Supreme Pastor for the Universal Church of Christ would fall, not on the bishops of the whole world assembled in council, but upon the remaining clergy of the Lateran Basilica of Rome. (The Lateran Basilica of St. John is the Cathedral Church of the Bishop of Rome, not St. Peter's.) Until the Council of Trent in 1545,

The windows of the Conclave are covered with opaque paint to insure secrecy.

whenever the pope appointed a cardinal he either named a Roman or ordered the new cardinal to come to Rome and reside there. In the thirteenth century, when several French bishops were made cardinals, they had to settle in Rome, and the pope nominated new bishops in their dioceses (wards). The Council of Trent, however, permitted cardinals who already were diocesan bishops, and thus charged with caring for the souls of the Faithful, to remain in their own dioceses. But the new practice did not destroy the old rule. For a cardinal appointed by the pope must have the pope's permission to keep his diocesan See, and no cardinal who puts foot in Rome may return home without the pope's authorization. And those cardinals who head the Sacred Congregation and offices, who are cardinals of the Roman Curia, may not leave Rome without the permission of the pontiff.

Now, the final preparation for the election of the pope begins when the procession to the Conclave ends in the Sistine Chapel, and silence falls upon the Vatican. Before the Dean of the Sacred College reads the Apostolic Constitution, which governs the Conclave, he once again invokes help by intoning a part of the Mass to the Holy Ghost: O Lord, who elevated the hearts of the Faithful (Oremus, Deus qui corda fidelium) starts the prayer. Then, the Apostolic Constitution, governing the Conclave and the election, is read by the Dean of the Sacred College of Cardinals. Those parts of the Apostolic Constitution which refer to the period between the death of the pope and the entrance of the Conclave

The bronze door of the Vatican Palace is closed immediately after a pope's death. Only the small entrance, manned by a Swiss Guard, remains open.

are left out, for this has been already read to the cardinals at their arrival in Rome. After having read the Constitution, all cardinals take an oath, that they will observe the rules contained therein. Then the Dean of the Sacred College addresses them in the form of a brief exhortation, admonishing them to conform to the imposed discipline.

After this, the Governor of the Conclave, a high prelate, and the Marshal of the Conclave enter and take oath. The Governors and the Marshals bear greatest responsibility for the independence and integrity of the Conclave, thus they swear alone. Then the rest of the prelates and the Conclavists take oath; and the oath is taken in Latin; the waiters and workers take it in Italian. At this moment, the Dean of the Sacred College of Cardinals gives an order to ring the bells, which means that everyone not belonging to the Conclave must leave at once. The Conclave is still open, but now the Conclavists go to receive their rooms; and the Prefect of the Master of Ceremonies with the Architect (the man who designed the small apartments and is responsible for the Conclave's material construction) perform an ancient rite. They go from room to room searching for unauthorized persons, while every ten minutes one of the aides of the Master of Ceremonies calls loudly: Everybody leave (Exeunt omnes!), that is, everybody not belonging to the Conclave. The search continues for more than an hour. Drawers are opened, draperies pulled aside, dark corners searched with light. After having searched the entire Conclave, they remain and wait at the (only) entrance, which has not been walled off. Meanwhile, in the Sistine Chapel, the cardinals proceed to identify the Conclavists. Each of them shows his credentials and is identified as belonging to one or another cardinal, and told which room is assigned to him.

The closing or locking of the Conclave takes place at the entrance of Pius IX Stairway (Scala Pio Nono), which is a wide and large stairway

leading from the Bronze Gate of the Vatican (Portone di Bronzo), up to the St. Damasus Courtyard. When everybody who does not belong there has left the restricted territory, the members of the Noble Guard, the bodyguard of the pope, also leave.

The Conclave takes place in more than two hundred rooms; the apartments of the cardinals alone number seventy, and each has at least three rooms; one for the cardinal and two for his Conclavists. Doors and other entrances which serve for the Conclave have been walled up. Windows have been sealed and painted with opaque paint, lest someone perchance signal or smuggle a message. These precautions are the necessary outcome of the events past. For, during the Conclave of 1724 (when Benedict XIII was elected pope), one of the cardinals also held the post of Ambassador of Charles VI to the Holy See. The emperor wished to let the cardinal inside the Conclave know which candidates were not to his liking, and the written message was delivered to him by a young officer, who climbed the walls by using the iron bars of windows as a ladder. When he was unable to reach the window through which he had planned to hand the letter to the waiting cardinal, he impaled the message on his sword. Then in later times, during the election of Pius X, or Giuseppe Sarto, before the result could be announced, an employee of the Conclave appeared at one of the windows facing the piazza. He held a big pair of scissors in his hand and imitated the gesture of a tailor cutting cloth. Everyone knew what he meant; the name of the patriarch of Venice was Giuseppe Sarto, and Sarto in Italian means tailor. Cardinal Sarto was the new pope.

There are three rotating openings through which food can be delivered to the Conclave, but they are not large enough so that anyone could be smuggled in or out; and they are watched day and night by the special guard of the Marshal of the Conclave. Newspapers and magazines can be sent in only through this censorship and under no circumstances may a cardinal or Conclavist send out any book, newspaper or magazine. The cardinals and their aides and servants are permitted to write letters, but the letters must go through one of the rotating openings, and be censored. No cardinal or Conclavist is allowed to use the telephone. If there is urgent need, the text of the message must be submitted for censorship and, if approved, a third person makes the call. The Vatican switchboard is under strict control; few telephone lines are used and those few under the Marshal's supervision. The Marshal is assisted by a group of Church dignitaries, and the police work is done by the Swiss Guard and gendarmes (trained policemen) of the Vatican.

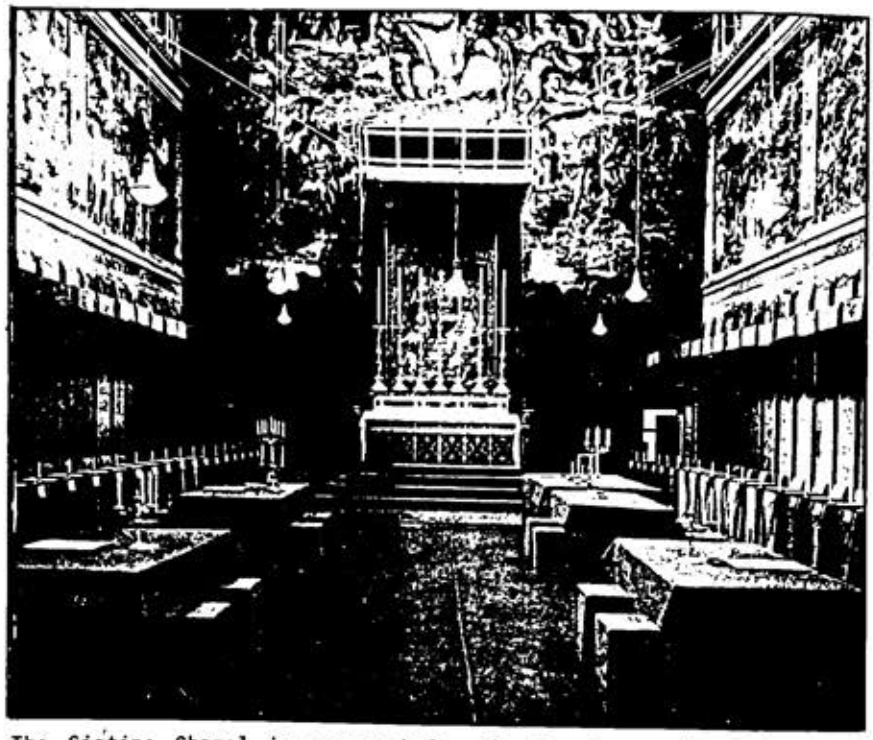
The cardinals and Conclavists are no longer compelled to live in one room, although the accomodations for them are not spacious. Carpenters, masons and electricians, who have been working in the Conclave area since the death of the pope, have subdivided the large rooms, some of which are sixty feet square. Each cardinal receives a bed-sitting room, with bathroom; the apartments are furnished with simple beds, chests of drawers, desks and chairs. And, for there are more than three hundred persons in the Conclave, there are many maintenance-related problems. Workmen have built a large and modern

These sleeping quarters in the Conclave will be occupied by a cardinal.

electric kitchen and pantry, with refrigerators, cooking utensils, and all the culinary items; here all the meals are prepared. Until 1878, the cardinals received their meals from the kitchens of their own apartments; and twice a day the people of Rome would watch a parade of food-bearing colorful coaches (dapieri), with coachmen and four servants in different uniforms, according to the nationalities of the cardinals and rank.

Vatican City truly is a self-sufficient entity, and has all the facilities needed to supply the Conclave with necessities. It has its own underground storerooms, its own power plant and emergency plant, its own oil tanks and cellars for hundreds of tons of coal, and modern workshop for all kinds of repairs. And the caves of the Vatican are full of other precious as well as useful goods. It was from these storage caves that pope Pius XII (1939-1958) sent supplies to help sections in Germany, Italy and other countries. Near Rome, at Castel Gandolfo, a modern farm belonging to the Holy See provides milk, vegetables, meats, olive oil and fats. Vatican City has its own emergency wells for drinking water.

Thus all is ready for the Conclave; there is even a small pharmacy, a small hospital and a large modern doctor's office prepared to undertake minor operations. The center of the Conclave, the Sistine Chapel, now comes alive. This chapel was constructed by pope Sixtus IV in 1473. Sixtus IV employed the greatest artists of his time, including Botticelli, Ghirlandaio, Mino da Fiesole, Signorelli, and many others; and his successors, Julius II and Paul III, commissioned Michelangelo to do the gigantic frescoes of the Last Judgement. The chapel, as large as an ordinary church, is transformed for the occasion. The altar is covered with a tapestry representing the descent of the Holy Ghost upon the Apostles. Above it hangs a violet baldachino or canopy with a red border edged with gold. Along the walls are the thrones of the cardinals, the electors; and before each throne is a small table bearing the cardinal's name in Latin and his



The Sistine Chapel is prepared for the Conclave. (On both sides are the thrones, or tables, of the cardinals.)

coat of arms. In the center of the chapel are four large tables on which the votes are counted. All the furniture is covered with purple cloth. Before the altar is a large table on which are a paten and a chalice. When a cardinal casts a vote, the ballot is first placed on the paten, then put into the chalice which seves as ballot box. Near this table is the famous stove, its chimney leading out through a window facing St. Peter's Square. When the voting has been inconclusive, the ballots are burned with damp straw, producing the traditional black smoke; indicating that the Church is still without a pope. When the choice is finally made, the ballots are burned without straw, and white smoke informs the outside world that a pope has been elected.

Although the election is secret, the form in which it takes place is outlined in the Apostolic Constitution. It recognizes the validity of three methods of electing a pope, namely: by inspiration, by compromise, and by ballotting. When on the first day the cardinal-electors unanimously proclaim one name without proceeding to a vote, it is election by inspiration. If extraordinary circumstances demand compromise, the cardinals entrust the choice to no less than three and no more than seven of their number. They must be selected unanimously and receive all knowledge concerning the election from the Sacred College of Cardinals. The cardinals bind themselves in advance to accept the choice of the selected group. The method of election, by ballot, is the method usually followed. Pius XII, his predecessor, and all popes of the eighteenth and

nineteenth centuries were elected by secret ballot. And all popes since Urban VI, elected in 1378, have been cardinals; and all since Adrian VI, chosen in 1522, have been Italians. Election now is by two-third majority, plus one; because the law invalidates any ballot cast by an elector for himself.

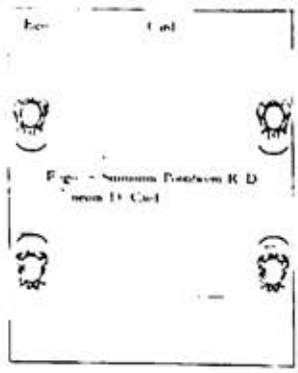
On the morning of the first day of Conclave, cardinals and Conclavists participate at Mass. Then the Conclavists leave, and the Master of Ceremonies and the Secretary of the Sacred College of Cardinals present the ballots to the cardinals; who previously have taken their seats on their thrones. The ballot is usually a three-by-three inch slip divided into two equal parts; inside are these words, in Latin: I choose as Sovereign Pontiff _____; His Emminence Cardinal _____.

Now the Master of Ceremonies, having distributed the ballots, leaves the chapel and the last in rank of the cardinal deacons closes the door behind him, leaving only cardinals in the chapel during the balloting. Usually it takes about half an hour to name their choice. Cardinals who are ill and are unable to leave their rooms vote in this manner: Three cardinals take a box with an opening large enough to permit the insertion of a folded ballot, and in the presence of all the cardinals open it, to certify that it is empty, then lock it and leave the key on the altar. Then they proceed to the rooms of the cardinals who are ill, and they mark their ballots and drop them into the box. If a cardinal is too weak to write, he may be assisted by an ecclesiastic, who is bound to secrecy under the penalty of automatic excommunication. The three cardinals then return and, in the presence of all cardinals, open the box, count the ballots and place them first on the paten and then in the chalice.

All the cardinals who vote in the Sistine Chapel, having filled out their ballots, rise in order of seniority. Ballots between thumb and index finger, each cardinal elevates his hand and carries his ballot to the altar. He places the ballot on the paten, then drops it into the chalice and returns to his seat, having first pronounced these words: "I take to witness Christ Our Lord who is Judge to me that I hereby vote for him who, before God, I feel should be elected." The election is secret and guided by the Holy Ghost; and usually a cardinal will vote for the man he considers the most able and worthy in the College of Cardinals. And the rulers of the Conclave specify that an elector should not be influenced by the secular pressures of the political world.

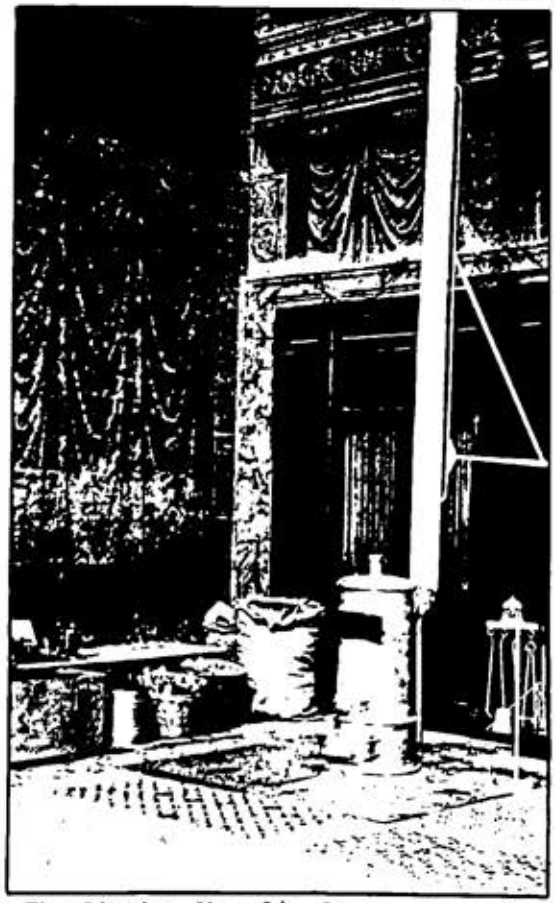
Although a pope should be physically able, at times they were chosen for their precious wisdom which only comes with old age. A year before he was taken up, at ninety-four, pope Leo XIII (1878-1903) after a serious illness received a Spanish nobleman who expressed his good wishes by saying: "May God let you live a hundred years, your Holiness." Leo smiled and answered: "My dear son, why do you want to set limits to God's power and grace?" In the same manner, when Pius XI was elected (in 1922) the postwar world conditions required not a wise pope but one of passion. Cardinal Ratti was such a man, a well-known mountain climber, of strong physique and amiable disposition. He was elected as Pius XI.

The procedure for opening and counting the votes includes: First the number of ballots are counted. The senior cardinal scrutator covers



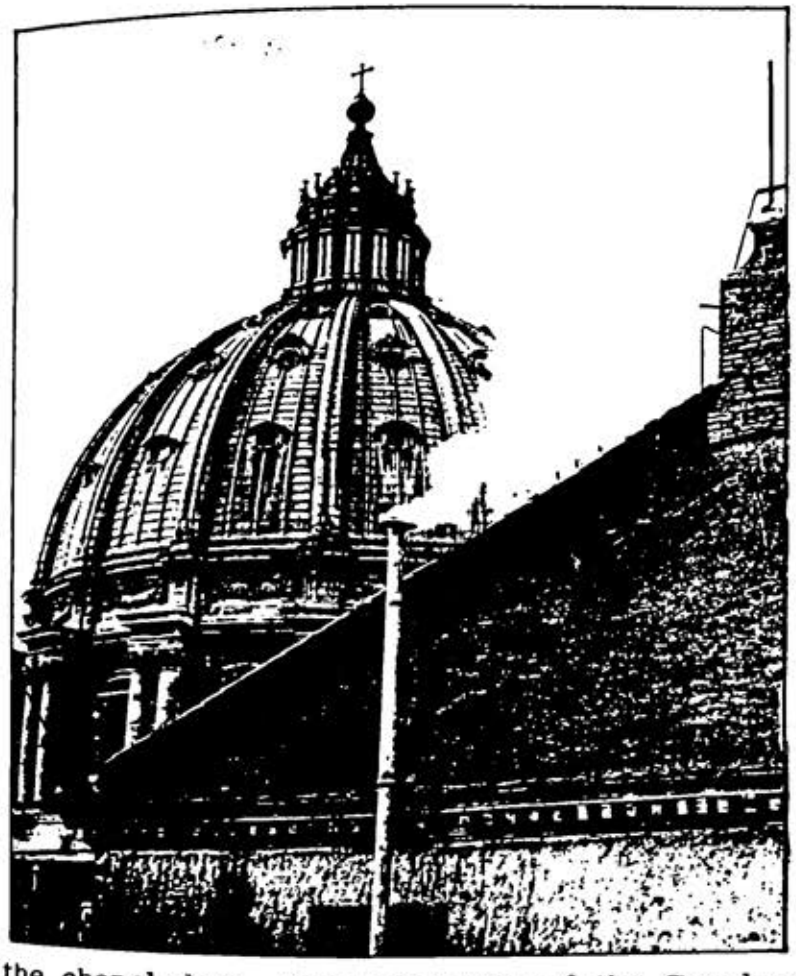
This was the ballot used during a Conclave.

the chalice with the paten and shakes it. If the number of ballots does not correspond with the number of cardinal-electors, the ballots are not opened but immediately burned and a new voting begins. If the number of ballots is the same as the cardinal-electors, the ballots are opened and the votes are tabulated. The first cardinal scrutator opens a ballot, looks at the name on it, and without a word passes it to the second scrutator, who also examines the name and hands it to a third scrutator. The third scrutator then calls the name out loudly, so that each cardinal may hear it and record it on a printed sheet bearing the names of all cardinals present: the announcing scrutator marks the vote on his own sheet also. When the count is over, a scrutator announces the number of votes cast for each cardinal. If no cardinal has received two-thirds plus one, there must be further balloting. At the end of each balloting, the last in rank of the cardinal scrutators passes a needle through the center of each ballot, strings all the ballots on a thread, knots the thread and places the string of ballots on a thread in a special chalice on a special table. After the tallying by the scrutators has been checked to insure accuracy, the ballots are burned before the assembled cardinals with the assistance of the Master of Ceremonies. The cardinals vote twice in the morning, twice in the afternoon; the ballots are burned after the second vote.



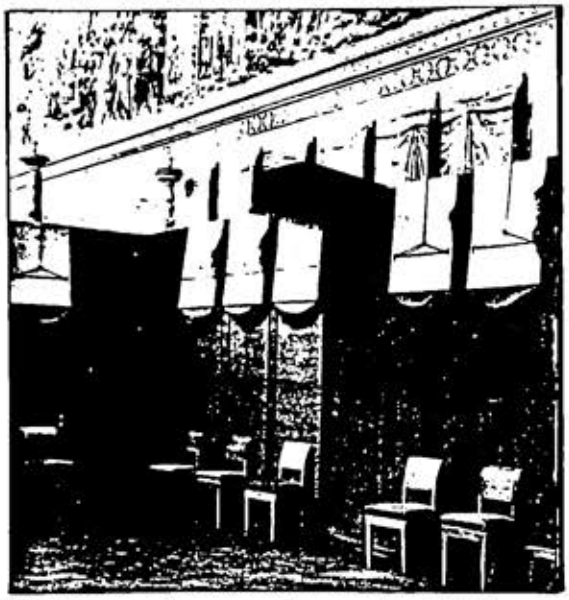
The Sistine Chapel's famous stove in which the ballots are burned. The sack (center) contains straw. The white or black smoke issues from this chimney.

When white smoke finally appears in the chimney, the multitude in St. Peter's Square immediately recognize that the pope has been elected; but still they do not know who. After this, all the cardinals in the Sistine Chapel, where the voting has been done, stand up, but remain at their thrones (tables). The cardinal deacon last in rank sounds a bell and opens



White smoke issuing from the chimney of the stove in the Sistine Chapel indicates that a pope has been elected.

the chapel door. The Secretary of the Conclave enters with the Master of Ceremonies and the Sacristan of the Vatican. Now the Dean of the Sacred College of Cardinals, the Cardinal Camerlengo (Chamberlain), and three prelates who have just entered, proceed to the pope-elect, who has received the requisite majority. The Dean asks loudly in Latin: Do you accept the result of the election? (Acciptasne electionem?) For the chosen cardinal this is the most dramatic moment of his life. The clear and straightforward answer of the elected is extremely important; and the popes are exhorted to accept the honor and not to be frightened. There is only acceptance or rejection; he cannot ask for time; he must decide there at the very moment while the Dean of the Sacred College awaits his answer. Cautiously he utters in Latin: "Accepto." (I accept.) From this moment he has all the rights a pope possesses. The clear and straightforward answer of the cardinal is required; because it not only indicates single-mindedness of purpose and the guidance of the Holy Ghost, but the procedures demand it to be so. When one of the Latter-day popes was asked: Do you accept the result of the election?, he answered that he accepted it because it was the will of God and he thus resigned himself to His will. The Dean of the Sacred College, however, was not content



All the canopies over the cardinals' thrones, except that over the cardinal elected pope, are lowered and the thrones are removed.

with this answer, for the Constitution of Pius XII exhorts the chosen cardinal to accept the honor and not to be frightened by it; therefore he must either accept or reject.

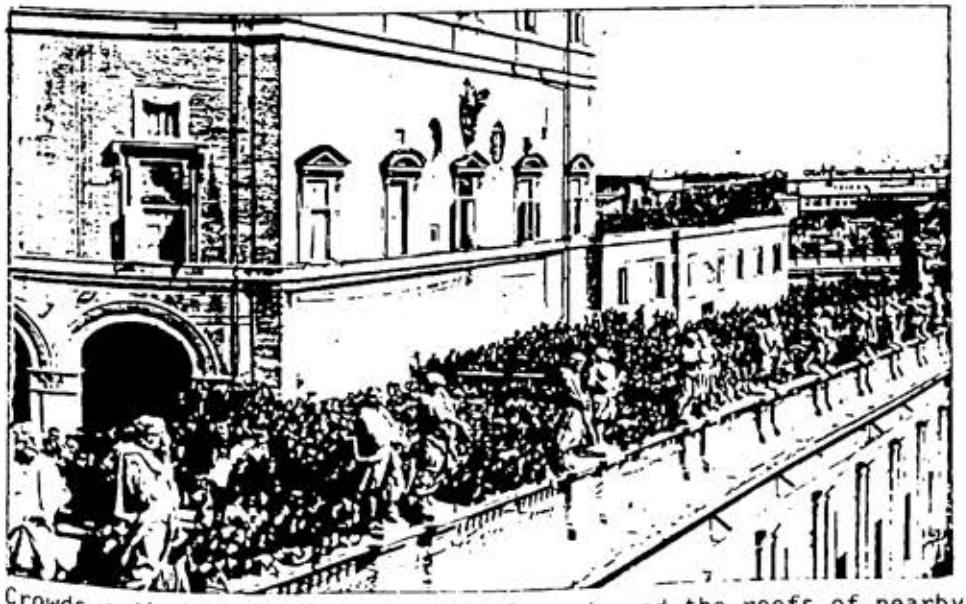
After this, without delay, each cardinal pulls a string on the side of his throne (table) which lowers the canopy above it; only the canopy on the throne of the new pope remains open, symbolizing the fact that the cardinals are no longer his equals. His reign will date not from the day he was elected, but from the day of his Coronation; although he has supreme jurisdiction and all the rights of a pope.

The Dean of the Sacred College of Cardinals will ask the pope-elect this question: Quo modo vis volari? (or, roughly, What name do you choose for yourself?) After a new pope announces his new name, he proceeds to the altar and kneels in brief prayer. Then, followed by the Master of Ceremonies, the Sacristan and the Secretary of the Conclave, he retires into the Sacristy.

Before the pope is clothed in his new vestments, the Secretary of the Conclave approaches him, kneels and offers him the white skull cap called zucchetto. And customarily the pope removes his own red zucchetto, and puts it upon the head of the Secretary of the Conclave; which means that he will become a cardinal. At the election of Leo XIII in 1878, the pope, out of habit, put his own skullcap in his pocket, instead of upon the head of the Secretary of the Conclave, as was the custom; but this was not unlawful. A few weeks later, when he was made aware of the situation, he corrected his negligence and made the forgotten Secretary a cardinal. (At Leo's death, in 1903, the question of the cap came up again. While the pope lay dying, the prospective Secretary of the Conclave died just a few hours before the death of the pope himself. The Sacred College of Cardinals had no power to appoint a new Secretary; but the problem was resolved by the creation of the position of Prosecretary. The new pope, Pius X, Leo's successor, however, did not deviate from the custom, and put his cap upon the young Prosecretary, bishop Merry del Val.

By nine o'clock on the morning of the election day, the Piazza of St. Peter's is thronged with some half a million spectators. People climb to the top of the colonnade; and the Palatine Guard is hard pressed to hold a line about fifty yards from the Basilica's facade. All eyes watch carefully toward the chimney of the stove in the Sistine Chapel, where

St. Peter's Square at the moment of the coronation.

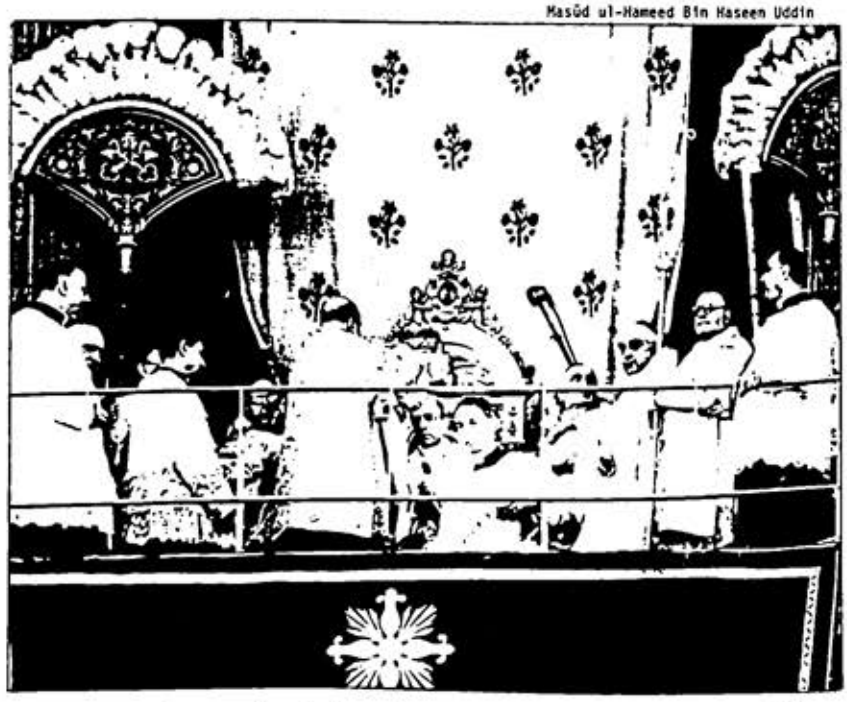


Crowds gather at the top of the Colonnade and the roofs of nearby buildings on Coronation Day.

the ballots are burnt, after the election. If the election lasted more than one day, this scene on the piazza would be repeated daily until the smoke is white; which means that the pope has been elected. In the Sacristy of the Sistine Chapel, robes have been prepared. There the Sacristan and the Secretary of the Conclave assist the pope in donning the white silk cassock, the pectoral cross, the purple silk slippers embroidered with gold crosses; and a red mantle trimmed with ermine and a gold-embroidered white stole. Thus vested, the pope returns to the altar and occupies the small throne which was waiting for him during the election; then he stands and imparts his first pontifical Blessing to the members of the Sacred College who elected him. When the pope is again seated, one by one, according to seniority, the cardinals approach, kneel and kiss his hands. After this ceremony, the Cardinal Camerlengo, accompanied by the Master of Ceremonies, genuflects (bends the knee to revere or worship) and puts the Fisherman's Ring on the pope's finger; the ring has no seal yet, for it was destroyed at the death of the pope's predecessor. The new pope therefore removes the ring and returns it to the Master of Ceremonies who will obtain a new seal bearing the new pope's name.

After this the pope receives the so-called second obedience of the cardinals. While he is still seated on his throne in the chapel, they approach him, and genuflecting, kiss his feet, then kiss the hands, through the mantle which covers them. Then the pope and each cardinal embrace, first from the right and then from the left. The ceremony signifies that the cardinals, no longer equal, are bound to obey. In the meantime, the

Masūd ul-Hameed Bin Haseen Uddin



The actual crowning takes place on the center balcony of St. Peter's Church.

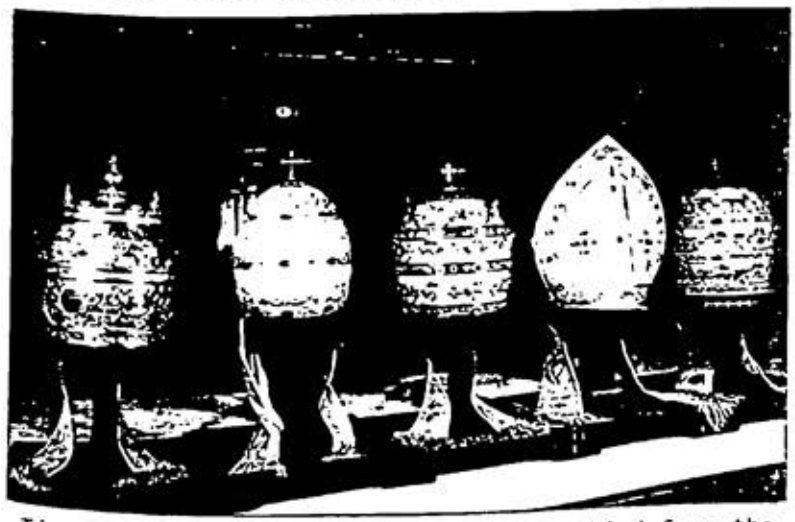
first cardinal deacon appears on the balcony of St. Peter's Church. Silence fills the air, as the multitude in hundreds of thousands wait to see the pope, for they have seen the white smoke, which indicates that their pope (papa) has been elected.

The cardinal deacon lifts up his hand, indicating that he will now speak. And he announces: I announce to you with great joy; we have our pope. The cardinal pauses, then continues: His Eminence the Most Reverend Lord Cardinal _____, who chooses the following name _____. (Annuntio vobis gaudium magnum; habemus Papam. Eminentissimum ac Reverendissimum Dominum Cardinalem _____ qui sibi nomen _____ imposuit.) The joyous cheers of the crowd overwhelm the atmosphere; and from this moment the news is known in all corners of the world.

The pope now rises from his throne inside the Sistine Chapel, and walks towards the same balcony of St. Peter's; and on the way imparts his blessing. He stands on the balcony facing Rome, and the great multitude, and raises a hand in benediction. The new pope will sign his utterance Papa, as well as Servant of the Servants of God (Servus Servorum Dei).

The next ritual after the ceremonies following the election is that of crowning the pope, the Coronation. It is Spiritual from the beginning to the end, an uplifting selection of solemn prayers, in celebration of the sacrifice of the Mass. An emphasis on facts, accuracy, and detail in all things, in uniforms, buildings, hymns, and the Coronation itself are merely outward manifestations of the higher and Spiritual things which can only be discerned by a parabolic view (through discerning the truths and realities behind the facts, as did Jesus). The first three words of the hymn that greet the new pope when he enters the portico of St. Peter's in solemn procession are: You are Peter . . .(Tu es Petrus), the successor of Peter the Fisherman.

Although no Coronation is required to establish power and authority, it does serve its purpose most marvelously. During the first ten centuries popes were not crowned. The papal Coronation grew out of ceremonies associated with the consecration of a bishop. The first successors of Peter were elected bishops. Until about the tenth century, all popes were laymen



Tiaras from the Vatican treasury; the third from the left is real, others are of no or little value.

or priests (of the Roman Aaronic Order); and they had to be consecrated before receiving the fulness, or plenitude, of their powers. Beginning about the fifth century, a distinctive covering was placed on the head of the new bishop of Rome (the pope), during the consecration ceremony. The bishop's crown was a round, bulbous hat made of cloth of camel hair (camelancium). This hat, worn by all the bishops and the pope himself, took different forms in different times, in different regions. In the West it evolved into the mitre, and in certain parts of the East they wore real crowns, as those of the royalty. From the tenth century onward, the pope received two crowns; the bishop's mitre, and during the Coronation, the tiara.

The order in which the papal procession proceeds during the Coronation is as follows: the mendicant orders head the procession, followed by monastic orders, canons regular, secular clergy, collegiate churches, minor basilicas, patriarchal basilicas, the papal court; and lastly, the Generals of religious Orders, Bussolanti, and ushers.

An outline of this order of the papal procession is shown below:

The Mendicant Orders (these head the procession)
- Discalced Augustinians
- Friars Minor Capuchin
- Minims of St. Francis de Paul
- Mercedarians
- Third Order Regulars of St. Francis
- Servites
- Carmelites
- Friars Minor Conventual
- Friars Minor (Franciscans)
- The Hermits of St. Augustine
- Dominicans

Monastic Orders
- Olivetan Benedictines
- Cistercians
- Benedictines of Vallombrosa
- Camaldolites
- Carthusians
- Other Benedictines

Canons Regular
- Canons of St. Norbert
- Augustinian Canons
- Canons Regular of the Lateran of Our Holy Redeemer

Secular Clergy
- A crossbearer and two acolytes
- Students of the Pontifical Roman Seminary
- All Pastors of the Parish Churches of Rome

Dignitaries and Canons of the Collegiate and Basilica Churches of the city, with their respective clergy as follows:

Collegiate Churches
- St. Anastasia
- St. Celsus and Julian
- St. Eustace
- Our Lady in Via Lata
- St. Nicholas in Carcere
- St. Mark
- The Holy Angel in Pescheria
- St. Lawrence in Lucina

Minor Basilicas
- Our Lady Queen of Heaven in Monte Sacro
- St. Mary in Cosmedian
- St. Mary in Trastevere
- St. Lawrence in Damaso

Patriarchal Basilicas
- St. Mary Major
- St. Peter
- St. John Lateran

The viceregent of Rome (the vicar of the cardinal vicar) with members of the vicariate.

The Papal Court
- Two members of the Swiss Guards
- Chamberlains of Honor, Supernumerary (Laymen)
- Chamberlains of the Cape and Sword (Laymen)
- The College Procurators of the Apostolic Palaces
- The Capuchin Apostolic Preacher
- The Servite Confessor of the Papal Household
- Macebearers
- Common Chaplains
- Consistorial Advocates
- Honorary and Supernumerary Privy Chamberlains
- Privy Chamberlains Participant
- Refractories of the Segnatura, and with them the Assistant Priest, Deacon and Subdeacon of the Papal Chapel.
- Votaries (Judges) of the Sacred Rota
- Master of the Sacred Palace (Dominican)
- Two Privy Chaplains carrying the tiara and mitre, which the newly elected pope shall wear.
- Grand Master of the Sacred Hospice.

(The Dean of the Segnatura, carrying a thurbil, heads the clergy in sacred vestments; accompanied

by the junior of the Auditors of the Rota acting as Apostolic Deacon. They are surrounded by seven Votaries (Judges) of the Segnatura as acolytes, who carry seven candlesticks with ornamental candles.)
Abbots (in their own right)
Mitred Abbots General
Monsignor Commendatore of the Santo Spirito.
Penitentiaries of St. Peter's (carrying long rods, garlands with flowers)
Bishops
Archbishops
Patriarchs
Cardinal Deacons
Cardinal Priests
Cardinal Bishops
Prince Assistant at the Papal Throne
Vice-Camerlengo of the Holy Roman Church
Two Cardinal Deacons (who will remain at the throne)
Two Auditors of the Rota (to hold the falda)
Two Cardinals (who will assist the Pope at Mass)
Two Priest Masters of Ceremonies
His Holiness, the Pope (carried on his portable throne or Sedia Gestatoria, carried by the Sediari. The canopy is carried by various personages of the Pontifical Chapel. The flabelli, ostrich fans, are carried by two Privy Chamberlains; as in days of old in Egypt. Behind the Pope are: Dean of the Rota, walking between two Privy Chamberlains; the Archiatro, the Physician of the Pope; his personal Valet; College of Protonotaries Apostolic; other Supernumerary Chamberlains, Chaplains, and Clerics.)
Generals of the Religious Orders
Bussolanti
Ushers

The Coronation of a pope is divided into these activities: formation of the procession within the Vatican Palace; the vesting of the pope for the papal Mass; the procession into the portico of St. Peter's Basilica, where the sacred ceremonies are performed; the procession into the Basilica to the Chapel of the Holy Sacrament for adoration of the Eucharist; the procession into St. Peter's Chapel of St. Gregory, and the vesting of the Cardinals; the procession to the papal altar and the preparation for the Mass; the praising of the pope; the papal Mass; the placing of the sacred pallium upon the pope's shoulders; the procession after the Mass to the balcony of St. Peter's Basilica; and finally, the Coronation of the pope in the open air, before the eyes of the multitude.

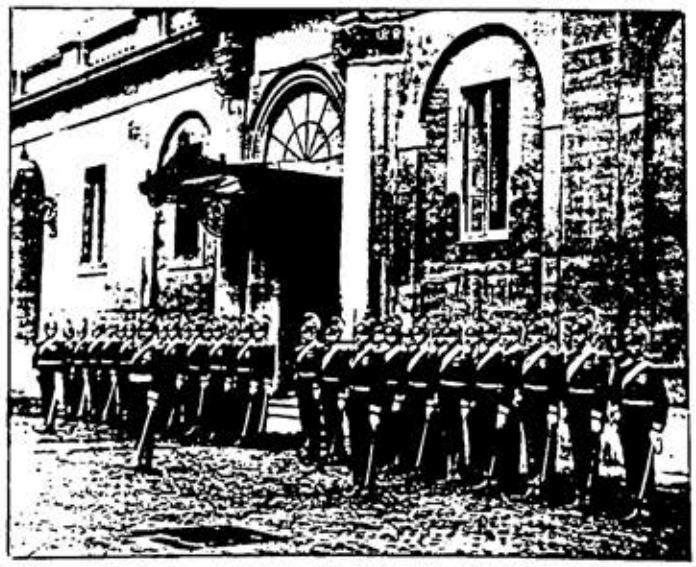
The maintenance of this gigantic Church building, St. Peter's Basilica, is no ordinary matter. An organization exists called Venerable Edifice of St. Peter (Rev. Fabbrica di San Pietro), a workshop whose employees are architects, sculptors, masons, carpenters and electricians. These devoted individuals work under the direction of a high-ranking prelate; and cherish history, art and liturgy. The workmen in the Basilica are called Sanpietrini, or people of St. Peter; and it is an honor to be made one of them. There are families who have had sons in the Sanpietrini for generations. The monumental task of decorating St. Peter's for the Coronation is undertaken by an army of Sanpietrini; which sets to work at the moment the white smoke of the Sistine Chapel's chimney becomes visible, confirming that a new pope has been elected.

The invited guests to the Coronation ceremonies at the Basilica receive earliest consideration. To each of these the Secretary of State issues an ornate invitation telling him how he should be dressed, and where he will be seated. The floor of the route of the papal procession is covered with red carpet, and the pillars of the Basilica and many sections of the walls support heavy embroidered brocade. The hundred and sixty altars, mostly of marble, are covered with flowers; on them shine thousands of wax candles and candles with electric bulbs; endless chains of lights embellish the inside of the Basilica's dome, and powerful floodlights point to the side chapels. Beneath the dome a great crown of light descends upon the main altar. There is a papal throne at the end of the apsis, another in the Gregorian Chapel, another in the portico, and one more on the balcony facing St. Peter's Square.

The facade of the Basilica and the outside of the dome are lined with thousands of electric lights. Before the discovery of electricity, during coronations, tens of thousands of candles and torches were installed on the outside of the Church; and yet due to the grace of God upon the good works of the Sanpietrini, there have been no fires. These devoted Sanpietrini set up fences on the piazza, for there and nearby streets and rooftops over a milliion people assemble; perhaps six hundred thousand actually will see the new pope. Others will see some part of the great event, foreign dignitaries, pilgrims in their national costumes, the cardinals, and will hear the pope's voice broadcast by loudspeakers. The Palatine Guard was formed in 1850 during the reign of Pius IX. Its five hundred members are recruited from Italian families, and are charged with general guard service during ceremonies. They are not warriors by nature, but if necessary they would die in defense of their pope. All the entrances of the Vatican and St. Peter's Church are manned by the Swiss Guard, whose first two hundred members arrived in Rome in 1506, hired by pope Julius II. (As of 1955, the Swiss Guard consisted of the Commander, five officers, six sergeants, ninety corporals and guards; their Commander is also a prominent member of the papal court.) But first among the guards of the pope are the members of the papal Noble Guard. It was founded in 1801 by Pius VII, and consists of two hundred men, all members of Italian nobility, who accompany the pope from the moment of his election until his coffin is walled in. Their general staff consists of four Lieutenant

Generals (Napoleonic nomenclature); and one of these is the Commander of the Guard; another Lieutenant General carries the title of Standard Bearer of the Holy Roman Church. This title and the Lieutenant General rank in the guard is hereditary in the family of Marquess Patrizi Montoro of Rome.

While the people in the Basilica and St. Peter's Square await, the pope is vested in sacred garments he will wear in the procession, which starts at the papal apartments and will reach the main altar of St. Peter's Church. Now some hundred persons, led by the Chief Master of Ceremonies, are assigned to the task of directing the procession and related activities. Everyone knows his place, for written instructions have been sent to all. They accompany the pope, cardinals and all other personnel to the smallest function of the papal Mass and the Coronation ceremonies. And they give signs that ensure the even flow of the day's dramatic events. The day of the Coronation is always a Sunday or Holy day.



Some of the two hundred members of the Papal Noble Guard, all of whom belong to the Italian nobility.

The Palatine Guard, shown in dress uniform, has five hundred members, charged with general guard service during ceremonies (1955).

In the morning of the Coronation day, when all the cardinals are gathered in the Vatican Sala paramenti, the pope, in his white cassock with a purple ermine-lined mantle around his shoulders, descends from his apartments; accompanied by two Noble Guards flanked by two officers of the Swiss Guard, followed by his personal physician and his valet in tailcoats and surrounded by chamberlains. Slowly they proceed through the ten large rooms between the papal apartment and Sala Clementina. At the door of the Sala Clementina a Swiss Guard stands at attention; against a wall of the room stand ten others as honor guards. The room has no furniture, but is embellished with large paintings; one of them representing the martyrdom of St. Clement VIII (1592-1605), who rebuilt it. Here the first ceremony of the day takes place, the vesting of the pope.

Many a millennia of history and tradition are manifested in what the pope wears on the day of his Coronation. The pope is about to perform a divine service; for the Holy mass is considered an offer of sacrifice to God, in which God himself is offered as a sacrifice, repeating the sacrifice on the Cross. It is for this reason all those who participate in this mystery are to be reverently attired. Of these papal garments, the alb is of Roman and Greek origin; it is made of white linen, and reaches from neck to ankles, symbolizing purity of heart. The stole is also of Roman origin, and symbolizes immortality of which man is unworthy. The large white mantle (manto) is a sign of authority; and for thousands of years has been worn by Jews, Persians and Chinese, and represents the same sign. The pectoral cross, hanging on a chain around the neck, represents episcopal authority, and contains a relic of a saint. The mitre, adorned with gold and precious stones, which a cardinal places upon the pope's head, symbolizes the helmet of salvation. The pope will remove it whenever he prays.

The portable throne, sedia gestatoria, is of Oriental origin; it was first used in the western world by Charlemagne and later by other emperors. And the two ceremonial fans made of ostrich plumes on long staffs, called flabelli, are of Egyptian origin. (At one time they were made of peacock feathers, and the eye-shaped designs symbolized the vigilance and eye of the pope over the whole world. The canopy, or baldachino, is held by four prelates, and it originated in Baghdad.)

In the large rooms in which the papal procession forms, the cardinals in long scarlet robes are grouped according to their rank and function, not according to their national origin. Each cardinal is accompanied by his secretary and priest (caudatario), who holds the train of the cardinal's mantle. (The train used to be nine feet long until recently, when pope Pius XII, in his order of November 30, 1952, shortened it to four and a half feet.) Three hundred or more patriarchs, archbishops and bishops are formed into two groups: those who are assistants to the papal throne, and thus remain relatively close to the pope; and those who are not, these are the most colorful in the procession. Those who belong to the Latin Rite, or western world, can be distinguished by their dress from those who belong to the Oriental Rites. No archbishop, patriarch, or abbot

is allowed to carry Episcopal Staff in the presence of the pope. Bishops residing in Rome may use it only at benedictions at afternoon vespers, or when a new bishop is consecrated. Only the bishop of Rome, the pope, has the right to the Episcopal Staff, a long staff ending in a triple cross.

Patriarchs and bishops of the Eastern world wear crowns instead of mitres; their Episcopal Staffs end in a cross, or triple cross. The archbishops, bishops and the higher ranking abbots of the western world wear mitres of varying shapes, but do not carry the curved bishop's staff. In the procession about two thousand people participate, including bearded Arabs from Syria, Lebanon and other Near Eastern countries. Some of their communities, which date back to the first centuries of the Christian Era, not only possess and wear ancient robes, but also they have preserved a great deal of independence in administration and liturgy. Bishops of Coptic and Indian (of Malabar) Rites wear the heaviest vestments, so richly embroidered with gold that from a distance they appear like gold plate.

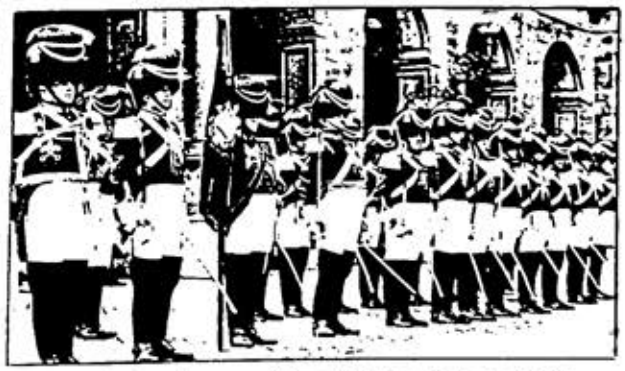
The cardinals and the bishops, with patriarchs and archbishops, are the core of the Church; and form the most important group around the new pope. And the papal court is the oldest in the world, and has preserved a wealth of Spiritual and temporal truths from every part of the earth; a truly Universal or Catholic Church, in every sense of the word. But this outward show of ceremonies, in form of procession, is recognized as comparatively unimportant; nothing is essential save the Spirit which guides every aspect of the ceremonies. It is said that king Francis I of France, in the sixteenth century, having witnessed a papal procession, later made a malicious remark to pope Leo X, saying: Your Holiness, the first followers of Christ wore simple sheepskin. The pope had a ready answer: Those were times, Your Majesty, when kings herded the sheep. (Meaning that the ways of one age cannot be judged from the perspective of another.)

But most commendably, it is self-evident to pope, bishops, mendicant monks, laymen, and all who participate in the Coronation, that gold, velvet, jewels, and traditional pageantry, might even work harm, if they were not the outcome of purity of heart and desire to please God by external symbols of respect. And all know the mere processions and ceremonies will not lead the wicked to Heaven.

Now, this most ancient papal court is the Pontifical Family. The following lists the courtiers and their titles; but only a few of them are in daily service to the pope and the Vatican State; the rest of them are called only for solemn functions, such as the reception of foreign sovereigns, heads of states and diplomats. The highest ranking members of the papal court, or Pontifical Family, are two Palatine Cardinals, the Cardinal Datary and Cardinal Secretary of State. The second group is called the Noble Antechamber of His Holiness; these include the Palatine prelates, the secret chamberlains, and the Master of the Sacred Hospice. the Palatine prelates include the Maestro di Camera; the Auditor of His Holiness; and the Master of Sacred Apostolic Palaces. The participating secret chamberlains who actually perform daily service around the pope

include: The Master of the Alms; the Secretary of the Papal Briefs; the Secretary of the Cipher; the Office Chief of the Datary; the Secretary of the Latin Letters (Coppiere); the Secretary of the Embassies; the Guardian of the Papal Vestments; the Sacristan of His Holiness, who is also his vicar for Vatican City. The third group consists of those civilian secret chamberlains who, in their daily service to the pope, have the right to wear sword and cape during solemn functions. These include: Foriere Major of the Sacred Palaces; Cavallerizzo Major of His Holiness; the Postmaster General; the Commanding General of the Noble Guard; and the Commanding Colonel of the Swiss Guard. The fourth group is composed of the Assistants at the Throne (patriarchs, archbishops, and bishops chosen by the pope); the Protonotaries; and prelates of the Roman Curia. And the fifth and last group includes the rest of the papal court, or Pontifical Family, such as: Domestic prelates, all members of the Noble Guard, Secret Chamberlains, Honorary Chamberlains, the officers of the Swiss and Palatine Guards and the officers of the papal gendarmes, privy chaplains, and honorary privy chaplains, non-resident honorary privy chaplains, privy clerics, ordinary nonprivy Pontifical chaplains, the Apostolic preacher, the Confessor of the Pontifical Family, Archiatro (physician) of His Holiness, pope's valet, called Aiutante di Camera; the quartermaster, called Decano di Sala; and the Bussolanti (lay chamberlain ushers).

The Bussolanti (lay chamberlain ushers); their chief is third from left.



Papal Gendarmes (Papal Guards) in full dress.

All civilian and religious dignitaries who participate in the procession, when the pope enters St. Peter's Church to pontificate solemn Mass, belong to Papal (or Pontifical) Chapel. The Papal Chapel has a liturgical function, and participation in the procession is according to rank. The following are the members of the Papal Chapel in order of their rank:

1. The Sacred College of Cardinals, Patriarchs, Archbishops and Bishops who have the title of Assistant to the Papal Throne.
2. The Vice-Camerlengo of the Holy Roman Church.
3. Two Assistants to the Papal Throne (two Italian Princes).
4. Auditor General of the Apostolic Chamber.
5. Treasurer General of the Apostolic Chamber.
6. Assessors and Secretaries of the Sacred Congregations, who are not Cardinals.

7. Prelates of the Holy Roman Rota.
8. Prelates of the Secretariat of the State of His Holiness.
9. Archbishops and bishops, who are not Assistants to the Papal Throne.
10. Apostolic Protonotaries, whose title is given for life.
11. Extraordinary Protonotaries.
12. Prelate Commendatore di Santo Spirito.
13. Chief of the Roman Chancery.
14. Abbots with the right to wear the mitre.
15. General Abbots of the canons regular.
16. General Abbots of the mendicant orders.
17. Generals and Vicar Generals of the mendicant orders.
18. Master of the Saint Hospice.
19. Prelate Auditors of the Rota.
20. Master of the Sacred Palace (Master of the Index).
21. Prelate clerics of the Apostolic Chamber.
22. Masters of the pontifical ceremonies.
23. Participating Privy Lay Chamberlains.
24. Non-participating Privy Lay Chamberlains.
25. Consistorial Lawyers (Advocates).
26. Participating Privy Chaplains.
27. Honorary Secret Chaplains.
28. Privy Clerics of His Holiness.
29. Procurator Generals of the mendicant orders.
30. Apostolic Preacher (a Capuchin).
31. Confessor of the Pontifical Family (a member of the Servite Order).
32. Procurators of the Apostolic Palaces.
33. Sacristan of His Holiness.
34. Altar Assistants at the Masses of the Pontifical Chapel.
35. Pontifical Choir.
36. Candlebearers.
37. Clerics of the Pontifical Chapel.
38. Custodian of the Tiaras.
39. Macebearers.
40. Pontifical ushers.

When the pope is vested, and everyone in his place, the papal cross-bearer, a high prelate in a long purple cape, genuflects before the pope and waits for a word from the Chief of the Master of Ceremonies. The large halls of the Vatican in which the procession forms are connected by open doors. And when the Chief of the Master of Ceremonies utters the Latin word Extra (out) in a loud voice, those who are in the lead slowly begin to move, and the procession gets under way. The portable throne,

sedia gestatoria, upon which the new pope is seated, is carried by twelve thronebearers (sediari), six on each side; and is surrounded by at least fifty persons. They wear white gloves, white silk stiff-collared shirts, reaching to the knee. On the left of the throne is the Standard Bearer of the Holy Roman Church, wearing cuirassier's helmet with plume, blue tunic with crossed black belts, white breeches and black topboots. Ten other officers of the Noble Guard; and three laymen in fifteenth century gold embroidered black court dress, with golden chains and keys around their necks, are also there; these are highest ranking chamberlains. At each corner of the portable throne walks a Swiss Guardsman holding a sword slanting forward. The canopy above the papal throne is the largest and most elaborate. It is fastened to four poles, held by four prelates of the Rota, the members of the high ecclesiastical tribunal. The two

The newly elected pope is carried to St. Peter's Basilica for his Coronation, seated on his portable throne (sedia gestatoria).

Shoes for the pope are made ready; each has an embroidered cross on the instep.

Cassocks of different sizes are prepared for the election of a new pope.

ceremonial fans are carried behind the throne by two private chamberlains, in gold-embroidered scarlet tunics with velvet lapels. The pope, in long gold cape, called a falda, worn only by the popes, rests his left hand on an arm of the portable throne (sedia gestatoria); and with his right hand continually imparts his Benediction; and on his head is the mitre. This is the pope's first official public appearance in the sedia gestatoria. When the throne approaches, people kneel in reverence, for the Catholic Benediction coming from God's Grace is to be received on both knees. And now the pope has arrived at the entrance of the portico of St. Peter's Basilica, and the main Coronation ceremony begins.

In the corner of the immense portico, the choir of the Basilica, which was founded by Julius III (1550-1555), the Capella Giulia begins the ancient hymn: You are Peter (Tu es Petrus). This is the first greeting the new pope receives. He descends from the seat, and mounts the portable throne, sedia gestatoria, in the portico and listens to the few words in Latin spoken to him by the Cardinal Archpriest of the Basilica. The cardinal kisses the pope's ring and, genuflecting, kisses the embroidered cross on his right shoe; this liturgical kiss signifies honor and reverence. After this, about fifty-five members of the clergy of St. Peter's Church step before the pope and kiss his feet, while the choir continues the hymn Tu es Petrus. The hymn ends only when the pope again has mounted the portable throne and the procession slowly enters the front door of St. Peter's Church. Then there is absolute silence. The gigantic Church building is seldom dim due to the sunlight which enters

through its great windows, but now hundreds of thousands of lights ablaze, and the scene truly becomes radiant. Suddenly the silence is shattered by the sound of twelve trumpets, as the members of the band of the Palatine Guard play (the Marcia Triomfale . . .); then the sounds of the vast congregation greeting the pope subdue the sound of the trumpets. Each of the thousands of people in the church waves something, little flags with yellow and white papal color; flags of various countries; branches of olive trees, handkerchiefs, etc. It is a spontaneous demonstration of love; while the pope ceaselessly imparts his Benediction, and smiling turns right and left. Then the ovation comes to a sudden halt, as if someone had given a sign. The portable throne, sedia gestatoria, is carried to the Chapel of the Holy Sacrament, on the right side of the Basilica, close to the altar where stands the Pieta of Michelangelo. Before the portable throne is lowered to the floor, the pope removes his mitre to pray. He prays about ten minutes in the Chapel of the Holy Sacrament before the Holy Eucharist is placed in a monstrance on the altar. Except for the actual crowning, the Coronation ceremony in the Basilica is part of the Pontifical Mass. For this Mass all priests are attired in sacred vestments of symbolic meanings.

Next, the vesting of the pope is performed in another chapel, also on the side of St. Peter's Church, called the Chapel of St. Gregory. A part of the procession moves to this chapel, and another part takes its place near the Basilica's main altar. In the Chapel of St. Gregory, the pope prays again, kneeling on the Faldistero; and the entire Sacred College of cardinals again expresses obedience to the pope. The venerable princes of the Church kneel before him and kiss his right hand. Then, while the crossbearer stands at his right side, he blesses the cardinals with the words: Blessed be the name of God (Sit nomen Domini benedictum). The help of the Holy Ghost is invoked before the vesting begins. The Divine Office (a sequence of meditations said in prayer daily by all priests and members of religious communities) is divided according to the day's periods. This is the Terce (or teria), which commemorates the descent of the Holy Ghost upon the Apostles. One of the cardinals intones the first prayer and the choir follows. The melodic Gregorian chant fills the air, and the choir continues to sing while the pope and the cardinals are attired in the robes of their office. The pope's large mantle is replaced by the dalmatic, the Mass vestment of a deacon, and over it the chasuble, the Mass vestment of an ordained priest; which resembles a yoke and signifies that he is enyoked of God. The pope then receives the stole and his mitre is put back upon his head. All these vestments, weighing some sixty pounds, are elaborately fastened with belts to distribute the weight. When the pope is ready, two cardinals from the order of the cardinal deacons step to his side, and remain with him until the end of the Coronation; another cardinal deacon and a cardinal bishop will assist him at the altar.

As one of the cardinal deacons lifts his staff (the ferule), the pope calls out to the celebrants of the Mass in the Basilica, and gives his permission to proceed to the altar, saying: Let us proceed in peace! (Procedamus in pace!) The choir responds with joy: In Christ's name (In

nomine Christ). The pope is lifted by the sediari and the procession to the main altar begins. And the pope on this his day of worldly glory is reminded thrice that the material world and its glory will crumble and vanish away; as the flax put into the burner. Three times the pope puts the flax into the little burner held by the Master of Ceremonies. And three times as the flax flames and smoke disappears the Master of Ceremonies reminds him: Sic transit gloria mundi (Thus passes the glory of the world). As the portable throne is carried to the main altar, it passes before the ancient statue of St. Peter, the first pope. It was erected by Leo I (440-461 A.D.), in grateful recognition of the withdrawal of the scourge of God from the gates of Rome, after he had met Attila. Soon it became the most revered of all the statues of Rome. On the feast day of St. Peter, June 29, it is dressed in papal vestment, and has been since the time it was erected.

Then the portable throne (sedia gestatoria) is placed in front of the papal altar toward the apse, under the great dome of St. Peter's Church; here the solemn papal Mass is celebrated. Around the altar the circular floor is clear in a radius of about twenty yards. Members of the procession are around this space; the cardinals seated on their benches in the apse, and the whole apse is covered with red carpet, its design showing the tiara and the keys of papal authority. The members of the Noble Guard, palatine and Swiss Guard stand with drawn swords. The steps of the altar are surrounded by small tables with sacred objects for the Mass, such as chalice, candles, white linen clothes (purifiers), a golden spoon, a golden tube, an incense boat, the Book of the Gospels, and the Book of Epistles.

Although the papal Mass does not differ significantly from any other Mass celebrated in a Catholic church of Christ, it does signify Christ's sacrifice on the Cross. The Low Mass is its simplest form; and in the High Mass only certain parts are sung by the officiating priest in a Gregorian chant, and the choir responds. But in a Solemn Mass the officiating priest is assisted by other priests, deacons, acolytes and others. The consecration of the bread and wine by the priest, symbolizing Christ's body and blood, is the heart of any Mass. The papal Mass, then, is a Solemn Mass in which the celebrant is assisted by cardinals, bishops, deacons, acolytes, and others. The beginnings of the liturgy go back to the year ninety-six, to the time of St. Clement. And, the essence of the Mass is the sacrifice. After partaking of the Sacrament (sacrifice and communion), comes the time to share testimony, as an expression of gratitude. The pope, bareheaded, stands at the altar at the beginning of the Mass and publicly, with deep bow, confesses his sins and asks for forgiveness. All but two parts of the Mass, the reading of the Epistle and the Gospel, are celebrated in Latin.

The pope at the steps of the altar says the first prayers, and the Confiteor; the Confiteor is said in Latin, and is repeated by all the cardinals, prelates and participating clergy. Suddenly, there is an interruption, and the placing of the pallium around the pope's neck and shoulders. The pallium is a circular band of white wool two inches wide, and is decorated

with six crosses and has a pendant strip before and behind. Only the pope may wear it at all times, although it is granted to archbishops and bishops to symbolize the fullness of episcopal power. In ancient times, it signified that the bishop who received it from the pope had gained special merit by his obedience to the Holy See. Moreover, the pallium is made of the wool of two lambs; it is blessed in the Church of St. Agnes in Rome on her feast day, blessed again by the pope on the feast day of St. Peter, and then stored in a casket near the tomb of St. Peter. The pallium is placed upon the shoulders of the pope by a cardinal who receives it from a genuflecting prelate. Holding the sacred object in his extended hands, the cardinal recites in Latin the solemn formula: Receive the sacred pallium which signifies the fullness of thy pontifical office for the hour of the omnipotent God and the Most Glorious virgin Mary, His Mother, and for the honor of the blessed apostles Peter and Paul, and for the honor of the Holy Roman Church.

The pope steps up to the altar, bareheaded, bowing, performs the ceremony of incensing, then the assisting cardinals kiss his left cheek and his pectoral cross. After this, the cardinals, bishops, patriarchs, abbots, prelates and the penitentiaries of St. Peter show their obedience to their new pontiff. The cardinals, without their caps, kiss the pontiff's feet and right hand, and the pope embraces them. The patriarchs, archbishops and bishops kiss his feet and right knee; the abbots and the penitentiaries kiss his feet. Then proceeds the Mass. Now, it is interrupted again for praising of the pope, an invocation to God and the saints to help him. Parts of the papal procession, including the assisting cardinals, guards and macebearers, walk around the main altar to the entrance of St. Peter's tomb; and the ceremony begins with officiating cardinal's invocation. The participants are divided into two groups, responding to each other:

> Hearken, O God, to our prayers for our master, pope _____;
> Savior of the world,
> Help him, help him,
> St. Michael and St. Gabriel,
> Help him, help him.

Then the Epistle and the Gospel are sung in both Latin and Greek; and are incensed. Those who sing say a special prayer, beseeching God to cleanse their mouths while they pronounce the eternal words. The acolytes bring candles to express the joy that accompanies listening to the words of the Lord. The pope blesses the Books and those who bring them to him kiss his feet. All these acts have a single meaning, to honor the Word. Next is the ceremony of the blessing of the sacrament, bread (Host) and wine. Seventy-five to eighty thousand people in the Basilica kneel in silence as the pope pronounces the words: Sanctus, sanctus, sanctus Dominus Deus (Holy, holy, holy is our Lord). The guardsmen lower their swords. Eight prelates, accompanied by a Master of Ceremonies, hold lighted torches before the altar. And the pope elevates the sacred bread (Host), after having consecrated it; trumpets in the dome of the

Basilica play a sacred melody, the Largo of Longhi; bells are not used at Masses celebrated by the pope or in the presence of the pope. Three times the pope elevates the Host and the chalice before him, then to the right and to the left; any other priest would elevate only before him.

Communion means the union with Christ in the spirit of peace and love. Before the pope takes Communion, that is before partaking of the sacrament, standing before the altar he embraces the cardinals who have assisted him. This is called the kiss of peace. The embrace will be repeated several hundred times. One cardinal after another receives it, then the lowest ranking cardinal embraces the first patriarch, and the lowest ranking patriarch embraces the first archbishop, and so on down to the prelates. The pope, as every priest, partakes both the Host and the Precious Blood, but laymen receive only the Host. And before receiving the celestial bread, like any other sinner, he strikes his breast, saying: Domine, non sum dignus (I am not worthy, O Lord). It is a privilege of the pope to take the Precious Blood from the chalice through a golden tube; each drop of the Precious Blood and each particle of the Host must be consumed. Then the assisting cardinals and the Sacristan purify the paten, cleanse the chalice, and consume the water mixed with the Precious Blood.

Now the last act of Coronation begins, as the papal Mass ends. One of the cardinals replaces the gloves, the skullcap and the Episcopal ring on the pope's hands, for they had been removed before he touched the chalice and the bread. Then the pope mounts the portable throne, sedia gestatoria, and the mitre is placed upon his head as the multitude bursts into cheers and good wishes. The papal procession passes through the congregation, and stops at the Chapel of the Holy Sacrament; here the pope prays. Then it leaves through the great bronze doors of the Basilica, passing through the portico and mounting the Sala Regia that leads to the huge balcony of St. Peter's facing the Square.

The balcony on which the Coronation ceremony will be performed is adorned with a large canopy, under which a throne awaits the pope. A thirty-foot carpet, decorated with the pope's coat of arms, is lowered over the balcony railing. So far the multitude on St. Peter's Square has not seen the papal Mass and has participated in it only by listening to the prayers, and the description of the broadcast through loudspeakers (as of 1955). This is the climax of the Coronation ceremony. After the tiara is on his head, the ceremonies end abruptly. The multitude cheers, stopping only when the choir intones the hymn Corona Aurea Super Caput (A golden crown is placed upon his head). Then the Dean of the Sacred College of Cardinals recites the Lord's Prayer. The pope is seated on the throne. One of the cardinals removes the mitre from his head, and the Dean of the Sacred College summons the prelate holding the tiara. Then he approaches the pope, kneels and, with tiara in his hands pronounces these words: Accept this ornate tiara of the three crowns, and remember that you are Father of the princes and kings, Pontiff of the world and Vicar of Our Savior Jesus Christ on earth; whose honor and glory will last through centuries and centuries. After this, the cardinal rises and

places the tiara upon the pope's head. He is now officially crowned. He imparts his benediction in the name of the Father, and the Son and the Holy Ghost, looking at the crowd; and smiles when he gives the Apostolic Blessing, and the crowd cheers.

Various aspects of the priesthood of Aaron are evident, which was established when the children of Israel crossed the Red Sea and entered into the wilderness of Sinai, during a seven-day ceremony, when Moses laid his hands upon his brother Aaron, according to the will and commandment of the Lord; that he and his descendants might minister to the temporal needs of the Church. Although the Melchizedek priesthood, unseen to the world and the worldly, remains Spiritual in its ministry, always remains in close contact with the worldly priesthood of Aaron, which ministers to the carnal Israel. A priest in the Roman Catholic Church is a minister of divine worship; he is ordained by a bishop in union with the pope. He receives authority to bless the Sacrament (bread and wine), baptize, hear confessions in his jurisdiction, administer Extreme Unction, assist in the sacrament of matrimony; and with special permission, administer the sacrament of confirmation.

A bishop is a priest authorized to administer all the above-mentioned sacraments; and also can ordain priests and consecrate other bishops. Bishops are the vicars of the Apostles, and govern a ward (diocese). A titular bishop is a bishop appointed to a diocese that exists only nominally. An archbishop is a bishop who has authority over an ecclesiastical territorial division usually including more than one diocese. A patriarch is a bishop, highest in rank below pope in jurisdictional affairs; the patriarchs are not subject to any ecclesiastical authority but the pope and his legates.

There exist two Orders within the Church, Major Orders and Minor Orders. An ordained priest is a priest of the second order. Those who prepare for the priesthood receive during their studies the following Minor Orders, all having meaning in the liturgy of the Church: Porter, Reader, Exorcist, Acolyte. The Major Orders are: Subdeacon, Deacon, Priest, Bishop, Archbishop, and Patriarch. There are also prelates, both real and titular, meaning a papal distinction; usually a bishop is also a prelate. There are cardinals, consistories (assemblies of cardinals called together by the pope, and presided over by him).

The Councils are assemblies of prelates summoned by their appointed chief. There are ward or diocesan councils (synods), stake or provincial councils, and plenary or national councils, under the chairmanship of the pope's emissary, or legate. The General or Ecumenical Council (or Conference) is an assembly of all bishops of the world called together by the pope. Beside these, the Roman Curia consists of churchmen organized into various groups in order to aid in the government of the Church. The Curia consists of the following:

1. Twelve Sacred Congregations
   - Supreme Sacred Congregation of the Holy Office
   - Sacred Consistorial Congregation
   - Sacred Congregation for the Oriental Church
   - Sacred Congregation of the Sacraments

Sacred Congregation of the Council
Sacred Congregation of Religions
Sacred Congregation for the Propagation of Faith
Sacred Congregation of Rites
Sacred Congregation of Ceremonies
Sacred Congregation of Extraordinary Ecclesiastical Affairs
Sacred Congregation of Seminaries and Universities
Sacred Congregation of the Basilica of St. Peter

2. Tribunals
Sacred Apostolic Penitentiary
Supreme Tribunal of the Apostolic Signature
Sacred Roman Rota

3. Offices
Apostolic Chancery (Cancelleria)
Apostolic Datary
Apostolic Camera
Secretariate of State
Secretariate of Briefs to Princes and Latin Letters

4. Commissions
Commission of Biblical Studies
Commission for Authentic Interpretation of the Code of the Canon Law
Commission for the Redaction of the Oriental Code of Canon Law
Abbacy of Saint Jerome for the Revision and Emendation of Vulgate (acting as Pontifical Commission)
Commission of Sacred Art in Italy
Commission for Motion Pictures
Commission for the Care of the Pontifical Sanctuary of Pompei
Commission for the Preservation of the Faith and for the Provision of New Churches in the City of Rome
Commission for the Care of the Historic and Artistic Monuments of the Holy See
Commission of Heraldry for Pontifical Court
Commission for Assistance and Welfare
Commission for Russia
Commission for the Government of the Vatican City
Commission for the Administration of the Mobile and Immobile Possessions of the Holy See

5. Diplomatic Representatives
Nuncios and Internuncios (lower ranking nuncios) of the Pope at foreign governments

Apostolic Delegates of the Holy See (the Pope) at the hierarchy (or episcopate) of a country which has no diplomatic relations with the Holy See
Papal Legates for special occasions and functions

The diplomatic relations of the Vatican can also be viewed as follows: The Holy See has nuncios or internuncios accredited to the governments of these countries (as of 1955): Argentina, Austria, Belgium, Bolivia, Brazil, Chile, Nationalist China, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, Egypt, El Salvador, France, Germany, Guatemala, Haiti, Honduras, India, Indonesia, Iran, Iraq, Ireland, Italy, Japan, Lebanon, Liberia, Luxembourg, Netherlands, Nicaragua, Pakistan, Panama, Paraguay, Peru, Philippines, Poland (exiled government in London), Portugal, Spain, Switzerland, Syria, Uruguay, Venezuela.

In the following countries the Holy See has a representative at the episcopate of the country, called the Apostolic Delegate: United States of America, Australia (New Zealand, Oceania), Belgian Congo, British East and West Africa, Canada, French West Africa, Great Britain, Jerusalem (Cyprus, Jordan, Palestine), Malaya, Mexico, Turkey, Union of South Africa. And there is a special envoy in Ethiopia.

And the following countries maintain diplomatic missions, embassies or legations at the Holy See: Argentina, Austria, Belgium, Bolivia, Brazil, Chile, China, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, Egypt, El Salvador, Finland, France, Germany, Great Britain, Haiti, India, Indonesia, Iran, Ireland, Italy, Japan, Lebanon, Liberia, Lithuania (appointed by the prewar non-communist government), Monaco, Netherlands, Nicaragua, Order of Malta, Pakistan, Panama, Paraguay, Peru, Philippines, Poland (appointed by the pre-war non-communist government), Portugal, San Marino, Spain, Syria, Uruguay, Venezuela.

Thus the Sixth Epoch, which began with pope Sibinianus, ended with pope Pius VIII (1829-30). By now the Church of Rome had become fully a telestial entity; and both the terrestrial and celestial priesthoods had already moved to the New World, the Republic of America. In the eighteenth century, the Papal States comprised seventeen thousand square miles and three million inhabitants. They included: the duchies of Romagna, Urbino, Spoleto, Piacenza, Parma, Modena (Madina) and Castro; also the March of Ancona, the provinces of Bologna, Orvieto and Perugia. (Later, in 1870, all of these were annexed to the unified Kingdom of Italy, and thus the pope had no territory.) Several times kings and foreign governments offered protection to the pope when danger arose. The United States had already established consular offices in the Papal States as early as 1797. And the Church of Jesus Christ of Latter-day Saints was to be established in the United States some thirty-three years later.

By the time of Julius II (1503-1513 A.D.), the Catholic Church of Christ had degenerated to the level that the pope, having the right of approving the election of archbishops and bishops, charged fixed sums for privileges, dispensations and absolutions from certain sins. Payments were regulated by a tax book; and the purchase price of an office was

almost always covered by the first year's revenue. But as it was payable in advance, the new office-holders often had recourse to Roman credit institutions. Before pope Sixtus IV (1471-1484), there were some six hundred and fifty purchasable offices in Rome. Innocent VIII created three hundred new posts, each priced at two hundred gold ducats. A place in the College of the Sealers cost its occupant five hundred ducats. Alexander VI appointed eighty writers of briefs, each of whom paid seven hundred and fifty scudi. Under Julius II's successor, Leo X, the number of offices was raised to 2,150; his income from this source reached the figure of 900,000 gold florins, but the treasury was mostly empty. Moreover, trade in indulgences was carried out by Leo X and the twenty-three year old archbishop of Mainz; such trade had been practised in the dioceses and the lands of the House of Brandenburg since 1514. When the Elector of Brandenburg, Albert, youngest brother of Joachim, had acquired the high appointment of archbishop of Magdeburg, administrator of Halberstadt, and archbishop and Elector of Mainz, he had to pay the church in Rome 14,000 ducats in ordinary taxes and 10,000 in supertax.

But this was all according to the Lord's will and His plans. From the time of pope Leo X (1513-1521), the Christians began to break away from the Catholic Church; and the so-called Reformed Churches came into existence. In 1521, Martin Luther was excommunicated from the Church by pope Leo X; and the Lutheran sect began with him.

In 1529, the name "Protestants" was given to the Lutheran signers of the protest. Later, Protestantism was applied to embrace all types of opponents of the papacy. In 1536, the Church of England (Ecclesia Anglicana) became a distinctive part of the Catholic Church, when the Parliament passed an act by which loyalty to the Roman See was made illegal in the realm. In 1564, the Reformation Movement soon spread to France, Germany and Netherlands. In the British Isles the movement and its churches were called Presbyterian; and the first congregation in the United States was formed in 1640. Presbyterianism utilized many teachings of Swiss reformer John Calvin, who died in 1564. Then in 1639, a man named Roger Williams formed the First Baptist Church in America. After this came into existence Methodism, out of two great urges of the time: the Spiritual destitution of the eighteenth century England, and the religious experience of John Wesley, when his heart was strangely warmed on May 24, 1738.

Now the time was nigh at hand for the Saints of the world to organize, or rather re-organize, their own Church in the United States, to bring to pass the fulfillment of the ancient and Latter-day prophecies concerning the Second Coming of the Messiah, or the Savior, in the fulness of time; and to prepare a people for the Millennial reign, and establish the cause of Zion; and to continue in the traditions and oracles of righteousness of their fathers, which had been preserved and handed down from one generation to the next, from the time of Adam unto this day. In 1829, the Lord sent Peter, James and John to ordain Joseph Smith, Jr., and Oliver Cowdery, to confer upon them the holy priesthood. On April 6, 1830, the Church of Jesus Christ of Latter-day Saints was estab-

lished as an institution among men; and Joseph Smith, Jr., was elected its first president and prophet, seer and revelator, by the voice of its members. Thus the powers and authorities of the Universal Church of Christ were officially separated in 1830, when the policy of adherence to the telestial traditions and limitations of Egypt was separated from the zealous pursuit and realization of the fulness of the scriptural knowledge by the Saints in America, who were to prepare the way for the Second Coming and to establish the cause of Zion.

A listing of all the popes of Rome, the supreme pontiffs, beginning with Apostle Peter (c.33 A.D. - 64 or 67 A.D.) through pope Pius VIII (1829-30) is as follows:

Pope's Name	Birthplace	Accession *	End of Reign
St. Peter	Judea		64 or 67
St. Linus	Tuscia	67	76
St. Anacletus (Cletus)	Rome	76	88
St. Clement	Rome	88	97
St. Evaristus	Greece	97	105
St. Alexander I	Rome	105	115
St. Sixtus I	Rome	115	125
St. Telesphorus	Greece	125	136
St. Hyginus	Greece	136	140
St. Pius I	Aquileia	140	155
St. Anicetus	Syria	155	166
St. Soterus	Campania	166	175
St. Eleutherius	Nicopoli in Epirus	175	189
St. Victor I	Africa	189	199
St. Zephyrinus	Rome	199	217
St. Callistus I	Rome	217	222
St. Urban I	Rome	222	230
St. Pontian	Rome	July 21, 230	Sept. 28, 235
St. Anterus	Greece	Nov. 21, 235	Jan. 3, 236
St. Fabian	Rome	Jan. 10, 236	Jan. 20, 250
St. Cornelius	Rome	Mar., 251	June, 253
St. Lucius I	Rome	June 25, 253	Mar. 5, 254
St. Stephen I	Rome	May 12, 254	Aug. 2, 257
St. Sixtus II	Greece	Aug. 30, 257	Aug. 6, 258
St. Dionysius	unknown	July 22, 259	Dec. 26, 268
St. Felix I	Rome	Jan. 5, 269	Dec. 30, 274
St. Eutychian	Luni	Jan. 4, 275	Dec. 7, 283
St. Caius	Dalmatia	Dec. 17, 283	Apr. 22, 296
St. Marcellinus	Rome	June 30, 296	Oct. 25, 304
St. Marcellus I	Rome	May 27, 308 or June 26, 308	Jan. 16, 309
St. Eusebius	Greece	Apr. 18, 309 or 310	Aug. 17, 309 or 310
St. Melchiades	Africa	July 2, 311	Jan. 11, 314
St. Sylvester I	Rome	Jan. 31, 314	Dec. 31, 335
St. Marcus	Rome	Jan. 18, 336	Oct. 7, 336
St. Julius I	Rome	Feb. 6, 337	Apr. 12, 352
Liberius	Rome	May 17, 352	Sept. 24, 366
St. Damasus I	Spain	Oct. 1, 366	Dec. 11, 384

* Dates of coronation are shown in the parentheses.

Pope's Name	Birthplace	Accession *	End of Reign
St. Siricius	Rome	Dec. 15 or 22 or 29, 384	Nov. 26, 399
St. Anastasius I	Rome	Nov. 27, 399	Dec. 19, 401
St. Innocent I	Albano	Dec. 22, 401	Mar. 12, 417
St. Zozimus	Greece	Mar. 18, 417	Dec. 26, 418
St. Boniface I	Rome	Dec. 28 or 29, 418	Sept. 4, 422
St. Celestine I	Campania	Sept. 10, 422	July 27, 432
St. Sixtus III	Rome	July 31, 432	Aug. 19, 440
St. Leo I (the Great)	Tuscia	Sept. 29, 440	Nov. 10, 461
St. Hilary	Sardo	Nov. 19, 461	Feb. 29, 468
St. Simplicius	Tivoli	Mar. 3, 468	Mar. 10, 483
St. Felix III (II)	Rome	Mar. 13, 483	Mar. 1, 492
St. Gelasius I	Africa	Mar. 1, 492	Nov. 21, 496
Anastasius II	Rome	Nov. 24, 496	Nov. 19, 498
St. Symmachus	Sardo	Nov. 22, 498	July 19, 514
St. Hormisdas	Frosinone	July 20, 514	Aug. 6, 523
St. John I, Martyr	Tuscia	Aug. 13, 523	May 18, 526
St. Felix IV (III)	Sannio	July 12, 526	Sept. 22, 530
Boniface II	Rome	Sept. 22, 530	Oct. 17, 532
John II	Rome	Jan. 2, 533	May 8, 535
St. Agapitus I	Rome	May 13, 535	Apr. 22, 536
St. Silverius, Martyr	Campania	June 1 or 8, 536	Nov. 11, 537
Vigilius	Rome	Mar. 29, 537	June 7, 555
Pelagius I	Rome	Apr. 16, 556	Mar. 4, 561
John III	Rome	July 17, 561	July 13, 574
Benedict I	Rome	June 2, 575	July 30, 579
Pelagius II	Rome	Nov. 26, 579	Feb. 7, 590
St. Gregory I, the Great	Rome	Sept. 3, 590	Mar. 12, 604
Sabinianus	Blera in Tuscia	Sept. 13, 604	Feb. 22, 606
Boniface III	Rome	Feb. 19, 607	Nov. 12, 607
St. Boniface IV	Marsi	Aug. 25, 608	May 8, 615
St. Deusdedit (Adeodatus I)	Rome	Oct. 19, 615	Nov. 8, 618
Boniface V	Naples	Dec. 23, 619	Oct. 25, 625
Honorius I	Campania	Oct. 27, 625	Oct. 12, 638
Severinus	Rome	May 28, 640	Aug. 2, 640
John IV	Dalmatia	Dec. 24, 640	Oct. 12, 642
Theodore I	Greece	Nov. 24, 642	May 14, 649
St. Martin I, Martyr	Todi	July, 649	Sept. 16, 655
St. Eugene I	Rome	Aug. 10, 654	June 2, 657
St. Vitalian	Segni	July 30, 657	Jan. 27, 672
Adeodatus II	Rome	Apr. 11, 672	June 17, 676
Donus	Rome	Nov. 2, 676	Apr. 11, 678
St. Agatho	Sicily	June 27, 678	Jan. 10, 681
St. Leo II	Sicily	Aug. 17, 682	July 3, 683
St. Benedict II	Rome	June 26, 684	May 8, 685
John V	Syria	July 23, 685	Aug. 2, 686
Conon	unknown	Oct. 21, 686	Sept. 21, 687
St. Sergius I	Syria	Dec. 15, 687	Sept. 8, 701
John VI	Greece	Oct. 30, 701	Jan. 11, 705

* Dates of coronation are shown in the parentheses.

Pope's Name	Birthplace	Accession*	End of Reign
John VII	Greece	Mar. 1, 705	Oct. 18, 707
Sisinnius	Syria	Jan. 15, 708	Feb. 4, 708
Constantine	Syria	Mar. 25, 708	Apr. 9, 715
St. Gregory II	Rome	May 19, 715	Feb. 11, 731
St. Gregory III	Syria	Mar. 18, 731	Nov., 741
St. Zachary	Greece	Dec. 10, 741	Mar. 22, 752
Stephen II	Rome	Mar. 23, 752	Mar. 25, 752
Stephen III	Rome	Mar. 26, 752	Apr. 26, 757
St. Paul I	Rome	May 29, 757	June 28, 767
Stephen IV	Sicily	Aug. 1 (7), 768	Jan. 24, 772
Adrian I	Rome	Feb. 1 (9), 772	Dec. 25, 795
St. Leo III	Rome	Dec. 26 (27), 795	June 12, 816
Stephen V	Rome	June 22, 816	Jan. 24, 817
St. Paschal I	Rome	Jan. 25, 817	Feb. 11, 824
Eugene II	Rome	Feb. (May), 824	Aug., 827
Valentine	Rome	Aug., 827	Sept., 827
Gregory IV	Rome	827	Jan., 844
Sergius II	Rome	Jan., 844	Jan. 27, 847
St. Leo IV	Rome	Apr. 1 (10), 847	July 17, 855
Benedict III	Rome	July (Sept. 29), 855	Apr. 17, 858
St. Nicholas I the Great	Rome	Apr. 24, 858	Nov. 13, 867
Adrian II	Rome	Dec. 14, 867	Dec. 14, 872
John VIII	Rome	Dec. 14, 872	Dec. 16, 882
Marinus I	Gallese	Dec. 16, 882	May 15, 884
St. Adrian III	Rome	May 17, 884	Sept., 885
Stephen VI	Rome	Sept., 885	Sept. 14, 891
Formosus	Portus	Oct. 6, 891	Apr. 4, 896
Boniface VI	Rome	Apr., 896	Apr., 896
Stephen VII	Rome	May, 896	Aug., 897
Romanus	Gallese	Aug., 897	Nov., 897
Theodore II	Rome	Dec., 897	Dec., 897
John IX	Tivoli	Jan., 898	Jan., 900
Benedict IV	Rome	Jan. (Feb.), 900	July, 903
Leo V	Ardea	July, 903	Sept., 903
Sergius III	Rome	Jan. 29, 904	Apr. 14, 911
Anastasius III	Rome	Apr., 911	June, 913
Landus	Sabina	July, 913	Feb., 914
John X	Tossignano	Mar., 914	May, 928
Leo VI	Rome	May, 928	Dec., 928
Stephen VIII	Rome	Dec., 928	Feb., 931
John XI	Rome	Feb. (Mar.), 931	Dec., 935
Leo VII	Rome	Jan. 3, 936	July 13, 939
Stephen IX	Rome	July 14, 939	Oct., 942
Marinus II	Rome	Oct. 30, 942	May, 946
Agapitus II	Rome	May 10, 946	Dec., 955
John XII	Tusculum	Dec. 16, 955	May 14, 964
Leo VIII	Rome	Dec. 4 (6), 963	Mar. 1, 965
Benedict V	Rome	May 22, 964	July 4, 966
John XIII	Rome	Oct. 1, 965	Sept. 6, 972

* Dates of coronation are shown in the parentheses.

Pope's Name	Birthplace	Accession *	End of Reign
Benedict VI	Rome	Jan. 18, 973	June, 974
Benedict VII	Rome	Oct., 974	July 10, 983
John XIV	Pavia	Dec., 983	Aug. 20, 984
John XV	Rome	Aug., 985	Mar., 996
Gregory V	Saxony	May 3, 996	Feb. 18, 999
Sylvester II	Alvernia	Apr. 2, 999	May 12, 1003
John XVII	Rome	June, 1003	Dec., 1003
John XVIII	Rome	Jan., 1004	July, 1009
Sergius IV	Rome	July 31, 1009	May 12, 1012
Benedict VIII	Tusculum	May 18, 1012	Apr. 9, 1024
John XIX	Tusculum	Apr. (May), 1024	1032
Benedict IX	Tusculum	1032	1044
Sylvester III	Rome	Jan. 20, 1045	Feb. 10, 1045
Benedict IX, 2nd time		Apr. 10, 1045	May 1, 1045
Gregory VI	Rome	May 5, 1045	Dec. 20, 1046
Clement II	Saxony	Dec. 24 (25), 1046	Oct. 9, 1047
Benedict IX, 3rd time		Nov. 8, 1047	July 17, 1048
Damasus II	Bavaria	July 17, 1048	Aug. 9, 1048
St. Leo IX	Egisheim-Dagsburg	Feb. 12, 1049	Apr. 19, 1054
Victor II	Dollinstein-Hirschberg	Apr. 16, 1055	July 28, 1057
Stephen X	Lorraine	Aug. 3, 1057	Mar. 29, 1058
Nicholas II	Burgundy	Jan. 24, 1059	July 27, 1061
Alexander II	Baggio (Milan)	Oct. 1, 1061	Apr. 21, 1073
St. Gregory VII	Tuscia	Apr. 22 (June 30), 1073	May 25, 1085
Bl. Victor III	Benevento	May 24, 1086	Sept. 16, 1087
Bl. Urban II	France	Mar. 12, 1088	July 29, 1099
Paschal II	Ravenna	Aug. 13 (14), 1099	Jan. 21, 1118
Gelasius II	Gaeta	Jan. 24 (Mar. 10), 1118	Jan. 28, 1119
Callistus II	Burgundy	Feb. 2 (9), 1119	Dec. 13, 1124
Honorius II	Fiagnano	Dec. 15 (21), 1124	Feb. 13, 1130
Innocent II	Rome	Feb. 14 (23), 1130	Sept. 24, 1143
Celestine II	Citta di Castello	Sept. 26 (Oct. 3), 1143	Mar. 8, 1144
Lucius II	Bologna	Mar. 12, 1144	Feb. 15, 1145
Bl. Eugene III	Pisa	Feb. 15 (18, 1145)	July 8, 1153
Anastasius IV	Rome	July 12, 1153	Dec. 3, 1154
Adrian IV	England	Dec. 4 (5), 1154	Sept. 1, 1159
Alexander III	Siena	Sept. 7 (20), 1159	Aug. 30, 1181
Lucius III	Lucca	Sept. 1 (6), 1181	Sept. 25, 1185
Urban III	Milan	Nov. 25 (Dec. 1), 1185	Oct. 20, 1187
Gregory VIII	Benevento	Oct. 21 (25), 1187	Dec. 17, 1187
Clement III	Rome	Dec. 19 (20), 1187	Mar., 1191
Celestine III	Rome	Mar. 30 (Apr. 14), 1191	Jan. 8, 1198
Innocent III	Anagni	Jan. 8 (Feb. 22), 1198	July 16, 1216
Honorius III	Rome	July 18 (24), 1216	Mar. 18, 1227
Gregory IX	Anagni	Mar. 19 (21), 1227	Aug. 22, 1241
Celestine IV	Milan	Oct. 25 (28), 1241	Nov. 10, 1241
Innocent IV	Genoa	June 25 (28), 1243	Dec. 7, 1254

* Dates of coronation are shown in the parentheses.

Pope's Name	Birthplace	Accession *	End of Reign
Alexander IV	Anagni	Dec. 12 (20), 1254	May 25, 1261
Urban IV	Troyes	Aug. 29 (Sept. 4), 1261	Oct. 2, 1264
Clement IV	France	Feb. 5 (15), 1265	Nov. 29, 1268
Bl. Gregory X	Piacenza	Sept. 1, 1271 (Mar. 27, 1272)	Jan. 10, 1276
Bl. Innocent V	Savoy	Jan. 21 (Feb. 22), 1276	June 22, 1276
Adrian V	Genoa	July 11, 1276	Aug. 18, 1276
John XXI	Portugal	Sept. 8 (20), 1276	May 20, 1277
Nicholas III	Rome	Nov. 25 (Dec. 26), 1277	Aug. 22, 1280
Martin IV	France	Feb. 22 (Mar. 23), 1281	Mar. 28, 1285
Honorius IV	Rome	Apr. 2 (May 20), 1285	Apr. 3, 1287
Nicholas IV	Ascoli	Feb. 22, 1288	Apr. 4, 1292
St. Celestine V	Isernia	July 5 (Aug. 29), 1294	Dec. 13, 1294
Boniface VIII	Anagni	Dec. 24, 1294 (Jan. 23, 1295)	Oct. 11, 1303
Bl. Benedict XI	Treviso	Oct. 22 (27), 1303	July 7, 1304
Clement V	France	June 5 (Nov. 14), 1305	Apr. 20, 1314
John XXII	Cahors	Aug. 7 (Sept. 5), 1316	Dec. 4, 1334
Benedict XII	France	Dec. 20, 1334 (Jan. 8, 1335)	Apr. 25, 1342
Clement VI	France	May 7 (19), 1342	Dec. 6, 1352
Innocent VI	France	Dec. 18 (30), 1352	Sept. 12, 1362
Bl. Urban V	France	Sept. 28 (Nov. 6), 1362	Dec. 19, 1370
Gregory XI	France	Dec. 30, 1370 (Jan. 5, 1371)	Mar. 26, 1378
Urban VI	Naples	Apr. 8 (18), 1378	Oct. 15, 1389
Boniface IX	Naples	Nov. 2 (9), 1389	Oct. 1, 1404
Innocent VII	Sulmona	Oct. 17 (Nov. 11), 1404	Nov. 6, 1406
Gregory XII	Venetia	Nov. 30 (Dec. 19), 1406	July 4, 1415
Martin V	Rome	Nov. 11 (21), 1417	Feb. 20, 1431
Eugene IV	Venetia	Mar. 3 (11), 1431	Feb. 23, 1447
Nicholas V	Sarzana	Mar. 6 (19), 1447	Mar. 24, 1455
Callistus III	Valencia	Apr. 8 (20), 1455	Aug. 6, 1458
Pius II	Siena	Aug. 19 (Sept. 3), 1458	Aug. 15, 1464
Paul II	Venetia	Aug. 30 (Sept. 16), 1464	July 26, 1471
Sixtus IV	Savona	Aug. 9 (25), 1471	Aug. 12, 1484
Innocent VIII	Genoa	Aug. 29 (Sept. 12), 1484	July 25, 1492
Alexander VI	Jativa (Valencia)	Aug. 11 (26), 1492	Aug. 18, 1503
Pius III	Siena	Sept. 22 (Oct. 1 (8)), 1503	Oct. 18, 1503
Julius II	Savona	Oct. 31 (Nov. 26), 1503	Feb. 21, 1513
Leo X	Florence	Mar. 9 (19), 1513)	Dec. 1, 1521
Adrian VI	Utrecht	Jan. 9 (Aug. 31), 1522	Sept. 14, 1523
Clement VII	Florence	Nov. 19 (26), 1524	Sept. 25, 1534
Paul III	Rome	Oct. 13 (Nov. 3), 1534	Nov. 10, 1549
Julius III	Rome	Feb. 7 (22), 1550	Mar. 23, 1555
Marcellus II	Montepulciano	Apr. 9 (10), 1555	May 1, 1555
Paul IV	Naples	May 23 (26), 1555	Aug. 18, 1559

* Dates of coronation are shown in the parentheses.

Pope's Name	Birthplace	Accession*	End of Reign
Pius IV	Milan	Dec. 25, 1559 (Jan. 6, 1560)	Dec. 9, 1565
St. Pius V	Bosco	Jan. 7 (17), 1566	May 1, 1572
Gregory XIII	Bologna	May 13 (25), 1572	Apr. 10, 1585
Sixtus V	Grottammare	Apr. 24 (May 1), 1585	Aug. 27, 1590
Urban VII	Rome	Sept. 15, 1590	Sept. 27, 1590
Gregory XIV	Cremona	Dec. 5 (8), 1590	Oct. 16, 1591
Innocent IX	Bologna	Oct. 29 (Nov. 3), 1591	Dec. 30, 1591
Clement VIII	Florence	Jan. 30 (Feb. 8), 1592	Mar. 3, 1605
Leo XI	Florence	Apr. 1 (10), 1605	Apr. 27, 1605
Paul V	Rome	May 16 (29), 1605	Jan. 28, 1621
Gregory XV	Bologna	Feb. 9 (14), 1621	July 8, 1623
Urban VIII	Florence	Aug. 6 (Sept. 29), 1623	July 29, 1644
Innocent X	Rome	Sept. 15 (Oct. 4), 1644	Jan. 7, 1655
Alexander VII	Siena	Apr. 7 (18), 1655	May 22, 1667
Clement IX	Pistoia	June 20 (26), 1667	Dec. 9, 1669
Clement X	Rome	Apr. 29 (May 11), 1670	July 22, 1676
Innocent XI	Como	Sept. 21 (Oct. 4), 1676	Aug. 12, 1689
Alexander VIII	Venetia	Oct. 6 (16), 1689	Feb. 1, 1691
Innocent XII	Naples	July 12 (15), 1691	Sept. 27, 1700
Clement XI	Urbino	Nov. 23, 30 (Dec. 8), 1700	Mar. 19, 1721
Innocent XIII	Rome	May 8 (18), 1721	Mar. 7, 1724
Benedict XIII	Rome	May 29 (June 4), 1724	Feb. 21, 1730
Clement XII	Florence	July 12 (16), 1730	Feb. 6, 1740
Benedict XIV	Bologna	Aug. 17 (22), 1740	May 3, 1758
Clement XIII	Venetia	July 6 (16), 1758	Feb. 2, 1769
Clement XIV	Rimini	May 18, 28 (June 4), 1769	Sept. 22, 1774
Pius VI	Cesena	Feb. 15 (22), 1775	Aug. 29, 1799
Pius VII	Cesena	Mar. 14 (21), 1800	Aug. 20, 1823
Leo XII	Fabriano	Sept. 28 (Oct. 5), 1823	Feb. 10, 1829
Pius VIII	Cingoli	Mar. 31 (Apr. 5), 1829	Nov. 30, 1830

Thus ended the Sixth Epoch, which began with pope Sibinianus and ended with pope Pius VIII. The Seventh and final Epoch begins from the time the Church of Jesus Christ of Latter-day Saints was established, and Joseph Smith, Jr., was elected its first president (although it is reckoned from the birth of Joseph Smith, Jr., in 1805), and ends with Ezra Taft Benson (the current president and prophet of the Church) and the Second Coming of Jesus Christ. In Rome, the conditions were doomed to worsen; and president Polk of the United States, in 1848, with the consent of Congress, had created its first legation in Rome. In 1863, when the armies of Victor Emmanuel I and Garibaldi invaded the Papal States, the prime minister of Britain, Lord Russell, wrote to cardinal Antonelli, papal Secretary of State, and offered the island of Malta as

* Dates of coronation are shown in the parentheses.

a haven for pope Pius IX. The British prime minister ordered the Admiralty to be prepared to send a naval squadron to Civitavecchia, the principal port of the Papal States, to wait there for the pope. In Malta, Lord Russell wrote to Antonelli, saying: His Holiness (the pope) might be surrounded by his chief cardinals and most trusty counselors; he would not be asked to subscribe to any conditions repugnant to his conscience.

Later, when the political and Spiritual conditions became worse, Rufus King, the United States minister accredited to the Papal States, took the initiative. One of the highest Vatican officials told him that probably the only country in which the pope could seek and find a suitable and secure asylum was the great Republic of America. And Rufus King replied: Our country is the home of civil and religious liberty as well as the refuge to all who have fled from political and other troubles in the Old World. His Holiness, should he see fit to go to the United States, would, no doubt, meet with a kind welcome, and be left to pursue, unquestioned and unmolested, his great work as the Head of the Catholic (Universal) Church.

Rufus King also proposed that the United States send warships to Civitavecchia to await the papal decision. Secretary of State Seward approved the proposal and Assistant Secretary of the Navy, Fox, at the time visiting Rome, instructed admiral Goldsborough, commander of the U.S. Mediterranean Fleet, then anchored in Lisbon, to dispatch two ships to Civitavecchia immediately; and two destroyers soon arrived at the papal port. In 1867, when Garibaldi with a small force was only fifteen miles away from the Vatican and the sound of artillery was heard in the capital of Christianity, the pope (Pius IX) told some of his entourage: Yes, I hear them coming! Then he pointed to his crucifix, and said: This will be my artillery. On February 7, 1878, he died in the Vatican; and Leo XIII was elected on February 20, 1878.

Joseph Smith, Jr.

Susquehanna River
(Between Harmony, Pennsylvania and Colesville, New York; here the Melchizedek priesthood was conferred upon Oliver Cowdery and Joseph Smith, Jr.)

Joseph Smith, Jr. (second from left), during the organization of Relief Society in Nauvoo, Illinois. Eliza Smith conducting (1842).

The jail in Carthage, Illinois, where Joseph Smith was martyred in 1844.

Hill Cumorah
(Near the village of Manchester, Ontario County, New York. On the west side of this hill, near the top, under a stone of considerable size lay the plates in a stone box. Inside the box were the plates, the Urim and Thummim and the breastplate of the Aaronic High Priest.

CHAPTER SEVEN

The Seventh Epoch: from Joseph Smith, Jr., to Ezra Taft Benson (c.1805 A.D. - c.1990 A.D. and beyond)

The Church of Jesus Christ of Latter-day Saints was organized as an institution among men, on the sixth day of April, 1830. A background into the character and works of Joseph Smith, Jr., who was appointed the first president and prophet of the Church by the voice of its members, is herewith provided from the extracts of his words which he had written in defense against those who found him not worthy to be a prophet of the Lord; for he had transgressed the commandments which were given to him, before his baptism into the Church, and even after his baptism and having obtained the keys pertaining to his office. Thus he became guilty by reason of his fall and transgressions. Furthermore, he took upon himself glory to which he was not entitled; for he pretended to translate the Book of Mormon directly from the plates, and prophecied in the name of the Lord things which were not of the Lord, but were the imaginings of his own heart; nor did Joseph Smith, Jr., or Professor Anthon of New York interpret the Egyptian symbols correctly, but falsely and fraudulently. Surely the Holy One of Israel can enable man to reach the highest heights, to serve and build His Kingdom, to magnify one's calling, and indeed He upbraideth not; but man is also given the wondrous gift of agency, the gift of free-will, liberty and choice, which if used in error and rebellion, causes man to fall and the presence of the Lord is withdrawn from him. Yea, the grace of the Lord did enable Joseph Smith to reach the fulfillment of his visions, dreams and aspirations, but the man fell in the tempter's snare and the snares of his own heart. Thus the presence of the Lord was withdrawn from him, and all His gifts and blessings also. By the year 1842, some two years before his martyrdom at Carthage jail, in Illinois, he reached the depths whereby he could no longer discern the whisperings of the Holy Spirit, for his mind became deluded and his soul corrupt. He fell into the bondage of eternal misery, into the realm of the spiritually dead; and came to be under the power and influence of the forces of darkness, the subterranean region of the underworld.

The fall and character of Joseph Smith can be observed in all of his interpretations and translations of the Egyptian hieroglyphs and symbolisms, found in the records known as the Book of Abraham. One such example of his explanations is shown on the next page. No prophet since the world began has ever brought such shame, insult and disgrace to the Most Holy Name of the Lord of Hosts, to His Holy Kingdom, and to the Holy Priesthood after the Order of the Son of God, as did Joseph Smith in his later years in Nauvoo, Illinois; while he was still appointed the first president and prophet of the eternal church of Christ. His translation and interpretation of Facsimile No. 2 in the Book of Abraham, shown on the next page, reveals the depth of his fall. Woe to the man who hath brought the Lord's condemnation upon His Church and the chosen seed, and hath brought confusion and doubt in Israel; but, yea, the Lord's infinite wisdom and divine judgements are never-ending and always fulfilling;

Facsimile No.2 from the Book of Abraham

(A detailed explanation is provided on page 62)

Joseph Smith's explanation (Fig.3): "Is made to represent God (the Lord God of Israel) sitting upon his throne, clothed with power and authority; with a crown of eternal life upon his head; representing also the grand Key-words of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchizedek, Abraham, and all to whom the Priesthood was revealed."

Commentary: It is not a representation of the Lord God of Israel, the True and Living God of the heavens and the earth; but it represents the Egyptian hawk-faced god Horus, of the temporal world in his celestial barque; in his left hand is the scepter of dominion, and over his head is the sun-disk; the symbol (𓂀) is called the Udjat eye, the emblem of Horus; under the Udjat eye is the stand for lotus flowers (for out of the lotus flower came the sun-god).

Joseph Smith's explanation (Fig.5): "Is called in Egyptian Enish-go-on-dosh; this is one of the governing planets also, and is said by the Egyptians to be the Sun, and to borrow its light from Kolob through the medium of Kae-e-vanrash, which is the grand Key, or, in other words, the governing power, which governs fifteen other fixed planets or stars, as also Floeese or the Moon, the Earth and the Sun in their annual revolutions. This planet receives its power through the medium of Kli-flos-is-es, or Hah-ko-kah-beam, the stars represented by numbers 22 and 23, receiving light from revolutions of Kolob."

Commentary: Not one word of the above explanation is true or applies to (Figure 5), not one single word; for it represents the realm of the dead or the underworld, which is upside down. It is also called the "western world," the world of the spiritually and physically dead. Both the gods of the dead and their multitudes are as numerous as stars in the sky and sand upon the sea shore. They are forever cut off from the presence of the Son of God, but the Father hath assigned angels to minister unto their temporal and spiritual needs.

Joseph Smith's explanation (Fig.6): "Represents earth in its four quarters."

Commentary: It does not represent the earth; but represents the canopic jars or the four sons of Horus within which the embalmed organs Imsety (liver), Hapi (lungs), Duamutef (stomach), and Qebehsenuef (intestines) are placed and buried with the embalmed body of the deceased.

Joseph Smith's explanation (Fig.7): "Represents God (the Lord God of Israel) sitting upon his throne, revealing through the heavens the grand Key-words of the Priesthood; as, also, the sign of the Holy Ghost unto Abraham, in the form of a dove."

Commentary: Nay, God forbid. It does not represent our Mighty and Powerful and Living God of Glory; but it represents the god of the dead in the realm of the underworld, who dwells in the world which is forever upside down; the world where good is bad and bad is good, and black is white and white is black.

for now hath fallen the rider backward, because a serpent by the way, an adder in the Lord's path, hath bitten the horse's heel.

Beginning on March 1, 1842, Joseph Smith's translation from the Egyptian papyri was published serially in the Times and Seasons in Nauvoo, Illinois; an example of which has been shown on the previous page. The following excerpts are from Joseph Smith's official testimony and account (history), which were prepared by him in 1838 in defense against those who found him not worthy of being a prophet in Israel. These excerpts were also published serially in the Times and Seasons, the newspaper of the Mormons, just two weeks after the translation of the Egyptian papyri, on March 15, 1842:

TESTIMONY AND ACCOUNT OF JOSEPH SMITH

Owing to the many reports which have been put in circulation by evil-disposed and designing persons, in relation to the rise of the Church of Jesus Christ of Latter-day Saints, all of which have been designed by the authors to militate against its character as a Church and its progress in the world — I have been induced to write this history (account), to disabuse the public mind, and put all inquiries after truth in possession of the facts, as they have transpired, in relation both to myself and the Church, so far as I have such facts in my possession. In this history (account) I shall present the various events in relation to this church as they have transpired, or as they at present exist, being now the eighth year since the organization of the said church (1838).

I was born in the year 1805, on the twenty-third day of December, in the town of Sharon, Windsor County, State of Vermont . . . My father, Joseph Smith, Sr., left the state of Vermont, and moved to Palmyra, Ontario (now Wayne) County, in the state of New York, when I was in my tenth year, or thereabouts. In about four years after my father's arrival in Palmyra, he moved with his family into Manchester in the same county of Ontario. His family consisted of eleven souls, namely: my father Joseph Smith, my mother Lucy Smith (whose name previous to her marriage was Mack, daughter of Solomon Mack); my brothers Alvin (who died November 19, 1823, in the 26th year of his age), Hyrum, myself, Samuel Harrison, William, Don Carlos; and my sisters Sophronia, Catherine, and Lucy.

Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country. Indeed, the whole district of country seemed affected by it; and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "Lo, here!" and others "Lo, there!" Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist.

For, notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting

up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased; yet when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both priests and the converts were more pretended than real; for a scene of great confusion and bad feelings ensued — priest contending against priest, and convert against convert; so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions.

I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother, Lucy, my brothers Hyrum and Samuel Harrison, and my sister Sophronia. During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.

My mind was at times greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of both reason and sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others. In the midst of this war of words and tumult of opinions, I often said to myself: What is to be done? Who of all these parties are right? Or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: <u>If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.</u> Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of the scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of 1820. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally. After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment I was ready to sink into despair and abandon myself to destruction — not to an imaginary ruin, but to power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being — just at this moment of great alarm, I saw (in a vision) a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other — This is my beloved Son. Hear Him!

My object in going to inquire of the Lord was to know which of all sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong) — and which I should join. I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all creeds were an abomination in his sight; that those professors (preachers) were all corrupt; that, "they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven. When the light had departed, I had no strength; but recovering in some degree, I went home. And as I leaned up to the fireplace, mother inquired what the matter was. I replied, "Never mind, all is well — I am well enough off." I then said to my mother, "I have learned for myself that Presbyterianism is not true." It seems as though the adversary was aware, at a very early period of my life, that I was destined to prove a disturber and an annoyer of his kingdom; else why should the powers of darkness combine against me? Why the opposition and persecution that arose against me, almost in my infancy?

Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before-mentioned religious excitement; and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them.

I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects — all united to persecute me.

It caused me serious reflection then, and often has since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and it was often the cause of great sorrow to myself.

However, it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise.

So it was with me. I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation.

I had now got my mind satisfied so far as the sectarian world was concerned — that it was not my duty to join with any of them, but to continue as I was until further directed. I had found the testimony of James to be true — that a man who lacked wisdom might ask of God, and obtain, and not be upbraided.

I continued to pursue my common vocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.

During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three — having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me — I was left to all kinds of temptations; and, mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the foibles of human nature; which, I am sorry to say, led me into divers temptations, offensive in the sight of God. In making this confession, no one need suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature. But I was guilty of levity, and sometimes associated with jovial company, etc., not consistent with that character which ought to be maintained by one who was called of God as I had been. But this will not seem very strange to any one who recollects my youth, and is acquainted with my native cheery temperament.

In consequence of these things, I often felt condemned for my weakness and imperfections; when, on the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state of standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one.

While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrists; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately

around his person. When I first looked upon him, I was afraid; but the fear soon left me.

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.

He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants;

Also, that there were two stones fastened to a breastplate, constituted what is called the Urim and Thummim — deposited with the plates; and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God had prepared them for the purpose of translating the book.

After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

> For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.

> And, again, he quoted the fifth verse thus:

> Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

> He also quoted the next verse differently:

> And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at His coming.

In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ; but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come.

He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was

soon to be. And he further stated that the fulness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here.

Again, he told me, that when I got those plates of which he had spoken — for the time that they should be obtained was not yet fulfilled — I should not show them to any person; neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just around him; when, instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary messenger; when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside.

He commenced, and again related the very same things which he had done at his first visit, without the least variation; which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard. But what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before; and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family), to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive than that of building his kingdom; otherwise I could not get them.

After this third visit, he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me for the third time, the cock crowed, and I found that day was approaching, so that our interviews must have occupied the whole of that night.

I shortly after arose from my bed, and, as usual, went to the necessary labors of the day; but, in attempting to work as at other times, I found my strength so exhausted as to render me entirely unable. My

father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house; but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything.

The first thing that I can recollect was a voice speaking unto me, calling me by name. I looked up, and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received.

I obeyed; I returned to my father in the field, and rehearsed the whole matter to him. He replied to me that it was of God, and told me to go and do as commanded by the messenger. I left the field, and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there.

Convenient to the village of Manchester, Ontario County, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates.

Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days.

As my father's worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring out by day's work and otherwise, as we could get opportunity. Sometimes we were at home, and sometimes abroad, and by continuous labor were enabled to get a comfortable maintenance.

In the year 1823 my father's family met with a great affliction by the death of my eldest brother, Alvin. In the month of October, 1825, I hired with an old gentleman by the name of Josiah Stoal, who lived

in Chenango County, state of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony, Susquehanna County, state of Pennsylvania; and had, previous to my hiring to him, been digging, in order, if possible, to discover the mine. After I went to live with him, he took me, with the rest of his hands, to dig for the silver mine, at which I continued to work for nearly a month, without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money-digger.

During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there I first saw my wife (his daughter), Emma Hale. On the 18th of January, 1827, we were married, while I was yet employed in the service of Mr. Stoal.

Owing to my continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was, therefore, under the necessity of taking her elsewhere; so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango County, New York. Immediately after my marriage, I left Mr. Stoal's, and went to my father's, and farmed with him that season.

At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand. When, according to arrangements, the messenger called for them, I delivered them up to him; and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty eight.

The excitement, however, still continued, and rumor with her thousand tongues was all the time employed in circulating falsehoods about my father's family, and about myself. If I were to relate a thousandth part of them, it would fill up volumes. The persecution, however, became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehanna County, in the state

of Pennsylvania. While preparing to start — being very poor, and the persecution so heavy upon us that there was no probability that we would ever be otherwise — in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us on our journey. Mr. Harris was a resident of Palmyra township, Wayne County, in the state of New York, and a farmer of respectability.

By this timely aid was I enabled to reach the place of my destination in Pennsylvania; and immediately after my arrival there I commenced copying the characters off the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father, in the month of December, and the February following.

Sometime in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances, as he related them to me after his return, which was as follows:

"I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic; and he said they were true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

"He then said to me, 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation."

On the 5th day of April, 1829, Oliver Cowdery came to my house, until which time I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there the family related to him the circumstances of my having received the plates, and accordingly he had come to make inquiries of me.

Two days after the arrival of Mr. Cowdery (being the 7th of April) I commenced to translate the Book of Mormon, and he began to write for me.

We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:

> Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness.

He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me.

Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me — after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood — for so we were commanded.

The messenger who visited us on this occasion and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred on us, and that I should be called the first Elder of the Church, and he (Oliver Cowdery) the second. It was on the fifteenth day of May, 1829, that we were ordained under the hand of this messenger, and baptized.

Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of this Church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning and intention of their more mysterious passages revealed unto us in a manner which we

never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of having received the Priesthood and our having been baptized, owing to a spirit of persecution which had already manifested itself in the neighborhood.

We had been threatened with being mobbed, from time to time, and this, too, by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family (under Divine providence), who had become very friendly to me, and who were opposed to mobs, and were willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings, as far as in them lay.

Such is the account and a biographical sketch of Joseph Smith, Jr., who was appointed by voice of the people the first president and prophet of the Church of Jesus Christ of Latter-day Saints; which church was organized as an institution among men, on the sixth day of April, 1830, in the United States; while (pope) Saint Pius VIII was the canonically chosen pope of Rome. Now, know ye O elders of Israel that the roots of this church are embedded in the foundation laid by our fathers, even by the Lord Jesus Christ; yea, by the same who was called of God and made high priest after the Order of Melchizedek (c.30-33 A.D.), forever; who in the days of his flesh offered up prayers and supplications, with strong crying and tears, unto Him that was able to save him from death; and was heard, in that he feared. Though he was the Son of the living God, yet he learned obedience by the things he suffered; and being made perfect in the refiner's fire, by going through the experiences of mortality in the world, he became the author of eternal salvation unto all that obey him. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; and have compassion on the ignorant, and on them that are out of the way. No man taketh this honor upon himself, except he be called of God, as were Moses and Aaron. Christ also glorified not himself when made high priest, and the Father said unto him: Thou art my Son, today I have begotten thee.

Peter, James, and John were ordained Apostles of the Lord Jesus Christ, between 30 and 33 A.D., and were blessed by the Lord in these words: . . . Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give you . . . And the Lord blessed Peter, saying: Blessed art thou Simon son of Jonah. . . And I say also unto thee, that thou art Peter (rock), and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.

St. Peter the Apostle of the Lord Jesus Christ was martyred in Rome, c.64-67 A.D.; and the canonically chosen popes of Rome became

the successors to Peter. The first pope to succeed St. Peter was St. Linus (c.67-76 A.D.); St. Anacletus or Cletus succeeded St. Linus and reigned from 76 to 88 A.D., and St. Clement succeeded St. Anacletus (88-97 A.D.). In this manner, after the succession of two hundred and fifty-three canonically chosen popes of Rome, from St. Linus (67-76 A.D.) to St. Pius VIII (1829-30 A.D.), the Order of the bishops and popes continued to be the bearers of the Holy Priesthood after the Order of the Son of God (Melchizedek Priesthood); while the two lesser Orders of priests and deacons, with sub-orders, continued to deal with the ceremonial, ritualistic, and temporal aspects of the government of the church of Christ.

And in the United States, the Melchizedek Priesthood was conferred upon Joseph Smith and Oliver Cowdery in the year 1829, under the hands of Peter, James, and John, who were sent by the Lord to ordain them into the Holy Order. Thus, on April 6, 1830, the powers and authorities of the eternal church of Christ were separated; when the policy of strict adherence to tradition and limitations became the policy of the Catholic (universal) Church of Rome; and in the United States the pursuit and realization of the fulness of the scriptural knowledge and understanding became the policy of the newly organized Church of Jesus Christ of Latter-day Saints; and the latter-day saints became separate from the former-day saints of the ancient Church.

Then it came to pass that the Three Witnesses were called by revelation to choose the twelve apostles of the Church of Jesus Christ of Latter-day Saints; and on February 14, 1835, were blessed by the laying on of the hands of the First Presidency of the Church (Joseph Smith, Jr., Sidney Rigdon, Frederick G. Williams) to ordain the Twelve.

And after the martyrdom of Joseph Smith by a mob in Carthage Jail, in Illinois, on June 27, 1844 (for his name was prophecied to be had for good and evil among all nations, kindreds, and tongues; and it was to be both good and evil spoken of him among all people), Brigham Young was named the next president of the church followed by John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, Heber J. Grant, George Albert Smith, David O. McKay, Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, and Ezra Taft Benson (the likeness of these twelve presidents of the church is shown in the photographs on the next page). But it was not until the First Presidency of Ezra Taft Benson, Gordon B. Hinckley, and Thomas S. Monson and the Twelve Apostles of their time (the years 1990 and 1991 A.D.) that the culmination of the efforts to bring forth the long-foretold scriptures of the fulness of time, and the preparatory work to lay the foundation for the Millennial reign of our Lord and Savior Jesus Christ officially began; requiring over one hundred and forty-six years from the time of Joseph Smith's martyrdom, to bring to pass the preparations for the ushering in of the fulness of time.

VII. THE SEVENTH EPOCH: FROM JOSEPH SMITH, JR., TO EZRA TAFT BENSON (c.1805 - 1990 A.D.)

Brigham Young
Born: June 1, 1801
President: Dec. 27, 1847
to Aug. 29, 1877

John Taylor
Born: Nov. 1, 1808
President: Oct. 10, 1880
to July 25, 1887

Wilford Woodruff
Born: Mar. 1, 1807
President: Apr. 7, 1889
to Sep. 2, 1898

Lorenzo Snow
Born: Apr. 3, 1814
President: Sep. 13, 1898
to Oct. 10, 1901

Joseph F. Smith
Born: Nov. 13, 1838
President: Oct. 17, 1901
to Nov. 19, 1918

Heber J. Grant
Born: Nov. 22, 1856
President: Nov. 23, 1918
to May 14, 1945

George Albert Smith
Born: Apr. 4, 1870
President: May 21, 1945
to Apr. 4, 1951

David O. McKay
Born: Sep. 8, 1873
President: Apr. 9, 1951
to Jan. 18, 1970

Joseph Fielding Smith
Born: July 19, 1876
President: Jan. 23, 1970
to July 2, 1972

Harold B. Lee
Born: Mar. 28, 1899
President: July 7, 1972
to Dec. 26, 1973

Spencer W. Kimball
Born: Mar. 28, 1895
President: Dec. 30, 1973
to Nov. 5, 1985

Ezra Taft Benson
Born: Aug. 4, 1899
President: Nov. 10, 1985
to present

After the organization and establishment of the Church in 1830, on November 1, 1831, at a conference of the Elders held at Hiram, Ohio, specific actions relating to the publication of doctrine, covenants and commandments of the Lord were taken; and this compilation was called the Book of Commandments for the Government of the Church of Christ. During the selfsame conference, the Elders testified individually to their conviction of their Divine origin; and they were willing to proclaim their testimony to the world.

The official actions taken at this conference included: their desire to preach the Gospel to the inhabitants of the earth, to pave the way for the gathering of the tribes of Israel, and to build up and establish Zion and Jerusalem, prior to the Second Coming of the Messiah. Also, in accordance with the official actions taken by the Church, the manuscript of the book of commandments of the Lord was sent to Independence, Missouri, then known as Zion, in care of Oliver Cowdery and John Whitmer. But on July 20, 1833, the printing plant at Independence and most of its contents, except a few unfinished copies of portions of the book, were destroyed by a mob. On September 24, 1834, at a meeting of the High Council in Kirtland, Ohio, a committee with Joseph Smith, Jr., as its head was formed to oversee the publication of the revelations of the Lord and other related matters. On August 17, 1835, this committee reported to a General Assembly of the Church, at Kirtland, Ohio, the completion of their labors. The congregation was seated in order of solemn assembly — each quorum of the Priesthood being in its place — and the acceptance of the revelations published under the title of, The Doctrine and Covenants of the Church of the Latter-day Saints, was unanimous; first by a separate vote of each quorum, then by a united vote of the entire assembly. The Testimony of the Twelve Apostles of the Church was also formalized, signed and presented to the assembly in the following manner:

> The Testimony of the Witnesses to the Book of the Lord's Commandments, which commandments He gave unto His Church through Joseph Smith, Jr., who was appointed for this purpose.
>
> We, therefore, feel willing to bear testimony to all the world of mankind, to every creature upon the face of the earth, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men and verily true.
>
> We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and His Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby.

Thomas B. Marsh	Orson Hyde	William Smith
David W. Patten	Wm. E. McLellin	Orson Pratt
Brigham Young	Parley P. Pratt	John F. Boynton
Heber C. Kimball	Luke S. Johnson	Lyman E. Johnson

The revelations consisting of doctrine, covenants and commandments of the Lord, were first compiled in 1833 under the title, The Book of Commandments for the Government of the Church of Christ; and in 1835, under The Doctrine and Covenants of the Church of Latter-day Saints. A total of one hundred and twenty-four such revelations of the Lord given to His Church between September 21, 1823, and September 30, 1978, are again compiled and rewritten in the language of Man, by the power of the Holy Ghost; but in chronological order (including the location at which they were given), for the Millennial-day Saints of the eternal church of Jesus Christ; who shall set the foundations for the Millennial reign of our Lord and Savior, and bring to pass the fulfillment of all the prophecies recorded in the Holy Writ, by the prophets of God.

Doctrine, Covenants and Commandments (D&C) of the Church of Lord Messiah Jesus Christ of Millennial-day Saints

SECTION 1
(September 21, 1823; Manchester, New York)

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at His coming.

(These words were spoken by Moroni, an angel of the Lord; last of a long line of historians who had compiled the record now known as the Book of Mormon.)

SECTION 2
(July, 1828; Harmony, Pennsylvania)

The works, designs, and purposes of God cannot be frustrated, neither can they come to naught. For God doth not walk in crooked paths, neither doth He turn to the right-hand nor to the left; neither doth He vary from that which He hath commanded, and His course is one eternal round.

Remember, remember that it is not the work of God that is frustrated, but the work of men. For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own heart, overwhelmed by carnal desires, he must fall and incur the vengeance of the Just and Living God.

Behold, you (Joseph Smith, Jr.) have been entrusted with these things, but how strictly did you adhere to the commandments, and remember the promises that were made to you, if you did not transgress them? And how often did you choose to be led away in the persuasion

of men, and fell in their snares? For behold, you should have not feared man more than God, as other men do and set at naught the counsels of God and despise His Word.

Yet, should you have been faithful, He would have extended His arm and supported you against all the fiery darts of the adversary; and He would have been with you in every time of trouble. Behold, thou art Joseph Smith, Jr., and thou wast chosen to do the works of the Lord; but because of your transgression, if you are not aware of it, you will fall. But remember, God is merciful; therefore, repent of that which you have done, which is contrary to the commandments which I gave you. You are still chosen and called to do the work. Except you do this, you shall be delivered up and become as other men, and have no more gift. And when you delivered up that which God hath given you sight and power to translate, you delivered up that which was sacred into the hands of a wicked man (Martin Harris); who hath set at naught the counsels of God, and hath broken the most sacred promises which were made before God, and has depended upon his own judgement and boasted in his own wisdom. This is the reason that you (Joseph Smith, Jr.) lost the privileges for a season. For you have suffered the counsel of your director (the Holy Ghost) to be trampled upon from the beginning.

Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews; even so the knowledge of a Savior shall come to my people — to the Nephites, the Jacobites, the Josephites, the Zoramites, through the testimony of their fathers. This testimony shall also come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in disbelief because of the iniquity of their fathers; whom the Lord hath suffered to destroy their brethren the Nephites, because of their iniquities and abominations. And for this very purpose are these plates preserved, which contain these records — that the promises of the Lord might be fulfilled, which He had made unto His people. And that the Lamanites might come to the knowledge of their fathers; and that they might know the promises of the Lord to them; if they only believe the Gospel and rely upon their Messiah, Jesus Christ; and that through faith in the Savior, repentance and fulfillment of the ordinances of my Gospel, they may be saved and liberated. Amen.

SECTION 3
(Summer, 1828; Harmony, Pennsylvania)

Now, behold, I say unto you (Joseph Smith, Jr.) that because you have delivered up those writings which were given to you by the power of God to translate by means of Urim and Thummim, into the hands of a wicked man (Martin Harris), you have lost them. You have also lost your gift at the same time, and your mind became darkened. Nevertheless, it is now restored unto you again; therefore see that you are faithful, and continue diligently unto the finishing of that portion of the work of translation which you had already begun. Do not run faster or labor

more than you have strength, and means provided to enable you to translate. Pray always,' that you may come off conqueror: yea, that you may conquer Satan, and escape the hands of the servants of Satan that do uphold his work. Behold, they have sought to destroy you; yea, even the man whom you have trusted has sought to destroy you. And for this cause I said that he (Martin Harris) is a wicked man; for he sought to take away the things wherewith you have been entrusted; and he has also sought to destroy your gift.

And because you have delivered them up, yea, that which was sacred, unto wickedness; behold, Satan hath put it into their hearts to alter the words which were caused to be written, and were translated under your hands. Behold, because they have altered the words, they read contrary to that which was written and translated. And on this wise the devil has sought to lay a cunning plan, that he may destroy this work; that by lying they may say they have caught you in the words which you (Joseph Smith, Jr.) have pretended to translate.

Verily, I say unto you that I will not suffer that Satan shall accomplish his evil designs in this thing. For behold, he hath put it into their hearts to get you to tempt the Lord your God, in asking to translate it again. And then they say and think in their hearts — we will see if God has indeed given him power to translate; if so, he will also give him power again; and if God doth give him power again to translate, and if he bringeth forth the same words, behold, we have the same with us, which we have altered. Therefore, the twain shall not agree, and we will say that he has lied in his words; and destroy him and also the work. And we will do this that we may not be ashamed in the end, and that we may get glory of the world. Verily, verily I say unto you, that Satan has great hold upon their hearts, and stirreth them up to iniquity against that which is good. And their hearts are corrupt, full of wickedness and abominations, loving darkness rather than light, because their deeds are evil; therefore they will not ask of me. Satan stirreth them up that he may lead their souls to destruction; and thus he had laid a cunning plan, thinking to destroy the work of God, but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgement. Yea, he stirreth up their hearts to anger against this work, and saith unto them: Deceive and lie in wait to catch, that ye may destroy; behold there is no harm in it. And he flattereth them, saying it is no sin to lie that they may catch a man in a lie, that they may destroy him. Thus he flattereth them, and leadeth them along until he draggeth their souls down to hell, and causeth them to be caught in their own snares.

Verily, verily, I say unto you, Wo be unto him that lieth to deceive because he supposeth that another lieth to deceive; for such are not exempt from the justice of God. Now, behold, they have altered the words, because Satan saith unto them: He hath deceived you. Thus he flattereth them to do iniquity, to get them to tempt the Lord your God. Behold, I say unto you, that you shall not translate again those words which have gone forth out of your hand. For, behold, they shall not accomplish their evil designs in lying against those words. For behold,

if you should bring forth the same words they will say that you have lied and that you have pretended to translate; and if the words are not exactly the same, then they will say that you have contradicted yourself. And, behold, they will publish this, and Satan will harden the hearts of the people to stir them up to anger against you, that they will not believe the words. Thus Satan thinketh to overpower your testimony in this generation, that the work may not come forth in this generation. But behold, I show unto you wisdom, and give you commandments and guidance concerning these things: Show it not unto the world until you have accomplished the work of translation. Marvel not that which I have spoken, for I said, show it not unto the world, that you may be preserved: Behold, I do not say that you shall not show it unto the righteous; but as you cannot always judge the righteous, nor always tell the wicked from the righteous, therefore I say unto you to hold your peace until I shall see fit to make all things known unto the world concerning this matter. And now, verily I say unto you that an account of those things which have gone out of your hands is engraven upon the plates of Nephi; yea, and you remember it was said in those writings that a more particular account was given of these things upon the plates of Nephi. And now, the account which is engraven upon the plates of Nephi is more particular, in my wisdom; therefore I would bring to the people the knowledge of this account. Therefore, the translation of the engravings down till you come to the reign of King Benjamin, or until you come to that which you have translated and retained, you shall publish as the record of Nephi; and those who have altered my words shall be confounded.

I will not suffer that they destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil. Behold, they have only got a part, or an abridgement of the account of Nephi. Behold, there are many things engraven upon the plates of Nephi which do throw greater views upon my gospel; therefore it is wisdom in me that you should translate this first part of the engravings of Nephi and send forth in this work. And, behold, all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples, desired in their prayers, should come forth unto this people. And I said unto them that it should be granted unto them according to their faith in their prayers; and, this was their prayer in faith — that my gospel, which I gave unto them, they might preach unto their brethren the Lamanites, and also unto all those who had become Lamanites because of their dissensions. Now, this is not all; their faith in prayers was also that this gospel should be made known, if possible, to other nations who should possess this land. And thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this gospel in this land, might have eternal life; yea, that it might be free unto all nations, kindreds, tongues and people. And now, behold, according to their faith in their prayers will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up. And for this cause have I said: If this generation harden not their hearts, I will establish my church

among them; now I do not say this to destroy my church, but to build up my church. Therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven. And those who do not fear me, nor keep my commandments, but build up churches unto themselves to get gain, and all those that do wickedly and build up the kingdom of the devil, yea, verily, verily, I say unto you that it is they that I will disturb and cause them to tremble and shake to the center.

Behold, I am Jesus Christ, the Son of God. I came into my own, and my own received me not. I am the light which shineth in the darkness, and the darkness comprehendeth it not. I am he who said that other sheep have I which are not of this fold, unto my disciples, and many there were that understood me not. I will show unto this people that I had other sheep, and that they were a branch of the house of Jacob, and I will bring to light their marvelous works which they did in my name. Yea, and I will also bring to light my Gospel which was ministered unto them; and behold, they shall not deny that which you have received, but they shall build it up and bring to light the true points of my doctrine, the only doctrine which is in me. And this I do that I may establish my Gospel, that there may not be so much contention; yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine, and in these things they do err, for they do wrest the scriptures and do not understand them. Therefore, I will unfold unto them this great mystery; for, behold, I will gather them as a hen gathereth her chicks under her wings, if they will not harden their hearts, and come unto me and partake of the waters of life freely; behold, this is my doctrine: whosoever repenteth and cometh unto me, fulfilling the ordinances of my Gospel and obeying my commandments, the same is my church. Whosoever declareth more or less than this, the same is not of me, but is against me; therefore he is not of my church. And now, behold, whosoever is of my church, and endureth to the end, him will I establish upon my rock, and the gates of hell shall not prevail against him. And now, remember the words of Him who is the life and light of the world, your Redeemer, your Lord and your God. Amen.

SECTION 4
(February, 1829; Harmony, Pennsylvania)

Now behold, a marvelous work is about to come forth among the children of men. Therefore, O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. Therefore, if ye have desires to serve God ye are called to do the work; for behold, the field is white already to harvest; and he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul, and with faith, hope, charity, and love, with an eye single to the glory of God, qualify him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence; and ask, and ye shall receive; knock, and it shall be opened unto you. Amen.

SECTION 5
(March, 1829; Harmony, Pennsylvania)

Behold, I say unto you that as my servant Martin Harris, whose heart is far from me, has desired a witness at my hand that you, my servant Joseph Smith, Jr., have got the plates of which you have testified and borne record that you have received of me; now, behold, this shall you say unto him: He who spake unto you, saith that I the Lord, am God, and have given these things unto you (my servant Joseph Smith, Jr.) and have commanded you that you should stand as a witness of these things. Thus I have caused that you should enter into a covenant with me; that you should not show them except to those persons to whom I command you; and you have no power over them except that which I grant unto you. Now you have a gift to translate the plates, which is the first gift that I have bestowed upon you; that you should pretend no more to any other gift, until my purpose is fulfilled, for I will grant unto you no other gift until the task is finished.

Verily, I say unto you that woe shall come unto the inhabitants of the earth if they will not hearken unto my words. For hereforth you shall be ordained (into the Holy Priesthood) to go forth and declare my words unto the children of men. Behold, if they will not believe my words, they would not believe you, my servant Joseph Smith, Jr., if it were possible that you should show them all these things which I have committed unto you.

Oh, this unbelieving and stiffnecked generation — mine anger is kindled against them. Behold, verily I say unto you (my servant Joseph Smith, Jr.) that I have preserved those things with which you have been entrusted, for a wise purpose; which shall be made known to the future generations. But this generation shall have my Word through you. In addition to your testimony, will be the testimony of three of my servants, whom I shall call and ordain; unto whom these things shall be shown, and they shall go forth with my words, given through you. Yea, they shall know for a surety that these things are true, for from heaven will I declare it unto them. And I will give them power that they may behold and view these things as they are; to none else will I grant this power, to receive this same testimony in this generation. In this shall be the beginning of the rising up and coming forth of my church out of the wilderness; the church clear as the moon, fair as the sun, and terrible as an army with banners. And of the testimony of Three Witnesses will I send forth my Word. Behold, whosoever believeth on my words, them will I visit with the manifestation of my Spirit; and they shall be born of me, even of water and of the Spirit.

Thus, you (Joseph Smith, Jr.) must wait yet a little while, for ye are not yet ordained; and their testimony shall go forth unto the condemnation of this generation, if they harden their hearts against these witnesses; and a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not; until the earth is become empty and the inhabitants consumed and utterly destroyed by the brightness of my

Coming. Behold, I tell you these things, even as they were told of the destruction of Jerusalem; and my Word shall be verified and fulfilled, and not a yod nor a tittle shall fall to the ground.

Now I command you, my servant Joseph, to repent and walk more uprightly before me; and yield no more to the persuasions of men; that you be firm in keeping the commandments wherewith I have commanded you; and if you do this, behold, I shall grant you eternal life, even if you should be slain. Again, I speak unto you, my servant Joseph, concerning the man (Martin Harris) that desireth the witness. Behold, he exalts himself and does not humble himself sufficiently before me; but if he will bow down and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see; that he may say unto the people of this generation: Behold, I have seen the things which the Lord hath shown unto Joseph Smith, Jr.; that I know of a surety that they are true, for I have seen them; that they have been shown unto me by the power of God and not of man. Thus, I the Lord command him (Martin Harris) that he shall say no more concerning these things, except that, I have seen them, and they have been shown unto me by the power of God. These are the words that he shall say. But if he speak otherwise, or deny this, he will break the covenant which he has made with me, and shall be condemned. Therefore, except he humble himself and acknowledge (confess) unto me the things that he has done which are wrong; and covenant with me to keep my commandments, and exercise faith in me, he shall have no such views, for I will grant unto him no views of the things of which I have spoken. In either case, I command you, my servant Joseph, that you see to it that he forsakes these things and do no more; nor trouble me any more concerning this matter.

Behold, I say unto thee Joseph, when thou hast translated a few more pages, thou shalt stop for a season, until I command thee again to proceed. Except thou do this, behold, thou shalt have no more gift, and I will take away the things which you have been entrusted with. Thou mayest know that I foresee the lying in wait to destroy thee, yea, I foresee that my servant Martin Harris humbleth not himself, and receive a witness from my hand, he will again fall into transgression. Furthermore, there are many that lie in wait to destroy thee from off the face of the earth. For this cause, that thy days may be prolonged, I have given unto thee these commandments. Yea, for this cause I have said: Stop, and stand still, until thou art guided; for I shall provide means whereby thou mayest accomplish thy task. And if thou art faithful in keeping the commandments, thou shalt be lifted up at the last day. Amen.

SECTION 6
(April, 1829; Harmony, Pennsylvania)

A great and marvelous work is about to come forth unto the children of men. Behold, I am God. Give heed to my Word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of

both joints and marrow. Behold, the field is white already to harvest; therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God. Yea, whosoever thrusts in his sickle and reaps, the same is called of God. Therefore, if you will ask of me, you shall receive; if you will knock, it shall be opened unto you.

Now, as you have asked, behold, I say unto you (Oliver Cowdery): Keep my commandments, and seek to bring forth and establish the cause of Zion; seek not the riches of the world, but wisdom; then the mysteries of God shall be unfolded, and you shall be made rich. Verily, verily, I say unto you: Even as you desire of me, so it shall be granted unto you; and if you desire of doing much good in this generation, say nothing but repentance unto them; keep my commandments that ye may fall not and die not; and assist to bring forth my work according to my needs and purposes, then ye shall be blessed with my eternal grace and mercy. Behold thou hast a gift (of writing); and blessed art thou because of thy gift; it is a sacred gift that cometh from on high and lieth under. Behold, according to thy faithfulness, thou shalt know mysteries which are great and marvelous; and thou shalt exercise thy gift, that thou mayest find out sacred mysteries, and bring many to the knowledge of the truth; to convince them of their ways of error, iniquity, sin, and transgression. Make not thy gift known unto any, save those who are of thy faith. Trifle not with sacred things. If thou wilt do good, and remain faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation; yea, even the eternal and blissful salvation.

Verily, verily, I say unto thee (Oliver Cowdery): Blessed art thou for what thou hast done; for thou hast inquired of me; and behold, as often as thou hast inquired, thou hast received instruction of my Spirit. If it were not so, thou wouldst not have come to the place where thou standeth now. Behold, thou knowest that thy mind was enlightened, when thou didst inquire of me; and now I tell thee these things that thou mayest know that thou hast been enlightened by the Spirit of truth; yea, know also that there is none else save God that knowest thy thoughts and the intents of thine heart. I tell thee these things as a witness unto thee, that the words or the works which thou hast been writing in the English language are true.

Therefore be diligent; and stand by my servant Joseph Smith, Jr., faithfully in whatsoever difficult circumstances he may be, for the Word's sake; admonish him in his faults, and also receive admonition of him. Be patient, be sober, be temperate; develop and increase faith, hope, charity and love. Behold, thou art Oliver (Cowdery), and I have spoken these words unto thee because of thy desires; therefore treasure up these words in thine heart; and be faithful and diligent in keeping the commandments of God, and I will encircle thee in the arms of my love. Behold, I am Jesus Christ the Son of God; the same that came unto his own, and his own received Him not; the light that shineth in darkness,

and the darkness comprehendeth it not.

Verily, verily, I say unto thee (Oliver Cowdery), if thou desireth further witness, cast thy mind upon the night when thou cried unto me in thine heart, that thou mayest know the truth concerning these things. Did I not bring peace to thy mind concerning this matter? What greater witness can one have than from God? Now, behold, I grant thee another gift, if thou so desireth, to translate even as my servant Joseph Smith, Jr. Verily, verily, I say unto thee that there are records which contain much of my Gospel, which have been kept away from men, because of their wickedness. And now I command thee (Oliver Cowdery) that if thou hast good desires, a desire to lay up treasures for thyself in heaven, then shalt thou assist in bringing to light those parts of my scriptures which have been hidden because of the iniquity and unbelief of the people. And behold, I give unto thee and also unto my servant Joseph Smith, Jr., the keys of this gift, which shall bring to light this ministry; and in the mouth of two or more witnesses shall every word of the Gospel be established.

Verily, verily, I say unto you, if they reject my words and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me. And even if they do unto you even as they have done unto me, blessed are ye, for you shall dwell with me in glory. But if they reject not my Word and my ministry, blessed shall be they, and ye shall have joy in the fruit of your labors. Verily, verily, I say unto you, as I have said to my disciples (apostles), where two or more are gathered together in my name, there will I be in the midst of them, even so as I am in the midst of you.

Fear not to do good, my sons, for whatsoever ye sow, the same shall ye reap; therefore, if ye sow good, ye shall also reap good for your reward. Therefore fear not little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail against it. Behold, you are not under my condemnation; go your ways and sin no more; with soberness perform the work which I have commanded you. Look unto me in your thoughts and action; doubt not, fear not. Remember the wounds which pierced my sides, and also the prints of nails in my hands and feet; be faithful, keep my commandments; and ye shall inherit the kingdom of heaven. Amen.

SECTION 7
(April, 1829; Harmony, Pennsylvania)

And the Lord said unto me: John, my beloved, what desireth thou? For if thou shalt ask what thou wilt, it shall be granted unto thee. And I replied: Lord, give unto me power over death, that I may live and bring souls unto Thee. And the Lord said unto me: Verily, verily, I say unto thee, because thou desireth this, thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues and people.

And the Lord said unto Peter: If I will that he (John) tarry till I come, what is that to thee? For he desireth of me that he might bring

souls unto me; but thou desireth that thou mightest speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire; but my beloved John has desired that he might do more, a greater work among men than what he has done before. Yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ministering angel; and he shall minister unto those on earth who shall become heirs of salvation; and I shall make thee to minister unto him and unto thy brother James; and unto you three will I give the power and the keys of this ministry, until I come. Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.

SECTION 8
(April, 1829; Harmony Pennsylvania)

Verily, verily, I say unto thee, Oliver Cowdery, that assuredly as the Lord liveth, who is your God and your Redeemer, thou shalt receive knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engravings of old and ancient records, which contain those parts of my scriptures of which has been spoken by the manifestation of my Spirit. Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you, and dwell in your heart. Now, behold, this is the spirit of revelation, the spirit by which Moses brought the children of Israel through the Red Sea onto the dry ground. This is thy gift; use this gift, and thou shalt be blessed; for it shall deliver you out of the hands of your enemies; if it were not so, they would slay you and bring your soul to destruction. Oh, remember these words, and keep my commandments; for this is your gift. Now this is not all thy gift, for you have another gift, which is the gift of Aaron (Aaronic priesthood), which has revealed to you many things. Behold, there is no other power, save the power of God, that can cause this gift of Aaron to be with you. Therefore, doubt not, nor fear, for it is the gift of God; and you shall possess it, and do marvelous works; and no power shall be able to take it away from you, for it is the work of God. And whatsoever you shall ask of me by that means, the same will be granted unto you. Remember that without faith you can do nothing; therefore ask in faith. Trifle not with these things; do not ask for that which you ought not; ask that you may know the mysteries of God, and receive knowledge to translate these ancient records which have been hid up, that are sacred; and according to your faith it shall be done unto you. Behold, it is I that have spoken it; and I am the same that spake unto you from the beginning. Amen.

SECTION 9
(April, 1829; Harmony, Pennsylvania)

Behold, I say unto you, my son (Oliver Cowdery) that because you did not translate according to that which you desired of me; and did commence again to write for my servant Joseph Smith, Jr., even so I

would that ye should continue until you have finished the record which I have entrusted unto him. Be patient, my son, for it is wisdom in me; and it is not expedient that you should translate at this present time. Behold, the work which you are called to do is to write for my servant Joseph Smith, Jr. And, it is because you did not continue as you commenced to translate, that I have taken away this privilege from you. Do not murmur, my son, for it is wisdom in me that I have dealt with you in this manner. Behold, you have not understood, nor followed the guidance which was provided you. I say unto you, my son, that you should study a thing out in your mind, then you might ask of me, if it be right; and if it is right, I will cause your bosom to burn within you, that you should feel that it is right. But if it be not right, you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred, save it be given you from me.

Now, if you had known this you could have translated; nevertheless, it is not expedient that you should translate now; for do you not see that I have given my servant Joseph Smith sufficient strength, whereby it is made up? And neither of you have I condemned. Do this thing which I have commanded you; be faithful, and yield to no temptation, and you shall prosper. Stand fast in the work for which you have been called, and a hair of your head shall not be lost, and you shall be lifted up at the last day. Amen.

SECTION 10
(May, 1829; Harmony, Pennsylvania)

A great and marvelous work is about to come forth among the children of men. Behold, I am God; give heed to my Word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow. Behold, the field is white already to harvest; therefore, whoso desireth to reap, let him thrust in his sickle with his might and reap while the day lasts; that he may treasure up for his soul everlasting salvation in the kingdom of God. Yea, whosoever will thrust in his sickle and reap, the same is called of God. Therefore, if you ask of me you shall receive; if you will knock it shall be opened unto you.

Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion. Seek not riches of the world, but wisdom; and behold, the mysteries of God shall be unfolded unto you, and then you shall be made rich. Yea, he that hath eternal life is rich. Verily, verily I say unto you as you desire of me, so it shall be done unto you. And if you desire to be the instrument and the means of doing much good in this generation, say nothing but repentance unto this generation; keep my commandments and assist to bring forth my work according to my will and purposes and designs; and you shall be blessed. Behold, I am the light which shineth in the darkness, and give thee power and guidance, and life eternal through

my Word. Ask of me all that thine heart desireth in faith, with an honest heart, believing in the power of Jesus Christ, and it shall be granted you.

Now, verily, verily, I say unto you, put your trust in that Spirit which leadeth to do good, to do justly, to walk humbly, to judge righteously; and this is my Spirit. Verily, verily, I say unto you, I will impart my Spirit unto you, and it shall enlighten your mind, and fill your soul with joy. Behold, I command you that you need not suppose that you are called to preach until you are called to do so. Wait a little longer, until you have learned to understand the Word, my gospel, and my church, and my doctrine; seek yet not to declare my Word, but first seek to obtain the knowledge of the Word; and then shall your tongue be loosed, my Spirit shall prevail upon you, and you shall have the power of God unto the convincing of men. With calmness of mind study my word which is now being translated. Yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which has been spoken — yea, the translation of my work. Be patient and be diligent; this is your work, to keep my commandments with all your might, mind, heart and strength.

Behold, thou art Hyrum (Smith, brother of Joseph), my son; seek the kingdom of God,and all things shall be added, according to thy faith. Build upon my rock, which is my Gospel. Deny not the spirit of revelation, nor the spirit of prophecy; for woe unto him that denieth such things. Behold, I am Jesus Christ, the Son of God. I am the life and light of the world. I speak unto all those who have good desires and have thrust in their sickle to reap. I am the same who came unto mine own and mine own received me not. Verily, verily, I say unto you that as many as receive me with all their heart and soul, to them I will give power to become the sons and daughters of God, and degrees of salvation to all those who believe on my name. Amen.

SECTION 11
(May, 1829; Harmony, Pennsylvania)

A great and marvelous work is about to come forth among the children of men. Behold, I am God; give heed to my Word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow. Behold, the field is white already to harvest; therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts; that he may treasure up for his soul everlasting salvation in the kingdom of God. Yea, whosoever will thrust in his sickle and reap, the same is called of God. Therefore, if you will ask of me, you shall receive; if you will knock, it shall be opened unto you.

Behold, I speak unto you, and also to all those who have desires to bring forth and establish my work. Keep my commandments, and seek to bring forth and establish the cause of Zion. No one can assist in this work except he be humble and full of love, having faith, hope,

and charity, being temperate with all things entrusted to his care. Behold, I am the light and the life of the world that speaketh these words; therefore give heed with your might, and then you are called. Amen.

SECTION 12
(May 15, 1829; near Harmony, Pennsylvania)

Joseph Smith, Jr., and Oliver Cowdery were ordained into the Aaronic Priesthood, along the bank of the Susquehanna River by the angel John the Baptist, who acted under the direction of Peter, James and John, saying: Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. Amen.

SECTION 13
(June, 1829; Fayette, New York)

Seek to bring forth and establish Zion; keep my commandments in all things; and if you keep my commandments and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God. And it shall come to pass that if you ask the Father in my name, in faith believing, you shall receive the Holy Ghost, which giveth utterance; that you may stand as a witness of things of God, and that you may declare repentance unto this generation. Behold, I am Jesus Christ, the Son of the Living God, who created the heavens and the earth, a light which cannot be hid in darkness; wherefore, I must bring forth the fulness of my Gospel by the way of Gentiles unto the house of Israel. And, behold, thou art David (Whitmer), and thou art called to assist; which thing if ye do, and are faithful, ye shall be blessed both spiritually and temporally, and great shall be your reward. Amen.

SECTION 14
(June, 1829; Fayette, New York)

Hearken my servants John and Peter (Whitmer), and listen to the words of Jesus Christ, your Lord and Redeemer. For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth; for many times you didst desire of me to know that which would be of most worth unto you. Behold, blessed art you both for this thing; now, behold, I say unto you that the thing which will be of most worth unto you will be to declare (preach) repentance unto this generation, that you may bring souls unto me, and that you may rest with them in the kingdom of my Father. Amen.

SECTION 15
(June, 1829; Fayette, New York)

Behold, I say unto you (Oliver Cowdery, David Whitmer, and Martin Harris), that you must rely upon my Word; which if you do with full purpose of heart, you shall have a view of the plates, and also the breastplate (of Aaron), the sword of Laban, the Urim and Thummim which were given to the brother of Jared upon the mount, the compass (Liahona) given to Lehi on the borders of the Red Sea. It is by your faith and obedience to my commandments that you shall obtain a view of them; even by that faith which was had by the prophets of old; and after having seen them, you shall testify of them, by the power of God; and you shall do this that my servant Joseph Smith, Jr., may not be destroyed, and that I may bring to light my will, purposes and designs unto the children of men. Behold, my servant Joseph Smith, Jr., has seen them because he had faith and he was obedient to my commandments; and he has translated that part of the book, which I had commanded him to do; wherefore, you have now received the same power and the same gift, according to the same faith.

And if you do these things, the gates of hell shall not prevail against you, for my grace is sufficient, and you shall be lifted up at the last day.

I, Jesus Christ, your Lord and your Redeemer, even your God have spoken it, that I may bring about my righteous purposes unto the children of men. Amen.

SECTION 16
(June, 1829; Fayette, New York)

Now, behold, because of the thing which you, my servant Oliver Cowdery, have desired to know of me, I give unto you these words: Behold, I have manifested unto you by my Spirit in many instances, that the things which were caused to be written by you are true; wherefore you know that they are true. And if you know them to be true, then I give unto you a commandment, that you rely upon the things which are written; for in them are all things written concerning the foundation of my church, my gospel, and my rock. Wherefore, if you should build up my church upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you.

Behold, the world is ripening in iniquity; and it must needs be that the children of men are stirred up unto repentance, both the Gentile, and also the house of Israel. Wherefore, as thou hast been baptized under the hands of Joseph Smith, Jr., my servant, as he was commanded to do; thus he hath fulfilled that which I commanded him.

And now marvel not that I have called him unto mine own purpose, which purpose is known only unto me; wherefore if he will be diligent in keeping my commandments, he shall be blessed with the blessings of the deep that come from on high and lieth under; even the blessings

of eternal life and salvation; for he carrieth the name of Joseph; but if he does not, he shall become like all other men.

Now, Oliver Cowdery, I speak unto you and also unto David Whitmer, by the way of commandment, for I command all men everywhere to repent; and I speak unto you, even as Paul mine apostle, for you are called even with the same calling with which he was called. Remember that the worth of souls is great in the sight of God; for, behold, the Lord your Redeemer suffered the pains of all men, and death in the flesh, and arose again from the dead; that all men might repent and come unto him. Great indeed is my joy in the soul that repenteth. Wherefore you are called to cry repentance unto this people everywhere. And if it so be that you should labor all your days in crying repentance unto all this people, and bring unto me save it be one soul, how great shall be your joy with Him in the kingdom of my Father. And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

Behold, you have before you my gospel, my rock, and my salvation. Ask the Father in my name, in faith believing that you shall receive, and the Holy Ghost shall manifest unto you all things which are expedient unto the children of men. But if ye have not faith, hope, charity and love, you can do nothing, but doubt and fall. Therefore, pondering upon these things, contend not against any church, save it be the church of the devil; and take upon you the name of Christ, and speak the truth in soberness. Now, as many as repent and are baptized in my name and endure to the end, the same shall be saved. Behold, here is a mystery revealed: Jesus Christ is the name which is given of the Father (Elohim, the Great Council in Heaven); and there is none other name given whereby man can be saved from his fall and consequences resulting from sin. Therefore all men must take upon them the name which is given of the Father, for in that name they shall be called at the last day; and if they know not the name by which they are called, they cannot be given a place in the kingdom of my Father.

And, now, behold, there are others to be called to declare my gospel, both unto the Gentile and the Jew. Yea, even twelve; and the Twelve shall be my apostles (disciples), and they shall take upon them the name of Christ with full purpose of heart; and those who do so, are called to go into all the world to preach my gospel unto every nation, kindred, tongue and people; that they may perform ordinances and declare my gospel, according to their capacities, through the power of the Holy Ghost. Yea, I, Jesus Christ, your Lord and your God, have spoken it. And now, behold, Oliver Cowdery, and also David Whitmer, I give unto you to search out the Twelve, who are found worthy, according to that which is written; and when you have found them, you show these things unto them, and you shall fall down and worship the Father in my name. And you shall preach unto the world, saying; You must repent and be baptized, in the name of Jesus Christ. For all men must repent and be baptized; and not only men, but women, and children who have arrived at the years (age) of accountability.

And now, after that you have received this, you must keep my commandments in all things; for by your hands I will perform a marvelous work among the children of men, unto the convincing of many of their sins; that they may come unto repentance, and that they may come unto the kingdom of my Father. Wherefore, the blessings which I give unto you are above all blessings. Nevertheless, if after receiving this knowledge, you keep not my commandments, you cannot be saved in the kingdom of my Father, but will be damned. Behold, I, Jesus Christ, your Lord, God and Redeemer by the power of His Spirit has spoken it. Amen.

SECTION 17
(March, 1830; Manchester, New York)

I am Alpha and Omega, Christ the Lord; yea, I am the beginning and the end, the Redeemer of the world. Having accomplished and finished the will of Him whose I am, even the Father, all things are subject unto me. Myself retaining all power unto destroying the works of Satan, and to pass judgement upon the inhabitants for their salvation; I judge every man according to his works and deeds. And surely every man must repent or suffer, for I, your God, am endless, and I revoke not my judgements. Those whose hearts have been hardened by the consequences of their sins, transgressions, iniquities and ways of error, shall weep, wail and gnash their teeth at the time of judgement; yea, these are they who dwell on the left-hand of my eternal throne. Nevertheless, it is not written that there shall be no end to their torment and misery, but that they shall be under eternal torment and damnation.

Now, I will explain unto you a mystery, for it is meet unto you to know these things, as my apostles; and I speak unto you that are chosen as my apostles, even as one, that you may enter into my rest. Behold, the mysteries of godliness, how great they are! For I am endless, and the punishments and blessings that are given from my hand are also endless; for behold, Endless is my name; wherefore all things which are eternal and endless are of God; wherefore, that man may not suffer and be damned forever, I say unto you that unless a man repents and comes unto me by keeping my commandments, he can in no wise be saved and liberated. Therefore, I command you to repent — repent, lest I smite you by the rod of my mouth, and by my wrath and indignation; and your sufferings be sore — how sore and painful you know not, how hard to bear you know not. For behold, I, your God, have suffered all these things in the flesh, that ye might not suffer if you repent. So if a man would not repent, he must suffer even as I; which suffering causeth myself, even God, the greatest of all, to tremble with pain and to bleed at every pore, and to suffer both in body and spirit; that I might not drink the bitter cup, and shrink. Nevertheless, for the glory be to the Father forever and ever, I partook of the bitter cup and finished my preparations unto the children of men.

Wherefore, I command you again to repent, and confess your sins, lest you be humbled by my almighty power, and suffer the punishments of which I have spoken; the smallest of these punishments, yea, even the least degree of which you have tasted when my Spirit was withdrawn from you. Furthermore, I command you to do the same, preach repentance unto all men; preach not unto them the mysteries of the kingdom yet, for they cannot bear meat now, but milk they must receive. Keep my commandments and walk in the meekness of my Spirit, and you shall enter into my peace. Behold, I am Jesus Christ; I came by the will of the Father, to do His will. Remember, ye shall not covet your fellowman's wife, and seek not to take the life of your fellowman; nor shall ye have strong attachments to your own properties and possessions, but impart them freely to bring forth and establish the cause of Zion, including the printing of the Book of Mormon, which contains the truth and the Word of God; that the Word may go to the Gentiles, and also to the Jews, of whom the Lamanites are a remnant; that they may believe the Gospel, and look not for the Messiah to come, who already came in the meridian of time. I also command you to pray vocally as well as in your heart; yea, before the world as well as in secret, in public as well as in private; and declare glad tidings unto every nation, kindred, tongue and people; and ye shall do it with humility, long-suffering, patience, and meekness, trusting in me, and reviling not against the revilers. The tenets of the church ye shall not preach unto the children of men; but ye shall declare: faith on the Lord and Savior Jesus Christ, repentance, baptism for the remission of sins, and baptism by fire, even the gift of the Holy Ghost by the laying on of hands. Behold, this is a great and the last commandment concerning this matter, for this shall suffice for your daily walk, even unto the end of your lives; and woe and misery shall they receive who give no heed to these counsels, and follow the snares of their own heart, to deny the truth.

And I speak freely unto all; yea, preach, exhort, declare the truth, even with a loud voice, with a sound of rejoicing, and cry Hosanna unto the Most High God. Pray always, and I will pour out my Spirit upon you, and great shall be your blessings; yea, even greater than all the treasures of the earth and corruptible things thereof. Behold, can you read and understand this without rejoicing and lifting up your heart with gladness? Or can you run about any longer as a blind guide? Yea, be humble and meek, and conduct yourselves wisely before me, and come unto your Redeemer and Savior. Amen.

SECTION 18
(April 6, 1830; near Fayette, New York)

The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh; it being regularly organized and established according to the laws of our land, by the will and commandment of God, in the fourth month, on the sixth day of April. And these commandments were given to Joseph Smith, Jr., and Oliver Cowdery; Joseph was ordained

an apostle of Jesus Christ, to be the first elder of the Church; and Oliver was also ordained an apostle of Jesus Christ, to be the second elder of the Church and was ordained by Joseph. And this was accomplished according to the grace of our Lord and Savior Jesus Christ, to whom belongs all glory, now and forever.

After it was truly manifested unto this first elder (Joseph Smith) that he had received a remission of his sins, he was entangled again in the vanities of the world; but after repenting and humbling himself sincerely, through faith in Jesus Christ, God ministered unto him by an holy angel; whose countenance was as lightning, and whose garments were pure white above all other whiteness, who gave unto him commandments and power from on high, to translate the Book of Mormon into the English language, by the means which were previously prepared for this purpose. This holy book contains a record of a fallen people, and the fulness of the Gospel of Jesus Christ; which record was written and compiled by the Spirit of inspiration of the priests and holy men of old; and was confirmed unto each succeeding generation through the power of the Holy Priesthood after the Order of the Son of God, and by the ministering angels. Thus proving to the world that the Holy Scriptures are true, and that God does inspire men and call them to do His work in all generations, even today as in the ages past; and revealing that He is the same God, yesterday, today and forever. Therefore, ye now having so great a witness, know that by the Holy Scriptures shall the world be judged, forever and ever.

As many as shall come to a knowledge of this work, and receive it in faith, and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation; for the Lord has spoken it, and we the elders of the Church have heart and bear witness to the words of the Most High God, to whom be the glory forever and ever. Furthermore, by these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting, the same unchangeable God of truth and righteousness, grace and mercy; the framer of heaven and earth, and all things which are in them. We also know that He created man, male and female, after His own image and in His own likeness created He them; and gave them commandments that they should love and serve Him, the only living and true God; and that they should worship no other being or object but Him. But they obeyed not the commandments of God, but transgressed the holy laws, and fell; became guilty by the consequences of sin and died spiritually; and kicking against the pricks, became carnal, sensual, devilish, and wicked, to the end of their own shame and folly.

Wherefore, the Almighty God gave His only begotten Son, according to the fulfillment of the words of the Holy Scriptures. The Son, Jesus Christ, suffered all the temptations of the world, but gave no heed unto them, He was crucified, died and rose again the third day (He was crucified on Friday and resurrected on Sunday in the year 33 A.D.); and ascended into heaven, to sit down on the right hand of the eternal throne of the

Lord God the Father; that as many as would believe on His holy name, and endure to the end, should be saved and have eternal life. Not only those who believed Him when he came in the meridian of time, but all those from the very foundation of the world who believed in the Gospel of Jesus Christ and the words of the holy prophets, were blessed with the gift of salvation and eternal life; and those who should come after shall inherit the same blessings, according to their faithfulness. Those who believe in the gifts and callings of God by the power of the Holy Ghost, shall find that it beareth record of the Father and the Son; which Father, Son and Holy Ghost are one God, infinite and eternal with no end. Furthermore, we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in His name, and endure in faith to the end; or they cannot be saved in the kingdom of God. We also know that we are justified and sanctified through the grace of our Lord and Savior Jesus Christ, if we love and serve our God with all our heart and soul; with all our heart, might, mind, and strength. But, for man is given his eternal gift of agency to choose right or wrong, he may fall from the grace and mercy of the Lord, and depart from the Living God. Therefore, let the Church take heed and pray always, lest they fall into temptations, and suffer spiritual death. Yea, we know for a surety that these things are true also according to the words of John the Revelator and the Holy Scriptures; the revelations of God now and in the future shall continue to come from God, by the gift and power of the Holy Ghost, and the ministering angels; yet there are other means by which the Lord revealeth the mysteries of His kingdom unto His humble servants.

Now, all those who humble themselves before God, and come forth with broken hearts and contrite spirits, and bear witness that they have truly repented of all their sins; and are willing to take upon them the name of Jesus Christ, having a determination to serve the true and living God to the end; their works truly manifesting the Spirit of Christ unto the remission of their sins; shall be received into the Kingdom of God by means of baptism by full immersion. And these shall be the duties of the elders, (Aaronic) priests, teachers, deacons, and members of the church of Christ: An apostle is an elder, and his calling is to baptize; to ordain other elders, (Aaronic) priests, teachers, and deacons; to anoint and seal; to administer bread and pure wine or water, the emblems of the flesh and blood of Christ; to confer the gift of the Holy Ghost upon those who are baptized into the Church, by the laying on of hands, even the baptism of fire; to teach, expound, exhort, and watch over the Church; and the elders are to lead and conduct the meetings as they are led by the Holy Ghost, according to the Holy Writ and the revelations of God.

The duty of the (Aaronic) priests is to preach, teach, expound, exhort, baptize, administer the sacrament; and to visit the homes of the members, and exhort them to live the principles and doctrines of the Gospel, and to pray vocally and in secret. The (Aaronic) priest may also ordain other priests, teachers, and deacons; he is to take lead in meetings when there is no elder present; and in all his duties the priest is to assist the elder if the occasion requires. The teacher's duty is to watch over the Church always, to be with them and strengthen them;

to keep a watchful eye that there is no iniquity, hardness, lying, back-biting, nor evil-speaking and wickedness in the Church; to see that the Church meet together often, that harmony prevails among all members; in the absence of the elder or priest, he is to lead the meetings, and is to be assisted by the deacons, if occasion requires. But neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they may, however, warn, expound, exhort, teach and invite men to come unto Christ.

Every elder, priest, teacher, or deacon is to be ordained, according to the gifts and callings of God, by the power of the Holy Ghost within the person who ordains them. Several elders composing this church of Christ are to meet in conference every three months,or from time to time, to conduct the necessary business of the church. The elders are to receive their licenses from other elders, and must be confirmed by the vote of the congregation. Each priest, teacher, or deacon who is ordained by another (Aaronic) priest, may take a certificate from him at the time of ordination, which certificate when presented to an elder shall entitle him to a license, authorizing him to perform the duties of his calling; he may also receive his license at a conference of the church. No person is to be ordained to any office without the vote of the members, where there is a regularly organized branch of the Church; but if there is no branch of the Church nearby anywhere that a vote may be called, the presiding elders, travelling bishops, high councilors, high priests, and elders may have the privilege of ordaining, with due justifications. Every president of the high priesthood (or presiding elder), bishop, high councilor, and high priest, is to be ordained by the direction of a high council or general conference. The elders and priests of the Church are to take sufficient time to expound all doctrines and principles of the Church of Christ to the prospective members, to the best of their understanding; and prior to partaking of the sacrament and their baptism; so that all things are done in order. And the prospective members shall manifest to the elders and the Church by their works and deeds, that they are worthy of joining the Church in faith agreeable to the Holy Scriptures, and walking in holiness before the Lord. Every member of the church of Christ having children, is to bring them unto the elders, before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in His name. No one can be received into the church of Christ unless he has arrived at the age of accountability before God (which is eight years); has become convinced in his faith in the Lord Jesus Christ; has repented of all his sins, transgressions, iniquities and ways of error; has been baptized by full immersion for the remission of sins; and the gift of the Holy Ghost has been conferred upon him by the laying on of the hands of the elders of the Church; and has been confirmed by the body of the Church.

The person who is called of God and has been given authority from Jesus Christ to baptize, shall go down into the water with the person who is to be baptized, and shall say: Having been commissioned of Jesus Christ (or anciently, Having authority given me of Jesus Christ), I baptize

you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse the person fully in water, and come forth again out of the water.

It is expedient that the church meet together on the day of Sabbath, to partake of the bread and pure wine or water, in remembrance of the Lord Jesus; and the elder or (Aaronic) priest shall administer (bless) it; by kneeling in behalf of or with the congregation, and calling upon the Father in solemn prayer, saying:

> O God the Eternal Father, we ask Thee in the name of Thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of Thy Son, and witness unto Thee, O God the Eternal Father, that they are willing to take upon them the name of Thy Son, and always remember Him and keep His commandments which He hath given them; that they may always have His Spirit to be with them. Amen.

And the elder or (Aaronic) priest shall administer (bless) the pure wine or water also by kneeling and calling upon the Father in solemn prayer, saying:

> O God the Eternal Father, we ask Thee in the name of Thy Son, Jesus Christ, to bless and sanctify this water (or wine) to the souls of all those who drink of it; that they may do it in remembrance of the blood of Thy Son, which was shed for them; that they may witness unto Thee, O God the Eternal Father, that they do always remember Him, that they may have His Spirit to be with them. Amen.

Any member of the church of Christ transgressing the commandments and covenants, or being overtaken by faults and ways of error, shall be dealt with according to the Holy Scriptures; and those who have been expelled from the Church, their names shall be blotted out of the general church record of names. Those members who are moving to a new location, where they are not known in the church, may take with them a letter certifying as to their membership in the church of Christ.

It shall be the duty of the several churches, composing the church of Christ, to send as the occasion dictates, one or more of their teachers to attend conferences, held by the elders of the Church; and a list of the names of all their members be kept, on a perpetual basis, on the local level; and also a book be kept to record the names of all the church members throughout the land and the world. Amen.

SECTION 19
(April 6, 1830; Fayette, New York)

Behold, there shall be a record kept among you; and in it thou (Joseph Smith, Jr.,) shalt be called a seer, a translator, a prophet, and an apostle

of Jesus Christ; an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ. Being inspired of the Holy Ghost to lay the foundation of the Church of Christ of Latter-day Saints, the church was organized and established as an institution among men on April 6, 1830. Wherefore, the church shall give heed unto the commandments and guidance of him who is appointed for this purpose, even Joseph Smith, Jr. According to his faithfulness and uprightness, the revelations and commandments will be given to him from time to time; and his words ye shall receive, as if from mine own mouth, in all patience and faith. For obedience to divine guidance and portents shall be a shield unto you against the powers of darkness, and the gates of hell shall not prevail against you. Yea, the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and His name's glory.

For thus saith the Lord God: I have inspired Joseph Smith, Jr., to move the cause of Zion with mighty power, for the benefit of the chosen seed; he appears diligent in his calling, his prayers I have heard, and his weeping for Zion I have seen. Yea, I will cause that he shall mourn for her no longer; for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works. For, behold, I will bless all those who labor in my vineyard with a mighty blessing, that they shall believe on his words, which are given him through me, the Lord, by the Comforter; which manifesteth that Jesus was crucified by sinful and wicked men for the sins of the world; yea, for the remission of sins unto the contrite heart. Wherefore it behooveth me that Joseph Smith, Jr., be ordained by you, Oliver Cowdery mine apostle. This being my commandment unto you (Oliver Cowdery), for you were ordained an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name, and be the first preacher of the entire church, and before the Gentiles, and lo, lo, the Jews also. Amen.

SECTION 20
(April, 1830; Manchester, New York)

Behold, I say unto you that all old contentions have I caused to be done away in this thing, even on the subject of baptism; and the new and everlasting covenant has been restored unto its original intentions. Wherefore, although a man be baptized an hundred times, it availeth him nothing; for he cannot enter in at the straight gate by the law of Moses alone, neither by his dead works; for this reason, I have caused this last covenant to be restored, and the church of Christ built up unto my name, even as in the days of old. Wherefore, enter ye in at the straight gate, according to my commandments; and seek not to counsel your God. Amen.

SECTION 21
(April, 1830; Manchester, New York)

Behold, I speak unto you, Oliver (Cowdery), a few words. Verily, thou art blessed, and art under no condemnation; but beware of pride, lest thou shouldst enter into temptation and fall. Make known thy calling unto the church and also before the world; and thine heart shall be opened to preach the truth from henceforth. Amen.

Behold, I speak unto you, Hyrum (Smith), a few words; for thou also art under no condemnation, and thine heart is opened and thy tongue loosed. Thy calling is to exhort and to strengthen the church continually; wherefore thy duty is unto the church until the end of thy days, and this is also because of thy family. Amen.

Behold, I speak a few words unto you, Samuel (H. Smith), for thou also art under no condemnation; thy calling is to exhort and to strengthen the church, but thou art not as yet called to preach before the world. Amen.

And, behold, I speak a few words unto you, Joseph (Smith, Sr.); for thou art also under no condemnation; thy calling is also to exhort the principles and doctrines of the Holy Scriptures, and to strengthen the church; and this is thy calling from henceforth, until the end of thy days. Amen.

And now, behold, I say unto you, Joseph Knight, that you should take up your cross, and pray vocally before the world, with your family, among your friends and kinsfolk, in all places; and also pray in secret to the Father in my name. Your calling is to unite the true church and bring forth the cause of Zion; and give your language to exhortation and building up of the church; that you may receive the reward of the laborer. Amen.

SECTION 22
(July, 1830; Harmony, Pennsylvania)

Behold, thou (Joseph Smith, Jr.,) wast chosen and called to my ministry, and to write the Book of Mormon in the English language, and to bring forth the cause of Zion; and I have lifted thee up out of thine afflictions, and delivered thee from thine enemies and the powers of Satan and darkness. Nevertheless, thou didst transgress in matters of supreme importance, and brought guilt upon thyself and upon my church; nevertheless go thy way and sin no more; magnify thy calling, after thou hast sowed thy fields and secured them. Go speedily unto the church in Colesville, Fayette, and Manchester; and if they should receive and support thee, I will bless them both spiritually and temporally; but if they receive thee not, I shall send upon them a cursing, instead of a blessing.

Thou shalt continue to call upon the Father in my name; and write the things which shall be given thee by the Comforter (Holy Ghost), and expound the Scriptures unto the church; and it shall be given thee in that very moment what thou shalt speak or write; and thou shalt devote

all thy time in service to the church, in this thou shalt have strength. Be patient in afflictions, for thou shalt have many; but endure them, for, lo, I am with thee unto the end of thy days. In temporal labors thou shalt not have strength, for it is not thy calling; therefore, be diligent in attending to thy calling and magnifying thine office, to expounding the Holy Scriptures, and in continuing to lay hands upon the blessed, and confirming the churches.

Behold, thy brother Oliver (Cowdery) shall continue to bear my name before the world and the Church; and he shall not suppose that he can say enough in the cause of bringing forth and establishing Zion. And at all times, and in all places, he shall open his mouth and declare my gospel with the voice of a trump, both day and night; and whether in weakness or strength, in bonds or freedom, he shall not take the glory upon himself, but in me he shall have glory; and I will give unto him strength such as is not known among men. Require not miracles, except it be required of you by them who desire it, that the Scriptures might be fulfilled; for ye shall do all according to that which is written; you may cast out devils, heal the sick and afflicted, and protect against poisonous serpents and deadly poisons. And in whatsoever place ye shall enter, and they receive you not in my name, ye may leave a cursing instead of a blessing, by casting off the dust of your feet, as a testimony against them, and washing your feet by the wayside. And it shall come to pass that whosoever shall lay their hands upon you by violence, ye may command them to be smitten in my name; and, behold, I will smite them according to your words, in mine own due time. And whosoever shall go to the law against thee, shall be cursed by the law. Furthermore, ye shall take no purse or scrip, neither staves nor two coats, for it shall be provided you in the very hour all that ye may need during your travels. Behold, you and all those who have been ordained, are called to prune my vineyard with a mighty pruning; and prepare the way for that great and dreadful day. Amen.

SECTION 23
(July, 1830; Harmony, Pennsylvania)

Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter; for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom. A revelation I give unto you concerning my will: if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. Behold, thy sins and iniquities are forgiven, and thou art called to become an elect lady. Murmur not because of the things which thou hast not seen, for they are withheld from thee and from the world, which is wisdom in me. The office of thy calling shall be to administer comfort unto my servant Joseph Smith, Jr., thy husband, in his afflictions and trials, with consoling words, in the spirit of meekness; and thou shalt travel with him in all places, and be his scribe until the end of his days, that also I may send my servant Oliver Cowdery, whithersoever I will.

Behold, my daughter Emma, thou shalt be ordained under his hand to expound the Scriptures and exhort the Church according to that which shall be given thee by my Spirit; and he shall lay his hands upon thee, and thou shalt receive the Holy Ghost; and thou shalt devote thy time to writing and learning much. Thou shalt have no fear or doubt, for both are of the devil; for thine husband shall support thee in the church, and unto the church is his calling; that all things might be revealed unto them, according to their faith. And verily I say unto thee (Emma Smith) that thou shalt lay aside the things of this world, and seek for things far better. It shall also be given thee to make a selection of sacred hymns; and this thing is pleasing unto me, to be had in my church, for my Soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me; and it shall be answered with mighty blessings upon their heads. Wherefore, lift up thine heart, and rejoice always in the covenants and commitments which thou hast made; continue in the spirit of meekness, and beware of pride; let thy soul delight in thy husband, and the glory shall come upon him. Keep my commandments continually, and the crown of the righteous shall be upon thine head forever and ever; for thou shalt be a lady elect in the eternal kingdom of Christ, and in the nation of Israel. Henceforth, my daughter, thou art blessed with these blessings, according to thy faithfulness. Avoid the snares of thine own heart and of the adversary, and continue to walk uprightly before me; for verily, verily, I say unto you, that this is my voice unto all my daughters, the chosen, the called, the elect. And thus have I spoken it. Amen.

SECTION 24
(July, 1830; Harmony, Pennsylvania)

Behold, I say unto you (Joseph Smith, Jr., Oliver Cowdery, and John Whitmer), let your time be devoted to studying the scriptures and preaching the Gospel; and confirming the church at Colesville, and to performing all labors in the cause of Zion, according to my will and purposes, until the time you go to the west to hold the next conference; and then it shall be made known what you shall do. All things in my church shall be done in order and by common consent of the members; in much prayer and faith, for all things shall be given unto you in faith, and according to your capacities to partake of the mighty blessings from on high. And thus have I spoken it, even your Lord and Savior Jesus Christ. Amen.

SECTION 25
(August, 1830; Harmony, Pennsylvania)

Listen to the voice of Jesus Christ, your Lord and Redeemer and Savior; whose word is quick and powerful. For, behold, (on the subject of sacrament) I say unto you that it mattereth not what ye shall eat

or what ye shall drink when ye partake of the sacrament, if it is done with an eye single to my glory in the name of the Father; and remembering my body which was laid down for you, and my blood which was shed for the remission of your sins. But for this my church I give a commandment, that ye shall not purchase wine nor strong drink of your enemies or non-believers, but partake of that which is made new among you, throughout my Father's kingdom which shall be built up on the earth.

Behold, this is wisdom in me; wherefore, marvel not; for the hour cometh in the fulness of time that I will drink of the fruit of the vine with you. Yea, even with my servant Moroni, whom I didst send unto you to reveal the Book of Mormon, containing the fulness of my everlasting Gospel; and to whom I have committed the keys of the record (stick) of Ephraim. And with Elias, to whom I have committed the keys for bringing to pass the restoration of all things, spoken by the mouth of all the holy prophets since the world began, concerning the latter days. And with John, the son of Zacharias, the Zacharias who was visited by Elias, and to whom the promise was made that a son will he beget, and his name will be John, and he will be filled with the spirit of Elias; this same John I didst send unto my servants Joseph Smith, Jr., and Oliver Cowdery to ordain them into the first (Aaronic) priesthood, that they might be called and ordained even as was Aaron. And also with Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, the hearts of the children to their fathers; that the earth may not be smitten with a curse and be utterly wasted before the coming of that great and dreadful day, in the fulness of time. Yea, also with Michael the Adam, the father and prince of all, the ancient of days; with Abraham and Isaac, and Jacob, and Joseph, your fathers with whom the promises were made, and shall remain unto the eternities. And also with Peter, James and John, whom I didst send to ordain and confirm Joseph Smith, Jr., and Oliver Cowdery, to be apostles and special witnesses unto my name, and to bear the keys of the same ministry as them; and unto the same (Peter, James, and John) I have committed the keys of my kingdom and a dispensation of the gospel for these latter days; and in the fulness of time, I will gather together in one all things; and the Holy Writ shall contain both things which are in heaven and also in earth; and this shall be combined with that which my Father hath prepared to be included.

Wherefore, lift up your hearts and rejoice, and gird up your loins, and put on my whole armour, that ye may be able to withstand the great and dreadful day of my coming. Stand erect having loins girt about with truth, put on the breastplate of righteousness, then move forward and preach my gospel of peace to every nation, kindred, tongue and people; for the angels have already been sent before you to prepare the way. Take with you the shield of faith to withstand the fiery darts of the wicked; and take the helmet of salvation, and the sword of my Spirit, which shall be poured upon you abundantly, and the power of my Word; furthermore, is not my grace sufficient in all things? Ask me that which ye may with full heart and purpose, and it will be granted you; remain faithful, and ye shall be caught up to come also where I am. Amen.

SECTION 26
(September, 1830; Fayette, New York)

Behold, I say unto thee, Oliver (Cowdery), that it is given unto thee to teach and to exhort all things and to build up my Church by the power of the Comforter, the Holy Ghost; but, behold, verily, verily, I say unto thee, no one shall be appointed to receive the commandments and revelations in behalf of the church except the one person appointed for this purpose, even as my servant Joseph Smith, Jr.; for the revelations and commandments are given unto him as to Moses of old; for such are chosen and called by God for this very purpose and none other. Therefore, thou shalt be obedient to all things given through him, even as Aaron was unto Moses.

And if thou art led at any time by the Comforter to teach or exhort the doctrine, covenants or commandments of my church, thou shalt be justified accordingly, but thou shalt declare no revelations and commandments, nor shalt thou command him (Joseph Smith) who is placed above thee as the head of the church; for I have given him the keys of the mysteries and ordained him into this office; but thou art not given these things, for thy calling is of a different kind; behold, for my servant Joseph has been bestowed with the power and authority to lead my church in these days, thou shalt be obedient to him, until such time that I shall appoint unto my church another in his stead.

Now, behold, I say unto you (Oliver Cowdery) that you shall go unto the Lamanites and preach my gospel; and inasmuch as they receive your teaching, you shall cause my church to be established among them. Furthermore, you shall be provided with revelations at times, but you shall not write them as commandments for my church. And now, behold, I say unto you which has not been revealed and no man knoweth, that only in the days yet to come the location of building the city of Zion will be revealed; for there shall be many Zions where the tribes of Israel and the pure in heart shall dwell during the thousand years of peaceful, blissful, and glorious reign in the three kingdoms of heaven and earth. Yea, even the Lamanites thy brethren shall be blessed with Zion in the midst of their borders.

You (Oliver Cowdery) shall not leave this place until after the conference, in which my servant Joseph Smith, Jr., shall be appointed to preside by the voice of my church; and thou shalt be obedient unto that which he tells thee. And to thy brother Hyrum Page thou shalt say that those things which he hath interpreted and translated from that stone are fraudulent and false, and not of me, and that Satan deceiveth him. For, behold, these things are not appointed unto him, nor to any other member of my church, contrary to the church covenants; for, behold, all things must be done in order and by common consent of the church, with prayer of faith. Thus thou (Oliver Cowdery) shall assist to settle all these things prior to taking thy journey among the Lamanites. Now, my servant Oliver, go and open thy mouth among the Lamanites, declaring my gospel with the sound of rejoicing; and it shall be given thee the time of thy departure and return, and the things that thou shalt do. Amen.

SECTION 27
(September, 1830; Fayette, New York)

Listen to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins; who will gather his people as a hen gathereth her chickens under her wings, even as many as will hearken to my voice and humble themselves before me, and call upon me in mighty prayer. Behold, verily, verily, I say unto you that once again your sins are forgiven according to your faithfulness; but remember to sin no more, lest ye fall again into death and bondage.

Verily, I say unto you that ye are chosen out of the world to declare my gospel with the sound of rejoicing and the voice of a trump. Lift up your hearts and be glad, for I am in your midst, your advocate with the Father; and it is His goodwill to give you the kingdom, and grant whatsoever ye shall ask in faith, being united in prayer and obedient to His commandments; yea, all shall be granted to those who proclaim their faith in Jesus Christ the Son of God, and obey his commandments with their heart and soul. Ye are called to bring to pass the gathering of my chosen and elect, for these hear my voice and harden not their hearts; furthermore, the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land, the land which is choice above all other lands on the face of the earth; to prepare their hearts and be prepared in all things against the day when tribulations and desolations are sent forth upon the wicked. For the hour is nigh and the day soon at hand when the earth shall become ripe for judgement, and all the proud and wicked shall be as stubble; and I will burn up the proud and the wicked from the face of the earth once more, saith the Lord of Hosts; that out of the ashes shall come forth new stalks of my crop, which shall be pruned and raised to dwell in peace and salvation within my kingdom, for a thousand years. Yea, the hour is nigh when all that which has been spoken by mine apostles must be fulfilled; for every whit must be fulfilled, that which is recorded in the Holy Writ. And in that day I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, in the absence of wickedness.

And again, verily, verily, I say unto you that the word hath gone forth in a firm decree, by the will of the Father, that mine apostles, the Twelve, which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of whiteness, even the robes of righteousness, with crowns upon their heads, in glory of the highest, as mine own, to judge the whole house of Israel. And a trump shall sound long and loud, as upon Mount Sinai, and the earth shall quake; and yea, the dead who died in me, shall also come forth in robes of righteousness, with crowns upon their heads, to be with me that we may be one.

But, behold, I say unto you that before this great and dreadful day cometh, the sun shall be darkened, the moon turned to blood, and stars shall fall from heaven; and there shall be greater signs and wonders in the heaven above and earth beneath; there shall be weeping and wailing

among the hosts of men, and a great hail-storm shall be sent forth to destroy their crops. The haughty and the wicked will not repent; for their hearts have been hardened and eyes blinded, as a consequence of their sins, transgressions, trespasses, iniquities, and ways of error; even my blood shall not cleanse them, for they make mockery of my mercy and grace; yea, these shall be left to kick against the pricks, and be cut off from my presence. Wherefore, I the Lord, will send forth flies upon the face of the earth which shall take hold of the inhabitants and eat their flesh, and shall cause maggots to come in upon them; their flesh shall fall from their bones and their eyes from their sockets; the beasts of the forest and the fowl of the air shall devour them up; those who are spared shall not utter against me, for their tongues shall be stayed. And it shall come to pass that the great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire from above and below, and according to all that which is spoken by the mouth of Ezekiel the prophet; these things have not come to pass, but they surely must, as the Lord liveth, for the wickedness and abominations shall reign no more for a thousand years.

Verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a season, and wickedness and abominations shall prevail therein. At the end of the Millennium, the heaven and earth shall be consumed and pass away; and a new heaven and a new earth will be established. All things shall become new again, as the heaven and the earth, so also the men and beasts, fowls of the air and the fishes of the sea; and not one hair, neither mote of my Saints shall be lost, for it is the workmanship of mine hand. But, behold, before the earth shall pass away, Michael (Adam) mine archangel, shall sound his trump; and then shall all the dead awake, for their graves and hiding places shall be opened; and they all shall come forth; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand unto their own shame and folly, before the Father. And I shall say unto them: Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels from the beginning of the foundation of the first generations. And, behold, never at any time have I declared from mine own mouth that they should return, for where I am, they cannot come, for they have no power. But remember that all my judgements are not given unto men; and as the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last, and the last shall be first in all things whatsoever I have created by power of my Word, which is the power of my Spirit; for by the power of my Spirit created I all things both spiritual and temporal; first spiritual, then temporal, which is the beginning of my work; and again, first temporal, then spiritual, which is the last of my work; and my works have no end, neither beginning, for they reach from eternities past to eternities future; endless and eternal is the nature of my work. But, verily I say unto you that all things unto me are spiritual; and not at any time have I given you a law, a commandment, or an ordinance which was temporal in its nature or its consequence; neither did I give to any man or the children of men, nor to your father Adam.

Behold, I gave unto all men that they should be an agent unto themselves, but I gave them not temporal commandments; for my commandments are spiritual and eternal in their nature and consequence; they are not natural or temporal, neither carnal nor sensual.

Yea, the eternal gift of agency was granted unto Adam (the first high priest of the Order of the Son of God, who was taken from among men); and Adam was tempted of the devil, for the devil was before Adam, which devil who became the father of all lies, rebelled against me, saying: Give me thine honor, and glory and power; and sought to destroy the agency of man; and a third part of the hosts of heaven turned he away from me because of their agency; thus they were thrust down into a place which had been prepared from the beginning, which place is hell (Jehenna, Sheol). And thus it was recorded in the books that it must needs be that the devil should tempt the children of men, or they could not become agents unto themselves; for if they should never taste the bitter, they could not know the sweet. Wherefore, when the devil tempted Adam, and he partook of the forbidden fruit, and transgressed the commandment, becoming subject unto the will of the devil, because he yielded into temptation and became guilty, as a consequence of his transgression, I the Lord caused that he be cast out from the garden of Eden, and from my presence; for after his transgression he became spiritually dead, which is the first death, even the same death as the last.

But, behold, I the Lord also gave unto Adam and his posterity that they should not die as to the temporal death, until I the Lord should send forth angels to declare unto them my gospel of repentance and redemption, through faith in the Only Begotten Son. Thus, it was appointed unto men the days of their probation, that by their natural death they might be raised in immortality unto eternal life, even as many as would believe; and those that believed not, unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not, and love darkness rather than light; their deeds are evil, and they receive their wages of whom they list to obey.

But, verily, verily, I say unto you that the children are redeemed from the foundation of the world through the Only Begotten Son; wherefore they are not counted sinners; for the power to tempt little children is not given unto Satan, until they reach the age of accountability (which is eight years). This ancient decree prevaileth forever, for it is given unto them, according to mine own pleasure, wisdom and purposes, that great sacrifices may be required at the hands of their fathers. And, again, I say unto you that no man can be saved in ignorance or without Jesus Christ; therefore, learn ye all the scriptures well, that through this knowledge and obedience to my commandments, ye may be saved. And now I declare no more at this time. Amen.

SECTION 28
(September, 1830; Fayette, New York)

Behold, I say unto you, David (Whitmer), that you have feared man; and have not relied on your God the Lord, for strength and guidance.

Your mind has been on the things of the earth more than the things of me, your Maker; you have not been diligent in your calling unto this ministry. And too, you have not given heed unto my Spirit, nor unto the spirit of those who have been placed above you; but have been persuaded by those who are placed to tempt you and prove you, and to vex your soul. Wherefore, you are left to inquire for yourself at my hand, and ponder upon the things which you have received. You shall dwell at your father's house, until further instructions are provided; and you shall continue to attend to your calling unto the ministry within the church, and in the regions round about. Amen.

Behold, I say unto you, Peter (Whitmer, Jr.), that you shall take your journey with your brother Oliver (Cowdery); for the time has come that it is expedient in me that you shall open your mouth to declare my gospel. Doubt not, fear not; and give heed to the words and advice of your brother, for I have given unto him power to build up my church among the Lamanites. And none have I appointed to be his counselor over him in this church, except his brother, Joseph Smith, Jr. Wherefore, give heed unto these things and be diligent in keeping my commandments; and share the burden of his afflictions and trials, ever lifting up your heart unto me in faith and prayer; and you shall be blessed unto eternal life. Amen.

Behold, I say unto you, my servant John (Whitmer), that thou shalt commence from this time forth to proclaim my gospel as with the voice of a trump. And thy labor shall be at your brother Philip Burroughs', and in that region round about. Thou shalt remain there, until commanded to go from hence. Yea, henceforth, thy whole labor shall be in the cause of Zion; and thou shalt serve the church with all thine heart and soul, and open thy mouth with no fear of man, for I am with thee. Amen.

SECTION 29
(September, 1830; Fayette, New York)

Thomas (B. Marsh), my son, blessed are you because of your faith in my work. Behold, you have had many afflictions, because of your family; nevertheless, I will bless you and your family, yea, your little ones; and the day cometh that they will believe and know the truth, and be one with you in my church. Lift up your heart and rejoice, for the hour of your mission is come; soon your tongue will be loosed, and you shall declare glad tidings with great joy unto this generation. You shall declare the things which have been revealed to my servant Joseph Smith, Jr. From this time forth you are to preach the gospel, and reap in the field which is white already to harvest. Therefore, thrust in your sickle with all your heart, might, mind, and strength, and you shall be laden with sheaves upon your back; for the laborer is worthy of his hire; wherefore your family shall live.

But, behold, go from them for a little time, while I prepare a place for them. Yea, I will open the hearts of the people, that they might receive you; and I will establish a church by your hand. And you shall

strengthen and prepare them against the time when all the house of Israel shall be gathered, and the Third Temple built in Jerusalem; and the world shall be divided into Three Great Kingdoms, with degrees of glory within each; and Zion shall be established in the Americas.

Be patient, my son, in afflictions, revile not against those that revile. Govern your household in meekness and humility, and be steadfast in keeping the holy commandments. Behold, I say unto you that you shall be likened to a physician unto the church, but not unto the world, for they will not receive you. Go whithersoever I will, and it shall be given you by the Comforter (Holy Ghost) what you shall do and whither you shall go. Pray always, lest you enter into temptation and lose your reward. Be faithful unto the end, behold, I am with you. These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the Father. Amen.

SECTION 30
(October, 1830; near Fayette, New York)

And now concerning my servant Parley P. Pratt, behold, I say unto him that as I live I will that he shall declare my gospel and learn of me, and be meek and lowly of heart. It has been appointed unto him that he shall go with my servants, Oliver Cowdery and Peter Whitmer, Jr., into the wilderness among the Lamanites. And Ziba Peterson also shall go with them; and I myself shall go with them, and be in their midst; and nothing shall prevail against them, for I am their advocate with the Father. But, behold, they shall give heed to that which is written, and pretend to no other revelations; and by prayer in faith they shall receive all things from me. And if they give heed unto these words and trifle not, I will bless them. Amen.

SECTION 31
(October, 1830; Fayette, New York)

Behold, I say unto you, my servants Ezra (Thayre) and Northrop (Sweet): Open ye your ears and hearken to the voice of the Lord your God, whose word is quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow, soul and spirit; a discerner of the thoughts and intents of the heart. For verily, verily, I say unto you that ye are called to lift up your voices as with the sound of a trump, to declare my gospel unto a crooked and perverse generation. For behold, the field is white already to harvest; and it is the eleventh hour, and the last time today I shall call the laborers into my vineyard, which has become corrupted and wicked, every whit; and there is none that doeth good, save it be a few; and they err in many instances, because of the priestcrafts and their own delusions, having corrupted their minds.

And verily, verily, I say unto you, that as this church and nation did I establish, and called forth out of the wilderness of Sinai, even so will I gather mine elect and the children of Israel from the four quarters

of the earth; even as many as will believe in me, and hearken unto my voice. Yea, the field is white already to harvest; wherefore, thrust in your sickles, and reap with all your heart, might, mind, and strength. Open your mouths and they shall be filled, and you shall become like the prophets of old, who journeyed from the wilderness and Jerusalem to other lands and places, and proclaimed the gospel in my name. Yea, open your mouths and spare not, and you shall be laden with sheaves upon your backs, for, lo, I am with you. Proclaim my gospel, saying: Repent, repent, and prepare ye the way of the Lord; and make his paths straight, for the kingdom of heaven is at hand! Yea, repent and be baptized, every one of you, for a remission of your sins; be baptized by (full) immersion in water; and then be baptized of fire and of the Holy Ghost; and remember that they shall have faith in me, or they can in nowise be saved. And upon my gospel, even this rock, I will build my church; behold, upon this rock ye are built, and if ye continue to abide in faith and righteousness, the gates of hell shall not prevail against you. Remember ye also the church articles and covenants, and abide in them.

And whoso having faith ye shall confirm in my church, by the laying on of the hands, I will bestow the gift of the Holy Ghost upon them. The holy scriptures and the Book of Mormon are given of me for your instruction; and the power of my Spirit quickeneth all things; wherefore, be faithful in prayers, having your lamp oiled, trimmed, and burning, that you may be ready at the coming of the Bridegroom, the Messiah; for behold verily, verily, I say unto you, that I come quickly. Even so. Amen.

SECTION 32
(November 4, 1830; Fayette, New York)

My son Orson (Pratt), hearken, hear, and behold, that which I, the Lord God, shall say unto you, even Jesus Christ your Redeemer; the same which is the light and life of the world, a light that shineth in the darkness and the darkness comprehendeth it not; who so loved the world that he gave his own life, that as many as would believe might be saved, and become sons of God, even my sons and daughters.

Blessed are you (Orson Pratt), for you have believed; and more blessed are you because you are called to preach my gospel; to lift up your voice as with the sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming. For behold, verily, verily, I say unto you, the time is soon at hand that I shall come in a cloud with power and great glory; and it shall be a great day at the time of my coming, for all nations shall tremble. But, before that great day shall come, the sun shall be darkened, the moon turned to blood, and the stars will refuse to shine and some shall fall; and great destruction shall await the wicked. Wherefore, lift up your voice and spare not, and prophesy that which shall be given by the power of the Holy Ghost; for the Lord God hath spoken it. And if you are faithful, behold, I am with you; and

verily, verily, I say unto you, I come quickly. I am your Lord and your Redeemer. Even so. Amen.

SECTION 33
(December, 1830; Fayette, New York)

Listen to the voice of the Lord your God, even the Alpha and Omega, the beginning and the end, whose course is one eternal round; the same today as yesterday, and forever; behold, I am Jesus Christ, the Son of God, who was crucified for the sins of the world, that as many as will believe on my name, may become my children, even in me, as I am in the Father, and the Father in me, that we may be one.

Behold, verily, verily, I say unto my servant Sidney (Rigdon), I have looked upon thee and thy works, and heard thy prayers, and prepared thee for a greater work. Thou art blessed to do great things, even as John (the Baptist). Behold, thou wast sent forth to prepare the way before my second coming, and before Elijah, but thou knew it not (for it is not given unto the angels to know these things, unless they are chosen to be called). Thou didst baptize by water unto the remission of sin, but they received not the Holy Ghost. But now I give unto thee the power and authority to baptize by water, and bestow the gift of the Holy Ghost by the laying on of the hands, even as the apostles of old.

And it shall come to pass that there shall be a great work for you to do, even among the Gentiles, for their follies and abominations shall be made manifest in the eyes of all people; for I am God, and mine arm is not shortened, and I will show miracles, signs, and wonders, unto all who believe on my name. And all my elect who are ordained into the Holy Order (of the Son of God) shall be given the power and authority to cast out devils, heal the sick, cause the blind to receive their sight, the deaf to hear, dumb to speak, and the lame to walk, even more. Yea, the time speedily cometh that great and marvelous wonders will be shown to the children of men, by the hands of my disciples, in my name, to glorify the Father forever and ever. But without faith shall not be anything shown, except desolations upon the Babylon of this generation; the same which has made all nations drink of the wine of wrath and guile, of her lies and fornication. And there are none that doeth good, except those who are ready to receive a portion of the fulness of my gospel, which I have sent forth unto this generation.

Wherefore, I call upon the weak things of the world, those who are pure and despised, and also the unlearned and faithful, to thrash the great nations, by the power of my Spirit; and their arm shall be mine arm, and I will be their shield and buckler, to gird up their loins; that they shall accomplish my purposes; and their enemies shall be under their feet; and I will let the sword fall in their behalf; and by the fire of my indignation I shall preserve them; and the poor and meek shall have the gospel preached unto them, and they shall be looking forth for the time of my (second) coming, for it is nigh at hand; by and by, but a few generations are yet to be passed away. Yea, they shall learn the

parable of the fig-tree, for now the summer is nigh; and I have sent forth my gospel by the hand of my servant Joseph Smith, Jr., and those who accept it and abide in faith, shall be the partakers of the fulness of my everlasting gospel, even the scriptures of the fulness of time, before the arrival of that great and dreadful day. Yea, in weakness have I blessed him (Joseph Smith, Jr.); and given him the keys of the mystery of those things which have been sealed, and hid from the foundation of the world; and also things which shall come to pass from this time until the time of my coming, if he abides in me; but if he does not, another will I appoint in his stead.

Wherefore, I say unto you my servant Sidney (Rigdon), watch over him (Joseph Smith, Jr.) that his faith fail not; and the Comforter, the Holy Ghost, shall guide you as to what you shall do, for it knoweth all things. And a commandment I give unto thee — that thou shalt write for him, for the scriptures shall be given, even as they are in my bosom, to the salvation of mine own elect; and my elect shall hear my voice and see me; they shall not be asleep, but abide in the day of my coming; for they shall be purified, even as I am. Thus I say unto you, tarry a little longer, and he shall journey with you; forsake him not, and surely these things shall be fulfilled.

Now, inasmuch as ye do not write, behold, it shall be given unto him (Joseph Smith, Jr.) to prophesy, and you (Sidney Rigdon) to preach my gospel; and call on the prophets of the church to prove his words, as they are given by him. Keep all the commandments and covenants by which ye are bound; and I will cause the heavens to shake for your good, and Satan to tremble, that Zion shall rejoice upon the hills and flourish. And Israel shall be gathered and saved again in mine own due time, not to be confounded for a thousand years. Therefore lift up your hearts and be glad, for the redemption and salvation draweth nigh. Fear not little flock; for the kingdom is yours until I come. Behold, I come quickly. Even so. Amen.

SECTION 34
(December, 1830; Fayette, New York)

Thus saith the Lord God, the Mighty One of Israel: Behold, I say unto you, my servant Edward (Partridge), that you are blessed and cleansed of your sins, and are called to preach my gospel as with the voice of a trump; and I will lay my hands upon you by the hand of my servant Sidney Rigdon; and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom. And you shall declare my gospel with a loud voice, crying Hosanna to the name of the Most High God; that as many as shall come before my servants, Sidney Rigdon, and Joseph Smith, Jr., embracing my gospel, shall be ordained and sent forth to preach the everlasting gospel among the nations. They shall cry repentance, saying: Save yourselves from this froward and perverse generation, and come forth out of the consuming fire and misery of the consequences of your sins, transgressions, iniquities,

and ways of error. Yea, come unto your Lord and Savior Jesus Christ, and be redeemed and saved, even unto eternal and blissful salvation. And this commandment shall be given to all elders of my church; that every man who embraces it with sincerity of heart may be ordained, and sent forth, even as I have spoken. Behold, I am Jesus Christ, the Son of God; wherefore gird up your loins and I will suddenly come to my temple. Even so. Amen.

SECTION 35
(December, 1830; Fayette, New York)

Behold, I say unto you (Joseph Smith, Jr., and Sidney Rigdon) that it is not expedient in me that ye should translate any more until ye shall go to the Ohio; and this because of the adversary and for your sakes. Ye shall not leave that place until ye have preached my gospel and have strengthened up the church whithersoever it is found, and more especially in Colesville; for, behold, they pray unto me in much faith. And, now, a commandment I give unto the church, that they should assemble together at the Ohio, until the time my servant Oliver Cowdery returns unto them; behold, this is expedient in me, and let every man choose for himself until I come. Even so. Amen.

SECTION 36
(January 2, 1831; Fayette, New York)

Thus saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end; the same which looked upon the wide expanse of eternity and all the seraphic hosts of heaven (fiery celestial beings and purifying ministers of Jehovah), before the world was made; the same which spake, and the world was made according to his Word, and all things came to be according to the Word; the same which knoweth all things, for all things are present before his eyes. Yea, I am the same which hath taken the Zion of Enoch into mine own bosom; and, verily, even as many as have believed in my name, for I am Christ whose blood was shed for them, I have pleaded before the Father in their behalf. But behold, the residue of the wicked have I kept in chains of darkness and fire, until the coming of that great and dreadful day of judgement; and they shall remain in their conditions, and will not hear my voice but harden their hearts; and woe, woe, woe, shall be their doom. Yea, the day soon cometh in the fulness of time, that a new earth and a new heaven, with its new Order, shall prevail in peace and harmony for a thousand years at all costs, and sacrifices and offerings; that every whit which has been written by the prophets shall be fulfilled.

But, behold, mine eyes are upon my church and my saints; I am in their midst, but they know it not, for they cannot see me. Behold, the day soon cometh that ye shall see me, and know that I am; for the veil of darkness shall be rent, and the eyes of understanding shall be

opened; and those who are not purified, shall not abide the day. Wherefore, gird up your loins and be prepared. Behold, the kingdom is yours, and the adversary shall not prevail against it. Verily, verily, I say unto you, ye are clean in my sight, but not fully; and there is none else beside you, with whom I am well pleased; for all flesh is corrupted to the bone, and the powers of darkness thrive in their pride and wickedness, everywhere upon the earth, in the presence of the hosts of heaven; which causeth silence to reign and all eternity is pained, and the angels are waiting the great command to reap down the earth; to gather the tares to be burned; behold, the adversary had joined forces, and hath become puffed up and strong.

And now, behold, I show you a mystery, a thing which is had in secret chambers, to bring to pass the destruction of your soul in the process of time; yea, to destroy you spiritually, that you may be taken captive unto eternal bondage and misery of the adversary; which ye knew not. But now I will be merciful unto you, not because of your iniquities and ways of error, and faithlessness; but because ye have repented of your sins, and have made a covenant to abide in my commandments. Therefore, be strong and prove faithful unto the end of your days; fear not, nor doubt my word, for the kingdom is yours. And for your salvation and life eternal have I given commandments added upon commandments, and made covenants added upon covenants, that ye might live and die not spiritually. Yea, I have heard your prayers and the cry of the poor, and the complaints of the rich. For all flesh is mine, and the rich and the poor have I made, and I am no respecter of men, behold, upon my footstool the earth shall I stand again, and judge all men according to their works and deeds; and my chosen, and called and elect shall dwell in the land of their inheritance, the land which is choice above all other lands on the face of the earth, even a land of promise which also floweth with milk and honey, and upon which land there shall be no curse, but the blessings of the Lord shall abound in the gathered tribes of Israel. And ye shall have this land for the inheritance of your children forever, no more to be passed away; yea, a possession of my gathered Israel shall it be forever and ever.

But, verily I say unto you that in time ye shall live under no king nor ruler, for I the Lord shall be your king, to watch over my gathered sheep in their various folds. Wherefore, hear my voice and follow me, and you shall be a free people for a thousand years, and beyond; and ye shall have no laws but my laws, and dwell in peace, safety and salvation under the eternal grace and mercy of the Holy One of Israel, even your Lord and Savior Jesus Christ, during the Millennium. In the meantime, verily, I say unto you, to abide in faith and prayer, and magnify your callings, according to the office to which ye have been appointed; that ye may rejoice and receive your portion of the reward, when the dreadful day cometh. And let every man esteem his brother as himself, and practice virtue and holiness before me.

And again I say unto you, let every man esteem his brother as himself; for what man among you having twelve obedient sons, being

no respecter of them, saith unto one: Be thou clothed in robes of riches and sit on this side, and to the other: Be thou clothed in rags and sit on the other side; and saith to his sons that he is a just man? Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one, ye are not mine. Remember, again, the adversary in the secret chambers seeketh your lives; and by the means of deception and secret combinations stirreth up mightily the hearts of men against the faithful and pure. Wherefore, treasure up these things in your bosoms, lest the wickedness of men reveal these things unto you with a voice loud enough to shake the earth. But if ye are prepared, ye shall not fear, but escape the power of the adversary, and be gathered unto me a righteous people, purified and spotless. For this cause, the decree was sent forth that ye shall go to the Ohio, where my law will be given, and you shall be endowed with power from on high. From thence, whosoever I will shall be sent forth among all nations; and it shall be told them what they shall do or say on their mission, for I have a great work laid up in store, that Israel shall be gathered again and be saved; and I will accomplish my purposes and designs, and no power shall stay my hand.

And now, I give unto the church in these parts a command that certain men be appointed by the voice of the church to look after the needy and the poor among them; that they administer to their hardships and sufferings unto their relief, and send them to a place which I have commanded. And this shall be their work: to govern the affairs of the property of this church, and to see all is done in order, properly recorded and preserved. And those whose farms cannot be sold, let them be left or rented as seemeth them good. Yea, when men are endowed with power from on high and sent forth, all these things are gathered unto the bosom of the church. And if ye seek the riches of heaven, which it is the will of the Father to give unto you, ye shall be richest of all people, for ye shall have the riches of eternity; but it must need be that the riches of the earth are also mine to give, therefore beware of pride and wickedness, lest ye become as the Nephites of old. And again, I say unto you, that every man in my church shall perform his labors with all his might and strength, to bring forth and establish the cause of Zion; and to preach my gospel unto every man his neighbor, in mildness and in meekness; but go ye not among the wicked and deluded, for they cannot be taught the gospel, nor can they be saved. Save yourselves from vexation and anger; and be ye clean that bear the vessels of the Lord. Even so. Amen.

SECTION 37
(January 5, 1831; Fayette, New York)

Hearken and listen to the voice of him who is from all eternity to all eternity, the Great I AM, even Jesus Christ; the light and life of the world, the light which shineth in the darkness and the darkness comprehendeth it not; the same which came in the meridian of time

unto his own, and his own received him not; but to as many as received him, he gave power to become his sons and daughters; even so, will I give in these days unto as many as will receive me, power to become my sons and daughters.

And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth me not. And this is my gospel — repentance, baptism by water; and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things and teacheth the peaceable things, and revealeth the mysteries of life and the kingdom.

Now, behold, I say unto you, my servant James (Covill), I have looked upon thy works and I know thee. And verily I say unto thee, thine heart is now right before me at this time; and, behold, I have bestowed great blessings upon thine head. Nevertheless, thou hast seen great sorrow, for thou didst reject me many times because of pride and cares of the world. But, behold, the days of thy deliverance are come, and my voice saith unto thee: Arise and be baptized, and wash away your sins; and under the hands of my servants you shall receive my Spirit, and a blessing so great as you have never before known. And if thou do this, I shall prepare thee for a greater work, even a greater blessing of the eternal priesthood; and thou shalt preach my gospel, which I have sent forth in these latter days; and pursue the decree which I have sent forth to gather my people, which are of the house of Israel. And it shall come to pass that you will be clothed with power and authority, and I will be in your midst and go before you, according to your faithfulness.

My servant James (Covill) is called to labor in my vineyard, and to build up my church, and to bring forth Zion, that it may rejoice upon the hills and flourish. Behold, you are not called to go into eastern countries, but to go to the Ohio; and there shall I pour a blessing upon their heads, such as is not known among the children of men; and from thence men shall go forth to preach my gospel unto all nations.

Behold, verily, verily, I say unto you, that the people in Ohio have called upon me in much faith, praying that I may stay my hand in judgement upon the nations, but I cannot deny my word, for it hath gone forth out of my mouth; wherefore undertake your task with your might and call faithful laborers into my vineyard, that it may be pruned in these last days. And inasmuch as they do repent and receive my gospel in sincerity of their hearts, I will stay my hand in judgement. Wherefore, go forth, crying with a loud voice, saying: The kingdom of heaven is at hand; Hosanna to the Most High God. Go forth baptizing with water, preparing the way for my (second) coming; for the time is at hand, the day and hour no man knoweth, when all who receive these things shall be gathered into one; for all who receive my gospel, receive me. And, on as many as ye may baptize, ye shall lay your hands, and they shall receive the gift of the Holy Ghost; and shall be able to look forth for the ensigns of my coming, and shall know me as I AM. Behold, I come quickly. Even so. Amen.

SECTION 38
(January, 1831; Fayette, New York)

Behold, verily I say unto you, that the heart of my servant James Covill was right before me, for he covenanted with me that he would obey my word. And he received the word with gladness; but straightway Satan tempted him, and he fell in the tempter's snare; and the fear of persecution and cares of the world caused him to reject the Word. Wherefore, he hath broken my covenant, and it remaineth with me to do with him as seemeth me good. Amen.

SECTION 39
(February 4, 1831; Kirtland, Ohio)

Hearken and hear, O ye my people, saith the Lord your God. Ye in whom I take delight to bless with the greatest of all blessings, for ye hear me; but those that profess my name and hear me not, will I curse with the heaviest of all cursings. Hearken, O ye elders of my church whom I have called, behold, I give unto you a commandment that ye shall assemble yourselves together to agree upon my word; and by prayer in faith ye shall receive my law concerning how to govern my church (see section 40), and set all things right before me; and ye shall see that my law is kept, until I come to dwell in the midst of my people and to be their ruler, in the fulness of time. He that receiveth my law and abides in it, the same is my disciple; and he that receiveth it, and abides not in it, the same is not my disciple, and shall be cast out from among you; for it is not expedient that things which belong to the children of the kingdom should be given to them that are unworthy or to dogs; or the pearls should be cast before the swine.

It is expedient, however, that my servant Joseph Smith, Jr., should have a house built, in which to live and translate; and my servant Sidney Rigdon should live as seemeth him good, inasmuch as he keepeth my commandments. Furthermore, I have called my servant Edward Partridge, that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and temporal affairs, and spend his time in the labors of the church, and fulfill his duties according to the laws which I shall soon give unto my church; and this because his heart is pure before me, for he is like unto Nathanael (Bartholomew, son of Tolmai) of old, in whom there is no guile.

These words are given unto you, and they are pure before me; wherefore, beware how you hold on to them, for they are to be answered upon your souls in the day of judgement. Even so. Amen.

SECTION 40
(February 9, 1831; Kirtland, Ohio)

Hearken, O ye elders of my church, who have assembled yourselves together in my name, even Jesus Christ the Son of the living God and

the Savior of the world; and obey the laws which I shall give unto you, and keep my commandments. For verily I say unto you that I have heard your prayers unto the Father in my name, touching these things; and, behold, even so you shall receive these laws; that by abiding in them, ye may live and die not in the Spirit; and that ye may be able to dwell in my kingdom forever, in peace, safety, and salvation; yea, even in the selfsame eternal kingdom which hath been established before the time of Adam, by Lord God the Father.

Behold, this is my decree, that ye shall go forth for a season in my name, every one of you, except my servant Joseph Smith, Jr., and Sidney Rigdon; and it shall be given by the power of the Spirit when ye shall return; and ye shall go forth clothed with the power of my Spirit, and preaching my gospel two by two, lifting up your voices in my name with a sound of a trump, declaring my word like unto the angels of God. And ye shall go forth baptizing with water, saying; Repent ye, repent ye, for the kingdom of heaven is at hand. And from this place ye shall go forth into the regions westward; and inasmuch as ye find that they receive the gospel, ye shall build up my church in every region; and ye shall continue to preach, until my coming, when my people shall be gathered again in one, and I will be their God for a thousand years; and the cause of Zion will be established.

And I say unto you, that my servant Edward Partridge shall remain in his office to which he has been appointed; and it shall be, that if he transgresses, another shall be appointed in his stead. Even so. Amen.

Verily, verily, I say unto you, that it is not given to any one to go forth and preach my gospel or to build up my church, except he be ordained by some one who has authority, and be confirmed by the church. And the elders, priests, and teachers of this church shall confine their teachings to the doctrine and principles of my gospel which are included in the Bible and the Book of Mormon, and will be included in the Holy Writ of the fulness of time; and they shall observe the teachings of the covenants and commandments included therein, that they shall teach with the power of the Spirit; but if they have not the Spirit, they shall not teach; and ye shall all abide in my decree, until all shall be gathered in my scriptures of the fulness of time, and ye shall lift up your voice by the power of the Comforter the Holy Ghost, for it knoweth all things, and beareth record of the Father and of the Son.

And now, behold, I give unto the church these commandments. Thou shalt not kill, and he that killeth shall have no forgiveness in this world, nor in the world to come. And again, I say, thou shalt not kill, but he that killeth another fellowman shall die.

Thou shalt not lie; he that lieth and will not repent shall be cast out.

Thou shalt love thy wife with all thine heart, and shalt cleave unto her and none else; and the man or woman that looketh upon another to lust after, shall deny the faith and the guidance of the Holy Spirit; such an one if repents not, shall be cast out.

Thou shalt not commit adultery; and he that commiteth adultery in thought or action, and repents with all his heart, and forsaketh it,

and does it no more, shall be granted forgiveness; but if he does it again, he shall not be forgiven, but shall be cast out.

Thou shalt not speak evil of thy neighbor, nor do him any harm.

Thou shalt obey all commandments given in my scriptures; and he that sinneth and repenteth not shall be cast out. And if thou lovest me, thou shalt serve me with all thine heart and soul, and keep my commandments. And behold, remember the poor and consecrate of your properties for their support, according to the covenants and commandments of the church; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the bishop and his two counselors (two of the elders or high priests appointed or set apart for this purpose). And the consecrated properties cannot be taken from the church agreeable to the covenants and commandments; and every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, as much as is sufficient for himself and his family. And, if there are properties in the hand of the church or its members, in excess of the necessities for their support after the first consecration, the residue is to be consecrated to the bishop; and is to be earmarked for the administration to the needy of the church; that from time to time, every man who has need may be amply taken care of. The residue shall be kept in my storehouse, to administer to the poor and needy, as sanctioned by the high council of the church, and the bishop and his council; it shall also be used for the purposes of purchasing lands for the public benefit of the church, building houses of worship and New Jerusalem, and to bring to pass the causes of Zion on the face of the earth. And if a man sinneth and repenteth not, he shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church, even unto me; for inasmuch as ye do it unto the least of these, ye do it unto me. Furthermore, that my covenant people be gathered in one, in that day when I shall return to my temple (this I do for the salvation of my people); and that which I spake by the mouths of my prophets shall be fulfilled, I will consecrate the riches of those who embrace my gospel among the Gentiles, unto the poor of my people, who are of the house of Israel.

Remember ye, O elders of Israel, that you shall not be proud in your hearts; let your garment be plain, your thoughts pure, and your beauty the beauty of the work of your own hands; let all things be done in cleanliness before me; and let not your lives be spent in idleness, for he that is such among you shall not eat the bread nor wear the garment of the laborer. And whosoever among you are sick, and the Holy Spirit says that the sickness cannot be healed by faith, but with medicinal herbs and food or by a doctor of the profession, must obey the promptings of the Spirit; that he may not be overtaken by disease or error, nor be attended by the ministers of the enemy. But the elders of my church have the power and authority from on high to lay their hands upon the sick in my name, and bless them; and if death is not appointed unto them, they will be saved by the everlasting power and authority of the Holy

Priesthood after the Order of the Son of God, even the Melchizedek Priesthood.

Ye elders are commanded to live together in love, insomuch that you shall weep for the loss of those who die among you, especially for those who have not hope of a glorious resurrection; and it shall come to pass that those that die in me shall not taste the bitterness of death, but it shall be sweet unto them; and my saints shall be bestowed the great blessing, a gift so marvelous, on their last day, when they shall be called home unto the eternal world of the spirits; yea, the heavens do open their windows and pour out their wondrous blessings upon my saints, on their great and blissful day of arrival in the next world.

And the elders of my church shall have the power and authority to lay their hands, to bestow the gift of the Holy Ghost in my name, and to heal the sick and the afflicted; and verily, verily, I say unto you that he that hath faith in me to be healed, and is not appointed unto death, shall be healed for a surety; he who hath faith to see shall see; he who hath faith to hear shall hear; the lame who hath faith to leap shall leap; and the child who hath faith to go to the moon, shall be taken there; and if the voice of one of my servants calls in faith to move the mountain, it shall be moved, according to their words. But those who have not faith in these things, but believe in me, have the power to become sons and daughters; and inasmuch as they break not my commandments and laws, the elders of my church shall bear their infirmities.

Ye shall be diligent in your stewardships, and shall not take your brother's garment, but pay for that which you have received of him; and if you obtainest more than that which you desire for your support, ye shall give the excess into my storehouse, that all things might be done in order, and according to my instructions. Behold, the time soon cometh that my scriptures shall be given, according to the time appointed, and they shall be preserved in safety; but, it is expedient that ye hold your peace and not talk about them, until ye have received them in full; for all that belongs to the Father and all that belongs to the Son shall be combined into one; yea, even the scriptures of the fulness of time, which must soon come before the arrival of that great and dreadful day. But I say unto you, in the meantime, ye shall teach my gospel of this dispensation unto every nation, kindred, tongue and people. And you shall take all things given in my scriptures as the law, the laws to be obeyed and lived by, and to govern my church. And those who abide in my laws shall be saved and those who transgress them and repent not, shall be damned.

Therefore, ask for knowledge and mysteries of the kingdom, and it shall be revealed unto you line upon line, precept upon precept, knowledge upon knowledge. Yea, all the mysteries and peaceable things which bring joy and life eternal, shall be revealed in its time and season, according to the capacity and worthiness of the individual. And behold, it shall come to pass that my servants shall be sent forth to the east and to the west, to the north and to the south to proclaim my gospel; and those who shall be sent forth to the east shall teach the converts

to flee to the west, in consequence of that which is coming of secret combinations upon the earth. But, behold, great shall be your reward, if ye observe all these things; for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given. Soon ye shall receive the compilation of church covenants, which shall be sufficient to prepare you for here and in the New Jerusalem. Therefore, he that lacketh wisdom, let him ask of me, and I will give him liberally and upbraid him not. Lift up your hearts and rejoice, O ye elders of Israel, for unto you is given the kingdom, even the keys of the church. Even so. Amen.

Now, the elders and high priests who are appointed to assist the bishop as counselors in all things, are to have their families supported out of the property consecrated to the bishop, for the good of the needy and the poor, and for other purposes; or they are to receive a just remuneration for all their services, as may be thought best by the counselors and bishop; and the bishop also shall receive his support, or a just remuneration for all his services in the church.

Behold, verily I say unto you, that whatever persons among you, having put away their companions for the cause of fornication, if they shall testify before the elders in all lowliness of heart and in truth, ye shall not cast them out from among you, if they have truly repented and forsaken it; for, verily, carnal relationships by mutual agreement betwixt two persons not married to each other, are abominations in my sight, for they bring man's soul to hell; for fornication leads to captivity by the arm of the great and abominable church, with whom the kings and rulers of the world commit fornication; yea, it is likened to wicked reasoning, murders, thieving, false testimony, blasphemy and such, all of which arise from desires and whims of man, and defile him; it is likened to idolatry and eating of blood; it is one of the works of flesh and darkness, which antagonizes the spirit of God; and it is an offense for which an individual can be disfellowshiped from the congregation; for they who commit fornication commit sin against their own body and are cursed unto the diseases of the same, and are craftily led unto the captivity of the devil. Furthermore, spiritual decay resulting from fornication, brings defilement and uncleanness, disgraceful folly, and reproach unto the congregation. And if ye find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out; for adultery is sin against God, and none who repent and forsake it not will ever inherit the kingdom of God; for all who commit adultery are in bonds of their hearts and snares of the devil, which brings their soul to ruin. Furthermore, married persons that keep on looking at other women or men with eyes of lust, to crave and desire them in their hearts, have already committed adultery; such ye shall know by the beam in their eyes and their mock behavior, in the absence of the Spirit. Yea, for these reasons, ye shall be watchful and careful, with full inquiry, that ye receive no such among you.

Furthermore, every person who belongeth to this church of Christ, shall be diligent in keeping all the commandments and covenants of the church. And if any person among you kills another person, he shall be

delivered and dealt with according to the laws of the land; for remember he hath no forgiveness in this life nor in life to come. And if a man or woman commits adultery, he or she shall be tried by two or more elders of the church, and every word shall be established by two or more witnesses of the church, and not of the enemy; and the elders shall lay the case before the church, and the church shall deal with him or her according to the law of God. Thus, lest a prompt judgement is rendered by the church against the offenders, they shall die in the Spirit, as a consequence of their sin, and fall away from the church, and will be left alone to kick against the pricks; but if a person repents and forsaketh with sincerity of heart, he shall be forgiven.

And if a man or woman robs or steals, he or she shall be delivered up unto the law of the land.

And if one lies, he or she shall be delivered up unto the law of the land; but if anyone does any manner of iniquity, transgression or sin, he shall be judged by the law of God. And if your brother or sister offend you, ye shall seek reconciliation amongst yourselves, but if no reconciliation is reached, you shall deliver him or her up unto the elders of the church, not to the members, and it should be resolved in a private meeting, and not before the world; and if your brother or sister offend many, he or she shall be chastened before many. And if one offends openly, he or she shall be rebuked openly, that he or she be ashamed; and if one confesses not his or her guilt, arising from the consequence of misconduct, such will be delivered up unto the law of God, to be judged in due time. If anyone offends in secret, he or she shall be rebuked and chastened in secret, that he or she might have the opportunity to confess in secret to the one whom he or she has offended, and to God, that the church may not speak reproachfully of him or her. And thus ye elders shall conduct the affairs of my church in all things. Even so. Amen.

SECTION 41
(February, 1831; Kirtland, Ohio)

O hearken ye elders of my church, and give ear to the words which I shall speak unto you; for behold, ye have now received this law and commandment (Section 40), through him whom I have appointed unto you for this purpose. Now know ye assuredly that there is none other appointed unto you to receive my commandments and revelations, except the one who hath been anointed for this very purpose; yea, the one man chosen and called, and elected out of all the men on the face of the earth, at any given time. But, verily, verily, I say unto you, that none else shall be appointed unto this gift, except it be through him; for if this gift is taken away from him, he shall have no power but to appoint another in his stead. And let this be a law and a commandment unto you, that ye shall not receive the teachings of any member of the church which come before you as my revelations or commandments; for unless they come from the one man appointed for this purpose, and none other, they are not of me; and only those who have been ordained and confirmed

according to the laws of my church shall go forth to teach my gospel, and revelations and commandments.

And now, behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye might know how to act and direct my church, and how to act upon the points of my doctrine, laws and commandments; and become instructed in the affairs of my church, and be sanctified by that which ye have received; and learn to act in all holiness before me. That inasmuch as ye do this, glory shall be added to the kingdom which ye have received; and inasmuch as ye do not this, it shall be taken away, even that which ye have received. Therefore, purge ye out the iniquity and strife which is among you, and sanctify yourselves before me; and if ye desire the glories or mysteries of the kingdom, appoint ye my servant Joseph Smith, Jr., and uphold him before me by the prayer of faith; and provide for his food and raiment, and all that he needs to accomplish the work to which I have appointed him; and if ye do it not, he shall remain with those who have received him, that I may reserve unto myself a pure people that abide in my commandments and covenants.

Hearken ye elders of my church, whom I have appointed: ye are not sent forth to be taught, but to teach the children of men the things of God, by the power of my Spirit; and ye are to be taught from on high. Therefore sanctify yourselves to be endowed with power and authority, that ye may accomplish all that which I have spoken; for, behold, the great day of the Lord soon cometh; that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, declaring to the sleeping nations: Ye saints arise and live; ye sinners stay and sleep, until I call again. Wherefore gird up your loins, lest ye be found among the wicked. Lift up your voices and spare not; call upon the nations to repent, both old and young, bond and free, saying: Prepare ye, prepare ye, for the great day of the Lord is nigh at hand. For if I, who am a man, do lift up my voice and call upon you to repent, and ye despise, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all living, saying; Repent, and prepare ye for the great day of the Lord? And when the lightnings shall streak forth from the east unto the west, and utter their voices unto all the living, making the ears of all tingle with the words — Repent ye, repent ye for the last time, for the great day of the Lord is come.

And the Lord your God shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you. O ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not! How oft have I called upon you by the mouth of my servants and by my ministering angels, and by mine own voice; and by the voice of thunderings and lightnings, tempests and earthquakes, great hailstorms and by the voice of famines and pestilences of all kinds; and by the great sound of a trump, by the voice of judgement, grace and mercy, and by the voice of glory, honor and riches of eternal life, and by the highest blessing of everlasting salvation, but ye would not!

Behold, the day hath come, that the cup of the wrath of mine indignation is full; and verily, verily, I say unto you that these are the words of the Lord your God; wherefore, labor ye in my vineyard in these latter days, and call upon the inhabitants to repent, until the ushering in of the Millennial Day; for in the fulness of time will I come upon the earth in judgement; and my people shall be redeemed and reign with me on the earth for a thousand years. For the great Millennium, of which my servants the prophets of old, and also of latter days have spoken and written, and prayed about, shall soon arrive, and Satan will be bound, until the end of this time, then he shall be loosed again for a season; then cometh the end of this epoch, the Seventh Day of the Lord; the righteous and faithful shall again be gathered and changed in the twinkle of an eye, and the old earth and the wicked shall pass away by fire; yea, into that unquenchable fire, and their end no man on earth shall know, until they come before my judgement.

O ye elders of Israel, hearken to these words. Behold, I am Jesus Christ, the Savior of the world; treasure these things in your hearts, and let the solemnities of eternities rest upon your minds. Be sober. Keep all my commandments. Even so. Amen.

SECTION 42
(February, 1831; Kirtland, Ohio)

Behold, thus saith the Lord unto you my servants; It is expedient in me that the elders of my church should be called together, from the east and from the west, from the north and from the south, by letter or some other way; and it shall be that inasmuch as they are faithful in their prayers unto me, I will pour out my Spirit upon them in the day of their assembly. And it shall come to pass that they shall go forth in the regions round about, and preach repentance unto the people. And many shall be converted, insomuch that ye shall obtain power to organize yourselves according to the laws of man; that enemies may not have power over you; that ye may be preserved in all things; that ye may become learned in keeping my laws; and that every bond, by which the enemy seeketh to destroy my people, may be broken. Behold, I say unto you, that ye must visit the poor and the needy, and administer to their relief, that they may be kept until all things are done according to my laws and commandments which ye have received. Amen.

SECTION 43
(March 7, 1831; Kirtland, Ohio)

Hearken, O ye people of my church, to whom the kingdom is given. Hearken ye and give ear to him who laid the foundation of the old earth and the new earth, the old heavens and the new heavens, and all the hosts thereof; and by whom all things were made, which live, move, and exist. Again, I say, hearken unto my voice, lest death overtake you,

in an hour when ye think not the summer is over and the harvest ended, nor your souls saved.

Now listen to him who is your advocate with the Father, who is pleading your cause before Him, saying: Father, behold the sufferings and death of him who died without sin, in whom there was no guile, and in whom Thou wast well pleased; behold the blood of Thy Son which was shed for them, that in doing it Thyself might be glorified; wherefore, Father, spare these my brethren that believe on my name, that they might come unto me and have everlasting life. Hearken O ye people of my church and ye elders listen, and hear my voice this day, and harden not your hearts; for, verily, I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world — yea, a light that shineth in the darkness and the darkness comprehendeth it not; the same who came unto his own, and his own received him not; but unto as many as received him and his gospel, gave he power to do miracles and wonders, and glory beyond measure, and life eternal unto everlasting salvation.

And even so, I have sent mine everlasting covenants and commandments in various dispensations to the world, to be a light and beacon unto my people; and to be the precious gift sought by the Gentiles; and to prepare the way for my coming. Wherefore, come unto them, that ye might be able to come nigh unto me, and learn of all there is to know under the heavens above and over the earth below. Wherefore, hearken ye elders of Israel to my words, and let me show unto you my wisdom, the wisdom of him whom ye say is the God of Enoch, and his brethren who were separated from all other people, and were received unto myself a city reserved until the coming of the day of righteousness — a day which was sought for by all holy men of old, but they found it not because of the wickedness, abominations, and secret combinations on the earth. Yea, these my servants confessed they were strangers and pilgrims on the earth; and didst receive my promise that they should find it and see it; and in the fulness of time my people be allowed to dwell there, during the Day of the Lord.

Now, I will speak unto you the words of a prophecy, and reason with you as in the days of old, even as I spake unto my disciples, saying: As ye have asked of me concerning the signs of my coming in glory in a pillar of cloud, verily, verily, I say unto you that for ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you the Day of your redemption, and also the restoration of the scattered Israel. And, behold, this temple in Jerusalem, which ye call the House of God, and your enemies say that this House will never fall, I say unto you that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations; and this temple shall be thrown down, and not a stone shall be left upon another. And it shall come to pass that a generation of Jews shall not pass away that all shall be fulfilled.

Ye say that ye know that the end of the world cometh, and that also the heavens and the old earth shall pass away; and in this ye say truly; for so it is; but every whit, which hath been written by the prophets

of old, and all that which I have spoken must first be fulfilled, for order and eternal nature of things prevaileth forever in the kingdom. Behold, the Day shall come in the fulness of time when Israel shall be gathered again, many a temple shall be built in my name, and many a Zion shall be established on the face of the earth. But Israel shall not be gathered until the time of the Gentiles is fulfilled; yea, until the everlasting gospel of the fulness of time, in which all under the sun and the moon will be gathered into one, and shall come forth by the way of the Gentiles; and there will be no more contentions and disputes among yourselves. And in that Day shall be heard of wars and rumors of wars, and fear, doubt and commotion shall prevail throughout the world; men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the heavens and the earth. And the love of men shall wax cold, and iniquity shall abound, and the heavens and earth shall wait impatiently for the coming of the Messiah.

And when the time of the Gentiles is come, and all the scriptures gathered into one, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel. But, there will be many also who will deny the scriptures, for they perceive not the light, for their hearts are turned away from the things of God, and they obey the precepts of men. Overflowing scourge and desolating sicknesses shall cover the land; wicked men shall lift up their voices and curse God and die; there shall be earthquakes, landslides, and eruptions in divers places; yet men will harden their hearts against me, and they will take up the sword, one against another, and kill one another; but, behold, my disciples and saints shall stand firm in holy places, untouched, unharmed, and preserved in peace, safety and salvation.

And, when I the Lord had spoken these words unto my disciples, they were troubled, for they could comprehend them not; so, I said unto them: Be not troubled, for when all that I have spoken this day shall come to pass, ye may know that the promises which have been made to your fathers and to you shall be fulfilled. And when the light shall begin to break forth from among the Gentiles that remain in darkness, it shall be like a parable unto them, that when the fig trees begin to shoot forth their tender leaves, ye know for a surety that summer is now nigh at hand; even so it shall be before the coming of the great and the dreadful day of my return, that all the signs and wonders, and marvelous works shall be fulfilled; and they shall know that the hour is nigh at hand. And it shall come to pass that he who feareth me and keeps my commandments shall look forward to the great day of the Lord, even for the ensigns, wonders, and the fulfillment of all the prophecies before the coming of the Son of Man, with great joy and peace in heart. And he shall see many signs and wonders shown forth from the heavens above and the earth below, and not be disturbed by them, for he shall be saved by his faith.

And before the day of the Lord shall come, the sun shall be darkened, the moon turned to blood, and many stars shall fall from heaven; and the earth will be covered with blood, fire, and vapors of smoke. Yet, in the midst of tumult and turmoil, I shall descend from heaven in a pillar

of cloud, and ye shall also come in power and great glory, with the hosts of holy angels; and he who prepareth not for this day, shall be cut off from among my people.

But before the arm of the Lord shall fall in judgement, an angel shall sound his trump, and the saints that have slept shall rise unto eternal life and come forth to meet me, when I descend again to dwell on earth for a thousand years, for it shall be the Day of the Father, even the Seventh Day. Wherefore, blessed are ye if you have slept in peace; for as you now behold me and know that I am, even so shall ye come unto me, and your souls shall live and redemption perfected; and my saints shall come forth from the four quarters of the earth. Then shall the arm of the Lord fall upon the nations; and the Lord set his foot upon this mount (of Olives), and it shall cleave in twain, and the earth shall tremble, and reel to and fro; and the heavens also shall shake. And the Lord shall utter his voice, and all the ends of the earth shall hear it and mourn; and those that have laughed shall see their own folly; calamity shall cover the mocker, the scorner shall be consumed; and the wicked shall be hewn down and cast into the fire. And then the Jews shall look upon me and say: What are these wounds in thine hands, and in thy feet? And then they shall know that I am the Lord, and I shall say unto them: Behold, these wounds are the wounds with which I was wounded in the house of my friends; I am he who was lifted up unto the cross, and crucified; yea, I am Jesus the Son of the living God. Then they shall weep and lament for their iniquities, for they persecuted their king and believed him not.

And then shall the heathen nations be redeemed; and those that knew no law shall have part in the first resurrection; and it shall be tolerable for them. And Satan shall be bound, that he shall have no place in the hearts of men for a thousand years. Therefore, prepare yourselves against the day of my coming, and learn of my parable which I spake concerning the ten virgins; for those that have embraced the truths of my gospel, and rely upon the Holy Spirit for their guidance, cannot be deceived by the cunning of the Devil and his snares for the captivity of man's soul. And verily, verily I say unto you, that those who are prepared shall not be hewn down and cast into fire, but they shall abide the day in gladness, and shall be saved. And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation; to dwell in one of the three kingdoms, prepared by the Father for this very purpose. And the Lord of glory shall be in their midst, to be their king and lawgiver.

And now, behold, I say unto you that dreadful things, and great sacrifices await you; ye hear of wars in foreign lands, but they are nigh in your own lands; yea, this generation shall not pass away, that the war cries will be heard at your doorsteps. Wherefore, I the Lord, have said that ye elders of my church gather yourselves together from the eastern lands, and go ye forth into the western countries, and there call upon the inhabitants to repent; and inasmuch as they do repent, ye may build up churches unto me. And with unity of heart and purpose, with one

accord, gather up your riches that ye may be able to purchase an inheritance which shall hereafter be appointed unto you; in a place which shall be known as the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God; and the glory of the Lord shall be there, and the terror of the Lord also; insomuch that the wicked will not come unto Zion, for in this place only the pure in heart shall dwell.

And it will come to pass among the wicked, that every man who will not take his sword against his neighbor, must needs flee unto Zion for refuge and safety; and the righteous shall be gathered out from among all nations, and shall come to Zion, singing songs of everlasting joy. And these shall be the only people on the face of the earth that shall not be at war with one another. And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand.

And now I say unto you, keep these things from going abroad unto the world until it is expedient in me, that ye may accomplish all that which hath been commanded; that ye may be acceptable in the eyes of the people and in the eyes of your enemies; that all may know in time and season, according to their own natures and according to their own capacities. For when the Lord shall appear, He shall be terrible unto them, and they know it to be so; and they shall stand afar off and tremble and shake, and fear shall seize upon them. And all nations shall dwell in the midst of fear and terror of the Lord; but the saints and the righteous will abide the day in gladness of their heart, and rejoice in their blissful salvation. Even so. Amen.

SECTION 44
(March 8, 1831; Kirtland, Ohio)

Hear, O ye people of my church; for verily I say unto you that these things were spoken unto you for your profit and learning (on March 7). Notwithstanding those things which are written, such things are always given to the elders of my church, from the beginning and always shall be, to conduct all meetings and affairs of the church as directed and guided by the Holy Spirit.

Nevertheless ye are commanded never to cast any one out from your public meetings, which are held before the world; and not to cast any one out of your sacrament meetings; but if a member of the church feels that he is unworthy to partake of the sacrament, let him by his own free will abstain, until he is reconciled. Ye are commanded in all things to ask God, who giveth liberally, and considering the consequences of sins, transgressions, iniquities and ways of error, always walk uprightly, and in holiness of heart before God; that ye may not be seduced by the evil spirits, or the doctrines of devils, or the commandments of men. Wherefore, be aware and learn to discern between the familiar spirits of devils and men and the Spirit of God, lest ye are deceived unto bondage and captivity of the adversary. Seek ye earnestly the best gifts,

remembering always why they were given; for verily I say unto you, that such gifts are given for the benefit of those who love me and obey all my commandments, and to those who seek them diligently with sincerity of their hearts. Know ye also that all do not receive the same gifts, for there are many gifts, and to every man is given his portion according to his worthiness and his capacities to receive the gift by the Spirit of God.

To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life, in faith and prayer; to some it is given by the Holy Ghost to know the different ways by which these gifts are administered, according to the will and purposes of the Lord who worketh all in all; suiting His mercies according to the conditions of the children of men. Yet, to some it is given by the Holy Ghost to know the diversities of operations and mysteries of the kingdom, the words of wisdom and words of knowledge; and it is given to have faith to be healed, or to have faith to heal; or the working of miracles, to prophesy, the power of discerning of spirits, or to speak in tongues and interpretation of tongues. All these gifts come from the same God, for the benefit of the children of God. And unto the bishop and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to be given to discern all these gifts; lest there be any among you professing and yet not to be of God. Remember, O ye people of my church, he that asketh in Spirit shall receive in Spirit; and also unto some it may be given to have all those gifts, that these may be head among you; in order that every member might be profited by his knowledge and understanding of my gospel; for he that asketh in the Spirit, asketh according to the will of God; wherefore it is done even as he asketh.

And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the Spirit; giving thanks unto God with sincerity of heart; and practicing virtue and holiness before the Lord continually. Even so. Amen.

SECTION 45
(March 8, 1831; Kirtland, Ohio)

Behold, it is expedient in me that my servant John (Whitmer) should write and keep a regular history; and assist my servant Joseph Smith in transcribing all things which are given him; until he is called to further duties. Verily I say unto you that he can also lift up his voice in meetings, whenever it shall be expedient; and it shall be appointed unto him to keep the church records and history continually; for Oliver Cowdery (the current church historian and recorder) I have appointed to another office. Wherefore, it shall be given him by the Comforter according to his faithfulness, to write these things. Even so. Amen.

SECTION 46
(March, 1831; Kirtland, Ohio)

It is necessary that ye should remain for the present time in your places of abode, as it shall be suitable to your circumstances. And inasmuch as ye have lands, ye shall impart a portion to your eastern brethren to dwell in. And inasmuch as ye have not lands, let them buy in the regions round about, as seemeth them good, for they must have a place to live for the present time. It is also necessary that ye save as much money as ye can, and obtain all that ye can in righteousness, that in time ye may be enabled to purchase land for an inheritance, even the city.

The place is not to be revealed; but after your brethren arrive from the east, certain men shall be appointed to whom it shall be revealed. And they shall be appointed to purchase the lands, and to begin laying the foundation of the city; then shall ye begin to be gathered with your families, according to circumstances, to that which has been appointed by the presidency and the bishop of the church; according to the laws and commandments which ye have received and shall hereafter receive. Even so. Amen.

SECTION 47
(March, 1831; Kirtland, Ohio)

Hearken unto my word, my servants Sidney (Rigdon), Parley (Pratt), and Leman (Copely); for behold, verily I say unto you that you should go and preach my gospel, even as ye have received it, unto the Shakers. Behold, they desire to know the truth in part, but not all, for they are not right before me, and need to repent. Wherefore, I send my servants Sidney and Parley to preach the gospel unto them; and my servant Leman shall be ordained unto this work, that he may reason with them; not according to what he has received of them, but according to that which shall be taught to them by him and you my servants. And thus saith the Father. For I am God, and have sent mine Only Begotten Son into the world for the redemption of men; and have decreed that he that receiveth him shall be saved, and he that receiveth him not shall be damned. And they have done unto the Son of Man even as they listed; which Son hath taken his power on the right hand of his glory, and now reigneth in the heavens; and will reign till he descends on the earth in a pillar of cloud, to put all enemies under his feet, in the fulness of time.

I, the Lord God, have spoken it, but the hour and the day no man knoweth, neither the angels in heaven; nor shall they know until he comes. Wherefore, I will that all men must repent, for all are under condemnation, due to the consequences of their sins and transgressions, iniquities and ways of error; except those whom I have reserved unto myself, holy men that ye know not of. Now, I give unto you a commandment that ye go among this people, and preach my gospel and build up my church, like mine apostle of old, whose name was Peter son of Jonah, saying: Believe ye on the name of the Lord Jesus, who was on earth, and is to come,

the beginning and the end. Repent and be baptized (washed) in the name of Jesus Christ, according to my covenant which was established from the beginning, for the remission of sins. And whoso doeth this, shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of the church.

And, verily I say unto you that all nations of the earth shall bow to the will of the Father, to bring to pass that which hath been spoken by the mouths of my prophets; and those who are now exalted of themselves shall be brought low, that wickedness shall prevail no more upon earth for a thousand years. Furthermore, whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man; wherefore, it is expedient that all men on earth who are not under my everlasting covenant, should have one wife; and the twain shall be one flesh, that earth might answer the end of its creation, that it might be filled with the measure of man, according to his capacities and blessings. And whoso preaches to abstain from meats, that man is not ordained of God, and he should not eat the same; for, behold, the lawful beasts of the field, the fowls of the air, the fishes of the sea, and that which cometh out of the earth, is ordained for the use of man for food and raiment, that he might have in abundance. But it is not given that one man or a handful of men possess all the wealth and temporal power, and the others be their slaves; woe, woe, unto such, for the same are the enemy of God and the despisers of truth and virtue; wherefore the world lieth in sin, in ignorance, and in disease and misery of the consequences of their sins, iniquities, transgressions, and ways of error.

And again, verily I say unto you, that the Son of Man cometh not in the form of a woman, nor in the form of a common man going about his business; but at the time of his coming the heavens shall be shaken, and the earth shall tremble and reel to and fro, as a drunken man; the valleys shall be exalted and mountains made low; the haughty, the wicked and the proud will be as stubble; this and more when the angel shall sound his trumpet loud and long. Yea, before the great day of the Lord, Jacob shall flourish in the wilderness, and the Lamanites shall blossom unto their salvation and rejoicings. Zion shall flourish and rejoice upon the hills and the mountains, and shall be gathered together unto the place which I have appointed.

Behold, go forth and work diligently to bring to pass the things which I have commanded you; repent of all your sins; ask and ye shall receive; knock and it shall be opened unto you. Fear not and doubt not, for mine angels will go before you, and behind you, and I will be in the midst of you; and ye shall not be confounded. Behold, I am Jesus Christ, and I come quickly. Even so. Amen.

SECTION 48
(May, 1831; Kirtland, Ohio)

Hearken, O ye elders of my church, and give ear to the voice of the living God; and attend to the words of wisdom which are being given

unto you, according to your wishes, concerning this church and the spirits which prevaileth upon the earth in this generation. Behold, verily I say unto you, that there are many false spirits which have gone forth, deceiving the world. Satan hath sought to destroy the children of God by corrupting their hearts and souls, that he may overthrow you. Behold, I, the Lord, have looked upon you, and have seen abominations in the church that profess my name. But blessed are they who are faithful and endure to the end, for they shall inherit eternal life. But woe unto them that are deceivers and hypocrites, for these shall be brought to judgement. Behold, verily I say unto you, there are hypocrites among you, who have deceived some, giving the adversary power, but, behold, such shall be reclaimed. But the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will; and woe be unto them who are cut off from my church, for the same are overcome of the world.

Wherefore, let every man beware lest he do that which is not in truth and righteousness. And now saith the Lord by the Spirit, unto the elders of His church, come and let us reason together, even as a man reasoneth one with another face to face, that ye may understand. Wherefore, I the Lord ask you this question — unto what were ye ordained? Was it not to preach my gospel by the Spirit, even as the Comforter which was sent forth to teach the truth; and to bring forth and establish the cause of Zion? Then ye fell in the tempter's snares and received ye spirits which ye could not understand, and ye received them to be of God. Now, in this are ye justified? Verily, I say unto you, that all who are ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, shall preach it by the Spirit of truth, and no other way; and if it be that they preach it some other way, it is not of God.

And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way? If it be some other way, it is not of God. Therefore, why is it that ye cannot understand and know, that he who receiveth the word by the Spirit of truth, receiveth it exactly as it is preached by the Spirit of truth? Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together; therefore if there is no edification or rejoicing, it is not of God, but is of darkness. That which is of God is light; and he that receiveth light and continueth in God, receiveth more light; and the light groweth brighter and brighter until the perfect day.

And again, verily I say unto you, O ye elders of my church, that ye may know the truth, and chase darkness from among you. He that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is the least and the servant of all. Wherefore, he is possessor of all things; for all things are subject unto him, both in heaven and on the earth, the light and the life, the Spirit and power; sent forth by the will of the Father through Jesus Christ, His Son. But no man is possessor of all things, except he be purified and cleansed from all sin. And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus Christ, and it shall be done.

But know this also, it shall be given you what you shall ask, for you are appointed to lead my church, the spirits shall be subject unto you. Wherefore, if you behold a spirit that you cannot understand, ye shall ask of the Father in the name of Jesus Christ, and if you receive not the spirit, it is not of God. And it shall be given unto you, power over that spirit, and you shall proclaim against that spirit with a loud voice that it is not of God; not with railing accusations, neither with boasting nor rejoicing, lest you be seized therewith; but rather to chase the darkness away from among you.

He that receiveth of God, let him account it of God, and let him rejoice that he is accounted of God. And by giving heed to my words, and keeping my commandments, you shall overcome all things, for the kingdom is given you of the Father. Behold, blessed are ye who are hearing these words from the mouth of my servant; and inasmuch as ye shall repent, your sins and transgressions shall be forgiven.

Let my servant Joseph Wakefield, in whom I am well pleased, and my servant Parley P. Pratt, go forth among the churches and strengthen them by the words of exhortation. And my servant John Corrill and others who are ordained unto this office, let them labor in my vineyard according to their instruction, and let no man hinder their tasks. In this thing my servant Edward Partridge is not justified; nevertheless let him repent, and he shall be forgiven.

Behold, ye are little children, and cannot bear all things now; but in grace and in the knowledge of truth ye must grow. Fear not, little children, for you are mine; and I have overcome the world, and you are of them that my Father hath given me; and none of them that my Father hath given me shall be lost. And the Father and I are one, I am in the Father and the Father in me; and inasmuch as ye have received me, ye are in me and I in you. Yea, I am in your midst, the good shepherd, and the stone of Israel. He that buildeth upon this rock shall never fall; and soon the day cometh when you shall hear my voice and see me, and know that I am. Watch therefore, that ye may be ready. Even so. Amen.

SECTION 49
(May, 1831; Thompson, Ohio)

Hearken unto me, saith the Lord your God, and I will speak to Edward Partridge, and give unto him directions, that he might organize this people according to my laws; if otherwise, they will be cut off from my presence. Wherefore, let my servant Edward Partridge and those whom he has chosen, in whom I am well pleased, appoint unto this people their portions; to every man according to his family, and according to his needs, wants, desires, and circumstances. And when my servant Edward Partridge shall appoint a man his portion, let him also give unto the man in writing that his portion shall be secured unto him to be held as his right and his inheritance in the church; until such time he is not accounted worthy to belong to the church by the voice of the church. And if the man transgresses the laws and covenants of the church, and is not counted

worthy of belonging to the church, by the voice of the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church, therefore, he shall only have claim on that portion which is deeded unto him. And thus all things shall be made sure, according to the laws of the land.

Furthermore, let every man deal honestly and sincerely with one another; and receive a just portion of your inheritance, that ye may be one, even as I have commanded you; for if ye are not one, ye are not mine. And let the bishop appoint a storehouse unto the church; where money, meat and all that which is in excess of the needs and wants of this people shall be kept, under his supervision; also, let the bishop reserve a portion unto himself and his family, as he is employed in doing this business.

And thus I grant unto this people a privilege of organizing themselves according to my laws; and I consecrate unto them this land for a season, until I, the Lord, shall command them otherwise, to go hence; the hour and the day is not given unto them, that they may dwell and prepare themselves for their journey, and turn their land into their good.

Behold, these are my instructions to my servant Edward Partridge, for his guidance, to be followed in all places throughout my church. And whoso is found a faithful, just, and a wise steward, shall enter into the joy of the Lord, and shall inherit eternal life. Verily, verily, I say unto you, I am Jesus Christ, who cometh quickly in an hour you think not. Even so. Amen.

SECTION 50
(June 7, 1831; Kirtland, Ohio)

Behold, thus saith the Lord unto the elders whom he hath chosen and called in these days, by the voice of his Spirit — I, the Lord, will make known unto you what I will, that ye shall do from this time until the next conference, which shall be held in Missouri; upon the land which I will consecrate unto my people, who are a remnant of the house of Jacob, and are heirs to the covenant of their fathers.

Wherefore, verily I say unto you, let my servants Joseph Smith, Jr., and Sidney Rigdon take their journey to the land of Missouri, as soon as the preparations can be made to leave their homes. And inasmuch as they are faithful unto me, they shall be provided with divine guidance along their journey; but, inasmuch as they are not faithful, they shall be cut off from my presence, even as I will and seemeth me good. Let my servants Lyman Wight and John Corrill take their journey speedily; and my servants John Murdock and Hyrum Smith take their journey unto the same place by way of Detroit. After the conference, let them take their journey, two by two, preaching my gospel along the way, saying none other things than that which are written by the prophets and apostles; and that which they have learned by the Comforter, through the prayer of faith; yea, let them preach in every congregation along their journey;

baptizing by water, and laying on of the hands by the water's side. For thus saith the Lord, I will cut my work short in righteousness, and send forth judgement unto your victory.

And let my servant Lyman Wight beware, for Satan desireth to sift him as chaff. But behold, he that is faithful shall be made ruler over many things; wherefore, he that prayeth with contrite spirit and sincere heart, the same is accepted of me, if he obeys my ordinances. Yea, he that speaketh with lowliness of heart the language of God, and edifieth, the same is called of God. And he that trembleth under my power shall be made strong, and shall bring forth fruits of praise and wisdom, according to my truths revealed unto him. But he that is overcome and bringeth not forth fruit, is not of me; but shall be hewn down in its time and season.

Behold, I have given unto you a pattern of these things, that ye may not be deceived; for Satan stirreth mightily the hearts of the children of men, and goeth forth deceiving the nations. Wherefore, by this pattern ye shall discern the spirits in all cases under the whole heavens. And the days have come that according to man's faith it shall be done unto them. Behold, these are my words to the elders whom I have chosen.

Now, verily I say unto you, let my servants Thomas B. Marsh and Ezra Thayre take their journey also; preaching the word along the way to the same land. And my servants Isaac Morley, Ezra Booth, David Whitmer, Harvey Whitlock, Parley P. Pratt, Orson Pratt, Solomon Hancock, Simeon Carter, Edson Fuller, Jacob Scott, Levi W. Hancock, Zebedee Coltrin, Reynolds Cahoon, Samuel H. Smith, Wheeler Baldwin, and William Carter also take journeys to the same land, preaching along the way. And let my servants Edward Partridge and Martin Harris take their journey with my servants Sidney Rigdon and Joseph Smith, Jr.

And let my servants Newel Knight and Selah J. Griffin both be ordained; and also take their journey. Yea, verily I say, let all these take their journey unto one place in their several courses; and one man shall not interfere with the works of another, neither journey along the same track. He that is faithful, the same shall be kept and blessed with much fruit. Furthermore, let my servants Joseph Wakefield and Solomon Humphrey take their journey into the eastern lands, that they might labor with their families; declaring none other than that which has been written by the prophets and apostles, and their own testimony of the truthfulness of the gospel.

In consequence of transgression, and for he repents not, let that which was bestowed upon Heman Basset be taken away from him, and placed upon the head of Simonds Ryder; and let Jared Carter and George James be ordained as priests; and let the residue of the elders watch over the churches, and declare the word in the regions round about them, that they might labor with their own hands, that there be no idolatry nor wickedness practised among you. Remember in all things the poor and the needy, the sick and the afflicted, for he that ignores them, the same is not my disciple.

And again, let my servants Joseph Smith, Jr., Sidney Rigdon, and Edward Partridge take with them a recommend from the church; and let there be one obtained for my servant Oliver Cowdery also.

Thus have I spoken it, if ye are faithful in prayer and united in purpose, ye shall assemble yourselves together in the land of Missouri, which is a land of your inheritance, which is now the land of your enemies, to rejoice in partaking the blessings of heaven. Behold, I am Jesus Christ, the Son of God; and I will lift them up at the last day. Even so. Amen.

SECTION 51
(June, 1831; Kirtland, Ohio)

Behold, I say unto you, my servant Sidney Gilbert, that I have heard your prayers; which you offered unto me with a sincere heart and contrite spirit. Therefore, it should be made known unto you, of the Lord your God, concerning your calling and election in the church, which I, the Lord, have raised up in these last days. Behold, I, the Lord, who was crucified for the sins of the world, give unto you a commandment that you shall forsake the world; and take upon you mine ordination, even that of an elder; to preach faith and repentance and remission of sins, according to my word; and the reception of the Holy Spirit by the laying on of hands; and also to be an agent unto this church in the place which shall be appointed by the bishop, according to my commandments.

And again, verily I say unto you, that you shall take your journey with my servants Joseph Smith, Jr., and Sidney Rigdon. Behold, these are the first ordinances which you shall receive, and the residue shall be made known in its time and season, according to your labor in my vineyard. Therefore, my son Sidney, learn that he only is saved who endureth to the end. Even so. Amen.

SECTION 52
(June, 1831; Kirtland, Ohio)

Behold, thus saith the Lord, even Alpha and Omega, the beginning and the end, the same who was crucified for the sins of the world — verily, verily, I say unto you, my servant Newel Knight, that you shall remain steadfast in the office to which I have appointed you; and if your brethren desire to escape their enemies, which have been placed to strengthen and perfect them, let them do so; for they shall be confounded and judged accordingly, for they have broken their covenant with God; and if they repent not of all their sins, transgressions, iniquities, and ways of error, they shall be cast out from my presence. And woe unto that man from whom this offense cometh, for it would have been better for him that he had been drowned in the depth of the sea. But blessed is the man that keepeth my commandment, for the same loveth me and is loved of me; and the same shall dwell under my umbrella of grace and mercy, forever.

Wherefore, you are now commanded to take your journey into the regions westward, unto the land of Missouri, unto the borders of the Lamanites; and there seek ye to dwell like the men of the earth, until I prepare a place for you. Remember to be patient in tribulation until I come; and, behold, I come quickly, with a just recompense for your labors; and they who have sought me early in their lives, shall find rest to their souls.

SECTION 53
(June, 1831; Kirtland, Ohio)

Behold, thus saith the Lord unto you, my servant William (W. Phelps), even the Lord of the whole earth: Thou are chosen and called; and after thou hast been baptized by water, which if you do with an eye single to my glory, you shall have a remission of your sins, and a reception of the Holy Spirit by the laying on of hands; and thou shall be ordained under the hands of my servant Joseph Smith, Jr., to be an elder unto this church; that you mayst preach repentance and remission of sins by way of baptism, in the name of Jesus Christ, the Son of the Living God. And on whomsoever you shall lay your hands, if they are contrite before me, you shall have power to give the Holy Spirit.

Furthermore, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, of selecting and writing books for the schools in this church, that little children also may receive instructions and guidance, which are pleasing unto me. Verily, I say unto you (William Phelps), for this cause you shall take your journey with my servants Joseph Smith, Jr., and Sidney Rigdon, that you may be established in the land of your inheritance; and again, let my servant Joseph Coe also take his journey with them. To the residue it shall be made known hereafter, even as I will. Amen.

SECTION 54
(June, 1831; Kirtland, Ohio)

Hearken, O ye people who profess my name, saith the Lord your God; for behold, mine indignation is kindled against the rebellious, and they shall know mine arm and my wrath, in the day of visitation upon the nations of the world. And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved; behold, he that will not obey shall be cut off in mine own due time, after he enters into a holy covenant, and then breaks it and repents not. Wherefore I, the Lord, command and revoke, as it seemeth me good.

Wherefore, I revoke the commandment which was given unto my servants Thomas B. Marsh and Ezra Thayre, and give a new commandment; that my servant Thomas shall take up his journey speedily to the land of Missouri, and my servant Selah J. Griffin shall go with him; for behold, I revoke the commandment which was given unto my servants Selah J.

Griffin and Newel Knight, in consequence of the stiffneckedness and rebellions of my people in Thompson. Wherefore, let my servant Newel Knight remain with them (in Thompson, Ohio); that as many as are contrite before me, may be led by him to the land which I have appointed.

And, verily I say unto you, that my servant Ezra Thayre must repent of his pride, and of his selfishness; and obey the former commandments which were given him, concerning the place upon which he lives. And if he will do this, for there shall be no divisions among my people, for the sake of the possession of land and wealth, he shall be appointed still to go to the land of Missouri; otherwise, he shall receive the money which he has paid, and shall be cut off from my church, saith the Lord God of hosts. And though the heavens and the earth shall pass away, my words shall not pass away, but shall be fulfilled.

And, if my servant Joseph Smith, Jr., must needs pay the money for the land in Missouri and for living there, behold, I, the Lord, will pay it unto him again in the land of Missouri; that those he shall receive there, may be rewarded again according to that which they do, even in lands for their inheritance.

Behold, thus saith the Lord unto my people: you have many things to do and to repent of; for behold, your sins have come up unto me, and are not pardoned, because you seek the counsel of your own hearts, and obey not my commandments. And your hearts are not satisfied, but are diseased, for ye obey not the truth, but have pleasure in unrighteousness. Woe unto you rich, that will not give their substance to the poor and the needy; for their riches will canker their souls, and they shall become deluded in vanities and lies of the world; and they shall lament, saying: The harvest is past, the summer is ended, yet my soul is not saved! And they shall dread the day of my visitation and judgement. Woe unto you poor, whose hearts are not broken, whose spirits are not contrite, whose bellies are not satisfied, whose hands are not stayed from laying hold upon other men's goods and possessions, whose eyes are full of greediness, and who labor not with their own hands; such are foolish and vain men of this world, taken into captivity and bondage, because of their fallen state.

But blessed are the poor who are pure in heart, whose hearts are broken, whose spirits are contrite; for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs, and the Lord shall reward every worthy man, and the poor shall rejoice in the justice and mercy of God; and their generations shall inherit the earth from generation to generation, forever and ever. And now I make an end of speaking unto you. Even so. Amen.

SECTION 55
(July 20, 1831; Zion, Jackson County, Missouri)

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandment in this

land of Missouri; which land I have appointed and consecrated for a gathering of the saints; wherefore, this is a land of promise and a place for the city of Zion. And thus saith the Lord your God: If you receive wisdom, here is one. Behold, the place which is now called Independence is the center place; and a spot for the temple is lying westward, upon a lot not far from the courthouse. Wherefore, it is wisdom that the land should be purchased by the saints; and every tract lying westward, even unto the line running directly between Jew and Gentile; and every tract bordering by the prairies, inasmuch as my saints are enabled to buy. Behold, this is wisdom that they may obtain it for an everlasting inheritance in these days.

And let my servant Sidney Gilbert remain in the office to which I have appointed him, to be a custodian of moneys, and an agent unto the church; to buy land in all the regions round about, always guided by the Holy Spirit in all transactions. And let my servant Edward Partridge and those he has appointed to assist him remain in the office to which I have appointed them; to divide unto the saints their inheritance, according to the Spirit, and my commandments.

And again, let my servant Sidney Gilbert settle himself in this place, and establish a store, that he may sell goods without fraud, but in righteousness and in wisdom; that he may receive moneys to buy lands for the good of the saints, and that he may obtain whatsoever things the disciples may need to plant them in their inheritance. Also let him obtain a license — behold here is wisdom, and whoso readeth it, let him understand — that he may send goods unto the people, even also by whom he will, as clerks employed in his service; and thus provide for my saints, that my gospel may be preached unto those who sit in darkness, in the region and shadow of death.

And, verily, I say unto you, let my servant William W. Phelps be planted in this place, and be established as a printer unto the church. And lo, if the world receives his writings — behold there is wisdom — let him obtain whatsoever he can in righteousness, for the good of the saints; and let my servant Oliver Cowdery assist him, even as I have commanded him, in whatsoever place I shall appoint him, to correct, to rewrite, and to select; that all things may be right before me.

Thus, let those of whom I have spoken be planted, with their families, in the land of Zion, as speedily as can be, to do those things which I have spoken; and concerning the gathering, let the bishop and the agent make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance. And unto the residue of both elders and members, instructions and guidance will be provided as needed. Even so. Amen.

SECTION 56
(August 1, 1831; Zion, Jackson County, Missouri)

Hearken, O ye elders of my church, and give ear to my word; and learn of me, what I will, concerning you and concerning this land unto

which I have sent you. For verily I say unto you, blessed is he that keepeth my commandments whether in life or in death, and is faithful in tribulations; for he shall inherit many gifts, even the gifts of life eternal and everlasting salvation. Ye cannot at the present time behold with your natural eyes, the designs and plans of your God concerning the things to come; and the glory which follows after much tribulation; for after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand. Remember, for this cause I have sent you, that ye may learn to value obedience, and your hearts be prepared to bear testimony of the things to come; and that you might be honored in laying the foundation of the land upon which a Zion of God shall stand; and a feast of fat things shall be prepared for the poor, that the earth may know that the mouths of my prophets fail not; yea, in the similitude of the supper of the Lord which shall be prepared before the arrival of the great and terrible day, a great supper shall be prepared. First, the rich and the learned, the wise and the noble, shall be invited; then cometh the day of my power, and the poor, the lame, the blind, and the deaf shall come unto the marriage of the Lamb, and partake of the supper of the Lord. Behold, I, the Lord have spoken it.

And that the testimony might go forth from Zion, yea, from the mouths of a people pure in heart, have I brought you hither; and have selected my servant Edward Partridge, and appointed unto him his mission in this land. But if he repents not of his sins, which are unbelief and blindness of heart, he shall fall; therefore, let him take heed. Behold, his mission is given unto him, and it shall not be given again. Whoso is selected in this mission, is appointed to be a judge in Israel, as it was in the days of old, when the land of their inheritance was to be divided among the children of Israel; and to judge his people by the testimony of the just, and by the assistance of his counselors, according to the laws of the kingdom which are given by the prophets of God.

For verily I say unto you, my laws shall be kept in this land. Let no man think he is a ruler; but let God rule him that judgeth, or counseleth, or sitteth upon the judgement seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; for the temporal is subject to the eternal, even the spiritual, for ever and ever. Wherefore, be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet.

Behold, the laws which ye have received from mine hand are the laws of the church, and in this light ye shall hold them forth; behold, here is wisdom. And now, as I spake concerning my servant Edward Partridge, this land is the land of his residence, and of those whom he has appointed as his counselors, and also of him whom I have appointed to keep my storehouse. Wherefore, let them bring their families to this land, as they are instructed to counsel among themselves and me. Behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and unwise servant; and he receiveth

no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power to choose and decide is given unto them, wherefore they are agents unto themselves. And inasmuch as men do good, they shall in nowise lose their reward; but he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. Who am I that made man, saith the Lord, and hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? Yea, I command and men obey not; I revoke and they receive not the blessing. Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. Woe unto such, for their reward lurketh beneath, and not from above.

And now I give unto you additional directions concerning this land and my church: It is wisdom in me that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church; and also, this is a law unto every man that cometh unto this land to receive an inheritance, that he shall do with his moneys, according to the laws of the church. It is also wisdom that there should be lands purchased in Independence, for building a storehouse and a printing place. And I also say concerning my servant Martin Harris, that he must repent of his sins, for he seeketh the praise of the world.

And also let my servant William W. Phelps remain in his office to which I have appointed him, and receive his inheritance in the land; but he hath need to repent, for I, the Lord, am not well pleased with him; for he seeketh to strive and excel his brethren, and he is not sufficiently meek before me. Now, by this ye may know if a man repenteth of his sins — behold, he will confess them and forsake them.

But the time for the residue of my elders to receive their inheritance in this land has not yet come; nevertheless, if they seek it through the prayer of faith, a portion shall be appointed unto them; for, behold, they shall push the people together from the ends of the earth. Wherefore, assemble yourselves together; and those who are not appointed to stay in this land, let them preach the gospel in the regions round about, then they may return to their homes. Let them preach along the way, and bear testimony of the truthfulness of the gospel; and call upon the rich, the high and the low, and the poor to repent. And let them build up churches, inasmuch as the inhabitants of the earth will repent; and let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive moneys to purchase lands in Zion in Jackson County. And let my servant Sidney Rigdon write a description of the land of Zion, and a statement of the will of God, as revealed by the Holy Spirit; for behold the Lord willeth that the disciples and the children of men should open their hearts, even to purchase this whole region, as soon as time will permit, for an inheritance for the children of God.

Behold, here is wisdom. Let them do this lest they receive no inheritance, save it be by the shedding of blood, which is not acceptable unto me; and inasmuch as there is land obtained, let there be workmen

of all kinds sent forth to labor for the saints of God. Let all these things be done in order, and the privileges of the lands be made known from time to time, by the bishop or the agent of the church. Verily, verily, I say unto you, let the work of the gathering be not in haste, nor by flight; but it shall be done as shall be counseled by the elders of the church at various conferences yet to come, according to the knowledge which they receive from time to time.

And let my servant Sidney Rigdon consecrate and dedicate this land, and the spot for the temple, unto the Lord. Furthermore, let a conference meeting be called; and afterwards, let my servants Sidney Rigdon and Joseph Smith, Jr., and Oliver Cowdery, return to their own land, to accomplish the residue of the work which I have appointed unto them. Let all others returning to their homes from this conference, bear their testimonies along their way, of that which they know to be true, and most assuredly believe.

It is also decreed, let that which has been bestowed upon Ziba Peterson be taken away from him; and let him stand as a member in the church, and labor with his own hands with his brethren; until he is sufficiently chastened for all his sins; for he confesseth them not, and thinketh to hide them; and let my servant Edward Partridge direct the conference which shall be held by the elders of this church; and let him and his companions also return preaching the gospel along the way, and bearing record of things which they believe to be most assuredly true; for verily, the sound must go forth from this place unto all the world, unto the uttermost parts of the earth — the gospel must be preached unto every creature, with signs following them that believe. And, behold, the Son of Man cometh quickly. Even so. Amen.

SECTION 57
(August 7, 1831; Zion, Jackson County, Missouri)

Behold, saith the Lord, blessed are they who have come up unto this land with an eye single to my glory, according to my commandment. For those that live in me shall inherit the earth, and those that die in me, shall rest from all their labors, and their works shall follow them; and they shall receive a crown in the mansions of my Father, which I have prepared for them.

Yea, blessed are they whose feet stand upon this land of Zion, who have obeyed my gospel; for they shall receive for their reward the good things of the earth and it shall bring forth their strength. And they shall be crowned with blessings from above, and with commandments not a few, and with revelations in their time and season. Yea, even the great mysteries and glories of the kingdom shall be unfolded unto them that are faithful and diligent before me. Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thine heart and soul, and with might, mind, and strength; and in the name of Jesus Christ thou shalt serve Him. Thou shalt love thy neighbor as

thyself. Thou shalt not steal, nor commit adultery; nor kill a fellowman, nor do anything like unto it, as written by my prophets. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and partake of the sacraments, on my holy day; for verily this day is a day appointed unto you to rest from your worldly labors, and to pay your devotions unto the Most High God; nevertheless, your vows shall be offered in righteousness on all days, and at all times. Remember, on this, the Lord's day, thou shalt offer thine oblations, confessing thy sins and transgressions before the Lord, if any, and renewing thy covenants in prayerfulness and thanksgiving, with a broken heart and a contrite spirit. On this day thou shalt restrict thyself from all servile labor, only let your food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, thy joy may be full; verily, this is fasting and prayer, or in other words, rejoicing and prayer.

And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but glad and peaceful heart and a cheerful countenance — verily, verily, I say unto you, the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth; and all clean herbs, and good things which come of the earth, whether for food or for raiment, for houses and barns, for orchards, gardens, and vineyards, all are ordained for man's use. Yea, all things which come of the earth, in the seasons thereof, are made for the benefit of man, and for the use of man; both to please the eye and to gladden the heart, and to enliven the Spirit. Yea, all these things are ordained of our fathers and prophets of old, as a gift of God unto His children, for now and forever. And it pleaseth God that he hath given all these things unto man; for unto this end they were made to be used, with judgement, not to excess, neither by extortion. And in none of these things doth man offend God, nor kindle his wrath; save those who confess not His hand in all things, and obey not His commandments. Behold, this is according to the law and the prophets, an everlasting covenant of God with his children of the kingdom; wherefore, trouble me no more concerning this matter. But learn that he who does the works of righteousness shall receive his just reward, even all the bounty of God, and peace and salvation in this world, and eternal life in the world to come. I, the Lord, hath spoken it, and the Spirit beareth record. Amen.

SECTION 58
(August 8, 1831; Jackson County, Missouri)

Behold, thus saith the Lord unto the elders of his church, who are soon to return to the land from whence they came: It pleaseth me, that

you have come up hither, but with some I am not well pleased; for they will open not their mouths, to bear record of their testimony, because of the fear of man. Woe unto such, for mine indignation is kindled against them. And if they continue to abide in their sins and transgressions, and stiffneckedness, even that which they have shall be taken away from them. For I, the Lord, rule in the heavens above, and among the hosts of the earth.

Now, verily, I speak unto you concerning your journey unto the land from whence you came. Let there be a craft made, or bought, as seemeth you good, it mattereth not, and take your journey speedily for the place which is called St. Louis. And from thence, let my servants Sidney Rigdon, Joseph Smith, Jr., and Oliver Cowdery, take their journey for Cincinnati. And here, let them lift up their voices and declare my word, not in haste, but by the power of the Holy Spirit unto all men, even the fallen and the wicked; without anger or doubt, in meekness and in humility, in long-suffering and patience; for I shall go before you to prepare the way. And let the residue of my servants take their journey from St. Louis, two by two, and preach the word, not in haste, among the congregations of the fallen and the wicked, along the way, until they return to the churches from whence they came; and all this for the good of the churches, for such was the intent of my commandment.

Furthermore, let my servant Edward Partridge impart of the money which was given him, a portion unto mine elders who are commanded to return; and he that is able, let him return his portion by the way of the agent of the church, but it is not required of him who is unable. Now, I speak of the residue who are to return to this land; behold, they have been sent to preach my gospel among the congregation of the fallen and the wicked; not in haste, neither in anger or strife; that they shall not idle away their time, nor shall they bury their talents, that they may not be known. But, if the congregations of the fallen and the wicked receive you not, and mistreat you, shake off the dust of your feet against such; not in their presence, lest you provoke them, but in secret; and wash your feet, as a testimony against them. Behold, in due time they shall be judged according to your words.

And now, behold, this shall suffice you and the will of him who hath sent you; and further instructions concerning my servants Sidney Rigdon and Oliver Cowdery shall be made known by the mouth of my servant Joseph Smith, Jr. Even so. Amen.

SECTION 59
(August 12, 1831; McIlwaine's Bend, on the bank of the Missouri River)

Behold and hearken unto the voice of him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end. Verily, verily, thus saith the Lord unto you, O ye elders of my church, who are assembled upon this spot: Your sins are now forgiven you, for I, the Lord, forgive the sins of those who confess them

with humble heart, and forsake them.

But, verily I say unto you, that it is not needful for this whole company of mine elders to be moving swiftly upon the waters of this river; whilst the inhabitants on either side are perishing in unbelief. Nevertheless, I have suffered it that ye might bear record; behold there are many dangers upon these waters, especially from here onward; for I, the Lord, in years past have decreed in mine indignation, the destruction upon this river, that no flesh shall be safe upon these waters; and by the mouth of my servant John, I cursed the waters; that it shall be said that none is able to go up to the land of Zion by the way of these waters, except he that is upright in heart.

Therefore, for all flesh is in mine hand, he that is faithful among you shall not perish by the waters. Now, it is expedient in me that my servants Sidney Gilbert and William W. Phelps depart on their mission. Nevertheless, I would not suffer that ye should part until you were chastened for all your sins, that you might be one, and not perish in wickedness; but now it behooveth me that ye should part; wherefore, let my servants Sidney Gilbert and William W. Phelps join their former company; and let them take their journey in haste that they may fill their mission, and through faith and prayer overcome the world. And inasmuch as they are faithful, they shall be preserved against all the cunning of the Devil, and the fiery darts of the adversary; for I, the Lord, shall be with them.

Behold I, the Lord, in the beginning blessed these waters, for they serve a useful purpose in my kingdom, requiring a watchful eye for their preservation and use; and in the last days, by the mouth of my servant John, I cursed these waters, that no flesh shall be safe upon them; that it may be spoken by men, saying: None is able to go up to the land of Zion by the way of these waters, but he that is upright before their God. Therefore, as I, the Lord, have previously cursed the land, even so in these days have I blessed it, for the use of my saints, that they may partake of the fatness thereof. Now, I give unto you all a commandment, that you shall forewarn your brethren concerning these waters, that they come not journeying upon them, lest their faith fail, and they find themselves caught in the snares, which are placed for this very purpose; yea, for I, the Lord, have decreed it, the destroyer rideth upon the face of the waters, to keep a watchful eye upon the trespassers; and revoke not the decree. But, today my anger is turned away; wherefore, let those who are called to take their journey in haste, depart according to their judgement, by water or by land, it mattereth not.

And now, concerning my servants Sidney Rigdon, Joseph Smith, Jr., and Oliver Cowdery — let them come not again upon the waters of this river (Missouri), save it be upon the canal, while journeying unto their homes; in other words, they shall never journey by the way of this river, but by the way of the canal. Behold, I, the Lord, have appointed a way for the journeying of my saints, and this is the way. And, behold, after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey, and go up unto the land of Zion; and they shall pitch their tents, like unto the children of Israel in the wilderness,

along the way, and behold, this is my commandment unto one and unto all. Nevertheless, unto whom is given power to command the waters, he shall find his course along the river, by the power of the Spirit; and the destroyer shall be able to discern the Spirit, and allow him to pass. But unto you is given the course for the saints, or the way for the saints of the camp of the Lord, unto the land of Zion, by the way of canal, and not by the river.

And again, verily I say unto you, my servants Sidney Rigdon, Joseph Smith, Jr., and Oliver Cowdery, shall not open their mouths in the congregation of the fallen and the wicked, until they arrive at Cincinnati; and there they shall lift up their voices unto God, against that people; yea, unto him whose indignation is kindled against their wickedness and abominations, a people who are well-nigh ripened for destruction. And from thence let them journey for the congregations of their brethren; for their labors are even more needed among them, than among the congregations of the fallen and the wicked. But let the residue of the elders take their journey unto those congregations, to declare the word, in patience, in meekness, in humility, in long-suffering, and in brotherly love. And inasmuch as ye do this, your old garment shall be washed clean, and you shall become spotless before me. These elders may journey together, or two by two, as seemeth them good; but let my servants Reynolds Cahoon and Samuel H. Smith, with whom I am well pleased, be not separated, until they return to their homes, and this for a wise purpose in me.

And now, verily I say unto you and unto all: Be of good cheer, little children, for I am in your midst, and you are not forsaken; and inasmuch as you have humbled yourselves before me, and have obeyed my commandments, the blessings of the kingdom are yours. Therefore, gird up your loins and be watchful and sober, looking forth for the coming of the Son of Man; for he cometh in an hour of which you think not. Pray always, my little children, that you enter not into temptation, that you may abide in the day of his coming, whether in life or in death, unto the end. Even so. Amen.

SECTION 60
(August 13, 1831; Chariton, on the bank of the Missouri River)

Behold, and hearken, O ye elders of my church, saith the Lord your God, even Jesus Christ, your advocate with the Father, who understandeth every weakness of man, and comprehendeth every power of God. Verily, mine eyes are upon those who have not gone up unto the land of Zion in Missouri; wherefore your mission is not yet fulfilled. Nevertheless, ye are blessed, for the testimony which you have borne is recorded in heaven, for the angels to look upon; and they rejoice over you, and your sins are forgiven, and erased from the records. And now continue your journey unto Zion, and assemble there; hold a meeting and rejoice together, and offer sacrament unto the Most High. Then you may return to bear

your record, altogether or two by two, it mattereth not; only be faithful, and declare glad tidings unto the inhabitants of the earth, or among the congregations of the fallen and the wicked. Behold, I, the Lord have brought you together, that the promise might be fulfilled; that the faithful among you should be preserved, and rejoice together in the land of Missouri; for every promise made to my saints must be fulfilled, every whit, for the Lord cannot lie.

I, the Lord, am willing, if some among you desire to ride upon horses, or mules, or in chariots, they shall be blessed, if they receive them from the hand of the Lord, with a thankful heart in all things. Keep my words, and do according to your judgement and the guidance of the Spirit. Behold, the kingdom is yours; and, lo, I am with the faithful always. Even so. Amen.

SECTION 61
(August, 1831; Kirtland, Ohio)

Hearken, O ye people, that call yourselves the people of the Lord, and open your hearts and hear the word of the Lord, and his will concerning you. Behold, hear the word of him whose indignation is kindled against the wicked and the rebellious; who taketh away that which he taketh away, and giveth in abundance that which he giveth; the same who buildeth up at his own will and pleasure; and destroyeth according to his designs and purposes, and can cast souls down to hell; behold, I, the Lord utter my voice, and it is obeyed. Wherefore, verily I say, let the wicked take heed, and the rebellious tremble and fear; and let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. And he that seeketh signs shall see signs, but not unto salvation; for, verily, there are those among you who seek signs; and there have been such even from the beginning of days; but, behold, faith cometh not by signs, but signs and ensigns follow those that believe. Yea, signs and warnings come unto the faithful, by the grace and mercy of God, not by the will of man, nor do they appear by themselves. Yea, the signs, wonders, and ensigns come unto all who abide in faith; and for without faith no man pleaseth God. Those with whom God is not well pleased are declared faithless and fallen; wherefore unto such he showeth no signs or ensigns, for they are left alone unto their condemnation and folly; to kick against the pricks, to curse God, and die.

Wherefore, I, the Lord, am not pleased with those among you who have sought after signs and wonders, and after your own glory, rather than to glorify your God. And when I give commandments to them, they keep them not, but rejoice in transgressing them when they are put to the test; in this manner the world dwells in sin and death. Yea, there are among you adulterers, that commit adultery in their hearts and lust after the pleasures of the flesh, in secret; such are not detected by the world, but behold, mine angels know their thoughts well; woe unto them if they repent and forsake not, for they shall be chastened in secret,

and cursed with the diseases of the same. Let such beware and repent speedily, lest judgement shall come upon them as a snare, and then shame and folly be made manifest in the eyes of the people. And, verily, I say unto you, he that looketh upon a woman to lust after, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith; and shall dwell in fear and doubt unto the end of their days; and their end by no means is sweet, but painful and bitter is their journey's end.

Wherefore, I, the Lord, have said that the fearful and doubtful, the unbelieving, the liars, the thieves and whoremongers, and sorcerers and soothsayers, and whosoever loveth and maketh a lie, shall have their part in that lake which burneth with fire and brimstone, which is the second death; and they shall have no part in the first resurrection. And now behold, I the Lord, say unto you that, for these things prevail among you, the church is under condemnation. Nevertheless, he that endureth in faith unto the end, and keepeth my commandments, the same shall overcome the world, and be saved in my kingdom; and shall receive an inheritance upon the earth, when the day of transfiguration shall come; when earth will be transfigured according to the pattern which was shown unto mine apostles upon the mount; of which account the fulness ye have not yet received.

And now, verily I say, he that keepeth my commandments, unto him I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life. Behold, it is the will of the Lord your God concerning his saints, that they assemble themselves together unto the land of Zion, not in haste, lest there be confusion, which bringeth disease and pestilence. Behold, the land of Zion, I the Lord, hold it in mine own hand; nevertheless, I, the Lord, render unto Caesar the things which are Caesar's. Wherefore, I the Lord will that you should purchase the lands, that ye may have advantage of the world, that you may have claim upon it, that the inhabitants (your Lamanite brethren) may not be stirred up unto envy, jealousy and anger; for Satan putteth it into their hearts to hostility and anger against you, and to the shedding of blood. Wherefore, the land of Zion shall be obtained by purchase, and not by shedding of blood; for you are forbidden to shed blood; lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall remain to receive an inheritance.

Behold, I, the Lord, am angry with the fallen and the wicked; and my presence is withdrawn from the men of the earth. I have sworn in my wrath, and decreed wars upon every place on earth, that the wicked shall slay the wicked, and fear and doubt shall come upon every man; and the saints also shall hardly escape; nevertheless, I, the Lord, shall be in their midst, to gather them under my wings, as the hen gathereth her chickens; while the wicked and the haughty shall be consumed by unquenchable fire; and, behold, this is not yet, but by and by.

Wherefore, seeing that I, the Lord, have decreed all these things upon the face of the earth, I will that my saints should be assembled upon the land of Zion; and every man should take the shield of

righteousness in his hand and the armour of faithfulness, and lift a warning voice unto the inhabitants of the earth, declaring that the desolation shall soon come upon the wicked; therefore, let my disciples in Kirtland (Ohio), who dwell upon the farm, arrange their temporal concerns; and let my servant Titus Billings, who is the caretaker of the place, dispose of the land; that he may be prepared to take a journey, the coming spring, unto the land of Zion; and let all moneys which can be spared, little or much it mattereth not, be sent unto the land of Zion, unto those who are appointed to receive it.

Behold, I, the Lord, will give unto my servant Joseph Smith, Jr., power that he shall be able to discern by the Spirit those of my disciples who shall go unto the land of Zion, and those who shall tarry. Let my servant Newel K. Whitney retain the store, yet for a little season; nevertheless, let him impart all the money he can, unto the land of Zion. Furthermore, let him be ordained unto this power, as an agent unto the disciples that shall tarry. And now I will that ye speedily visit the churches, expounding these things, with my servant Oliver Cowdery:

He that is faithful and endureth, shall overcome the world.

He that sendeth up treasures unto the land of Zion, shall receive inheritance in this world, and also in the world to come; and his works shall follow him.

Blessed are the dead that die in the Lord, for when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead, and shall die not afterward; and shall receive an inheritance in the holy city.

He that liveth when the Lord shall come, and hath kept the faith, blessed is he; nevertheless it is appointed that he die at the age of man, according to the death of the world; wherefore, children shall grow up until they become old, and die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; yea, for this cause the apostles preached unto the world the resurrection of the dead.

Verily, I say unto you that these are the things that ye are to preach, and all that which the Holy Spirit brings to utterance, ye may preach; you are also to look for these things, for they are now nigh at hand, and prepare yourselves for the day of the coming of the Son of Man; and until that hour, there will be foolish virgins among the wise, and at that hour shall come an entire separation of the righteous from the wicked; and in that day I will send mine angels to pluck out the wicked, and cast them into the unquenchable fire, which hath been prepared for them since the first generation.

And now behold, verily I say unto you, that I am not pleased with my servant Sidney Rigdon; for he exalts himself in his heart, and receives not my counsel, but grieves the Spirit; wherefore his writing is not acceptable unto the Lord, and he shall write another; and, if he obeys not that which he is commanded to do, behold he remains no longer in the office to which I have appointed him. Furthermore, those who desire in their hearts, in meekness and humility, to warn sinners to repentance, let them be ordained unto this power; for this is a day of warning, not

a day of many words; and I, the Lord, am not to be mocked in these the latter days.

Behold, I am Alpha and Omega, even Jesus Christ; wherefore let all men beware how they bring my name to their lips; for behold, there are many among you under this condemnation, who use the name of the Lord, and use it in vain, without having authority; wherefore, let the church repent of their sins in sincerity of heart, and I will forgive them, and remember them no more; otherwise, they will be cut off from my presence. Remember, that which cometh from above is sacred, and must be spoken with care, by the power of the Holy Spirit; and in this there is no condemnation, but rejoicings in heaven; thus both the speaker and the listener are edified and rejoice together in the partaking of the Holy Spirit; wherefore, utterance in the absence of the Spirit brings the saints under condemnation.

Let my servants, Joseph Smith, Jr., and Sidney Rigdon, seek themselves a home, according to the guidance of the Holy Ghost, in prayer of faith. Behold, all these things remain to be overcome through patience and diligence, that my faithful may receive a more exceeding and eternal weight of glory; and the wicked a greater condemnation. Even so. Amen.

SECTION 62
(September 11, 1831; Kirtland, Ohio)

Behold, thus saith the Lord your God unto you, O ye elders of my church; hearken ye, and listen, and receive my will concerning you. For verily I say unto you, I will that you should overcome the world, that I might be able to bestow compassion upon you. There are those among you who have sinned, and have not forsaken them altogether, but I am pleased with the church as a whole; for this cause, and for mine own glory, and for the salvation of souls, I have decreed that your sins be washed clean once more; for I have forgiven your sins, and shall remember them no more. I will be merciful unto you, for I have given unto you the kingdom; and the keys of the mysteries of the kingdom shall be revealed unto you by the hand of my servant Joseph Smith, Jr., who has been appointed for this purpose, by the voice of the people; and these keys shall not be taken away from him, while he liveth, and inasmuch as he obeyeth my commandments.

There are those among you who have sought occasion against him, knowing not the cause, nevertheless, he has sinned. But verily I say unto you, I, the Lord, forgive sins unto those who confess before me in sincerity of heart, except those who have committed the sin of death. My disciples, in the days of old, sought occasion against one another, and forgave not one another in their hearts; and for this evil they were afflicted and sorely chastened. Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not the sins and iniquities of others, standeth condemned before God, for there remaineth within him a greater sin. Yea, I, the Lord, will forgive whom I will forgive; but of you it is required to forgive all men, and this is wisdom in me.

And those among you that repent not of their sins, and confess them not, ye shall bring forth before the church; and do with them according to the holy writ, in prayer of faith, according to the guidance of the Holy Spirit; and this ye shall do that God may be glorified; not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend Him who is your Lawgiver; verily, for this cause ye shall do these things.

Behold, my indignation was kindled against my servants Ezra Booth and Isaac Morley, for they kept not the law, nor the commandments, but sought evil in their hearts; and I, the Lord, withheld my Spirit, for they condemned for evil that thing which was not evil, but good; nevertheless, my servant Isaac Morley hath been forgiven of his sins. And, behold, my servant Edward Partridge hath sinned, and Satan seeketh to destroy his soul; but verily, I say unto you, that those who repent of their sins in sincerity of their heart, they shall be forgiven.

And now, let my servant Sidney Gilbert, after a few weeks, return to his business and his agency in the land of Zion; and that which he hath seen and heard be made known unto my disciples, that they perish not. Behold, verily I say unto you, that my servant Isaac Morley, nor any other man, is to be tempted beyond that which he is able to bear; for ye have counseled him wrongfully, saying unto your own hurt, that the Lord gave commandment that his farm should be sold. I also will not that my servant Frederick G. Williams should sell his farm; for I, the Lord, will that he retain a strong hold in the land of Kirtland for the space of five years, in the which I will not overthrow the wicked, that some may be saved; and after this time, I, the Lord, will hold none guilty, that go with gladness of their hearts and rejoicings to the land of Zion; for I, the Lord, require the hearts of the children of men.

Behold, these are called the last days or the Latter-days, until the coming of the Son of Man; then shall begin the Millennial-days; and those who are pure in heart and those who pay their tithes, and love the Lord their God, shall be saved, and not destroyed, at the day of his coming; for verily I say unto you, that tomorrow all the proud and the wicked shall be as stubble; and I will burn them up, and spare not any that remain in Babylon and sins. Wherefore, if ye believe in me, ye shall labor today, which are called the Latter-days; and prepare my church for the great and terrible day.

And, now, behold, it is forbidden unto you, by the decree, that ye shall enter in debt of your enemies; but is not decreed at any time that the Lord should not take away as he pleaseth, and increase in abundance as he pleaseth; wherefore, ye are agents always on the Lord's errands; to do his will, and to remember his divine purposes in all business dealings. And he hath placed you to provide for his saints in these latter days, that they may obtain an inheritance in the land of Zion; wherefore, be not weary in doing well and offering sacrifices unto the Lord in righteousness, for ye are laying the foundation of a great work, which shall be built up in the fulness of time; for out of small things proceedeth that which is great. Behold, the Lord requireth pure hearts and willing

minds, and those who are obedient shall eat the good of the land of Zion, all their days; and the rebellious shall be cut off from my people, and shall be sent away, and shall not inherit the land; for, verily I say that the rebellious are not of the blood of Ephraim, nor of Judah; therefore, those who are rebellious among them, shall be plucked out of their inheritance in Israel.

Behold, I, the Lord, have built up my church in these latter days, like unto a judge sitting in a high place on the hill, to judge his church of the Firstborn and the elect of God, and all nations. For, verily, it shall come to pass that my people that dwell in Zion shall judge all things pertaining to Zion; and the liars and hypocrites shall be proved by them, and those who are not apostles and prophets shall be known. And even the bishop, who is likened to a judge, and his counselors, if they are not faithful in their stewardships shall be condemned, and others shall be planted in their stead. For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her; and she shall be an ensign unto the people, and they shall come unto her out of every nation under heaven. And the day shall come when the nations of the earth shall tremble and shake with fear and doubt, for her terrible justice shall frighten and overwhelm them. Thus hath the Lord spoken it. Amen.

SECTION 63
(October 25, 1831; Orange, Ohio)

Behold, thus saith the Lord unto my servant William E. McLellin — Blessed are you, inasmuch as you have turned away from your iniquities, and have received my truths, saith the Lord your Redeemer, the Savior of the world. Verily I say unto you, that even as many as believe on my name and obey, blessed are they; for they shall be blessed of receiving my everlasting gospel and entering into mine everlasting covenant, unto peace, safety, and salvation; yea, they shall even be blessed of receiving the fulness of my gospel, in its time and season; that they might become partakers of the life-giving springs of water, even unto immortality and eternal life; and be made partakers of the highest glories, according to their faith and worthiness, and according to the prayers and the blessings of those who are appointed at the right hand of God's throne.

Verily, I say, that my servant William (McLellin) is clean before me, but only partly; therefore, he must repent of those things which are not pleasing in my sight, and he must not fear man more than God, nor should he pretend to fear or doubt; for it is given unto you to choose your own thoughts and actions, that ye may come before the judgement seat of God, which no man can escape, according to your works and deeds, and capacities. Behold, it is my will that you should proclaim my gospel from land to land, and from city to city, yea, in all those regions where it has not been proclaimed. Tarry not many days in this place (Orange, Ohio), nor go up unto the land of Zion, but inasmuch as you can help, do always help; and be not overly attached to your properties and worldly possessions. Go unto the eastern lands, bearing testimony in every place,

unto every people, in their synagogues, exhorting the doctrines of the gospel, in meekness and in humility, in long-suffering and patience.

Now, let my servant Samuel H. Smith take his journey with you; forsake him not, for he shall obey your instruction. Remember, he that is faithful shall be made strong in every place; and my presence will go with that person. Lay your hands upon the sick and the afflicted, and they shall recover by the grace and the mercy of the Lord your God. Return not until all your mission is fulfilled; be patient in afflictions and trials and tribulations, for they are calculated to strengthen and perfect you. Ask, and ye shall receive; knock, and it shall be opened unto you. Do not be troubled or perplexed, overwhelmed or astonished; for by faith you are to overcome the world, and not be overcome by it. Commit not adultery in your thoughts, or actions, for the waters of life spring from the purity of thought; yea, forsake this evil temptation, with which you have been troubled, lest you lose faith, and walk alone in the world of the fallen and the dead.

Keep these words of mine, and abide in my gospel; for each commandment which is given through my servants unto my children, is calculated to preserve your soul, and to prevent you from the eternal bondage and misery of the Devil. Thus, you shall magnify your calling, and send many people to Zion, with songs of everlasting joy and gladness in their hearts, singing Hosanna to the Most High God. Continue ye in these things unto the end, and you shall have a crown of eternal life at the right hand of my Father's throne. Verily, thus saith the Lord your God, your Redeemer and Savior, even Jesus Christ. Amen.

SECTION 64
(November 1, 1831; Hiram, Ohio)

Hearken, O ye people of my church, saith the voice of him who dwelleth on high, and whose eyes are upon all men; Hearken ye people of far off lands, and those that dwell upon the islands of the sea; and listen to my words which I shall give unto you this day. For verily the voice of the Lord your God is unto all men, and there is none that can escape; each eye shall see, each ear shall hear, and each heart shall be penetrated by the word of your Redeemer and Savior. The rebellious and the wicked shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these latter days.

Yea, my servants shall go forth to declare these things, and none can stay them, for I, the Lord, have commanded them; and have given them the authority to publish unto you my preface to the book of church articles, covenants, and commandments, that all men may be profited by them, O inhabitants of the earth. Wherefore, fear and tremble, O ye people, for that which I the Lord have decreed in them, shall be fulfilled every whit; and not a yod or a tittle shall fall to the ground.

And verily I say unto you, that those who go forth bearing these tidings unto the inhabitants of the earth, to them is given the power

to seal both on earth and in heaven; yea, even the same power and authority which was given unto my apostles Simon Peter the son of Jonah, and James and John; that whatsoever they shall bind on earth, shall be bound in heaven, and whatsoever they shall loose on earth, shall be loosed in heaven; and to seal the wicked and the rebellious unto the day when they shall be judged, and none can escape the judgement of the Most High God, unto their salvation and eternal life, or unto their damnation and condemnation.

Wherefore, the voice of the Lord is unto the ends of the earth, that all mankind may be given the opportunity to learn of my gospel, and the Father's plan of salvation and redemption, by the mouths of my servants, who shall say: Prepare ye, prepare ye, for the coming of the Lord is nigh; and the wrath of the Lord is kindled against this evil and pervert generation, and his sword is out of its sheath, ready to fall upon the inhabitants of the world. The day soon cometh that the arm of the Lord shall be revealed unto all men; and those who give no heed, nor hear the words of my prophets and apostles, shall be cut off from among the congregation of my covenant people, who have kept my ordinances and commandments, and have broken not mine everlasting covenant.

Yea, the fallen and the wicked seek not the Lord to establish his righteousness upon earth; but seek to destroy and frustrate the works of the eternal kingdom of God, unto their own folly and shame; and it is given unto them to do as they please, and serve whom they choose to list; every man walketh in his own way, after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and perisheth, as doth Babylon of this generation.

Wherefore, I the Lord, knowing the calamities which are to come upon the inhabitants of the world, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments; and also called others and gave them commandments, that they should proclaim these things unto the world, that all which has been written by my prophets and disciples might be fulfilled. Yea, the weak things of the world shall come forth and break down the powers and dominions and empires of the mighty and the strong, that man may learn not to rely on the counsels of men, but to obey the commandments of God; and not to trust the arm of flesh.

But, every man might speak in the name of the Lord their God, even the Savior of the world; that the faith of man may increase upon the earth; that mine everlasting covenant be established; that the fulness of my gospel might be proclaimed by the weak and the simple unto kings and rulers and their congregations. Behold, I am God, and have spoken it; these commandments are of me, and are given unto my servants in their meekness, humility, long-suffering, patience, and diligence, in consequence of their prayers of faith and living sacrifices; that those who have fallen and died, but are willing to repent and forsake their evil ways, might be saved; that those who sought wisdom might be instructed; that those that have sinned might be chastened unto repentance

and forgiveness, or be damned unto stiffneckedness and eternal misery; that those who are humble and pure in heart, might be made strong, and blessed from on high, and receive knowledge and intelligence from time to time.

And after having received the record of the Nephites, yea, even my servant Joseph Smith, Jr., might have power to translate, through the mercy and power of God, the Book of Mormon into the English language; for, behold, my mind and will, and purposes and designs, are revealed unto my servants, according to the manner of their language.

It is also by the grace and mercy of God, that these commandments are given unto men, in these latter days; that this eternal and living church of Christ may be brought forth out of obscurity, and out of the mist of its darkness, unto the dawning of the day of the Lord; and to prepare the grounds for the foundation of this church to be established, in the fulness of time; that upon this foundation be built my millennial-day church, to dwell under the light of the Son for a thousand years. Yea, ye are given these commandments, that ye might have power to lay the foundation of this great and marvelous work of the church, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively, and not individually.

Nevertheless, he that repents and keeps the commandments of the Lord, shall be forgiven; and he that repents not, from him shall be taken away even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts.

And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh; and for I am no respecter of persons, I will that all men shall know that the day soon cometh when peace shall be taken away from the world; and the devil shall have power over his own dominion; and the Lord shall have power over his saints, and shall reign in the midst of them; and shall come down in judgement upon Idumea (Dunea), or the world. Therefore, search ye well the scriptures and my commandments, for they are true and life-giving; and the prophecies and promises which are in them, shall all be fulfilled. What I the Lord have spoken, I have spoken it, and I excuse not myself; and though the heavens and earth pass away, my word shall not pass away, but all shall be fulfilled, whether by mine own voice or by the voice of my servants, it is the same; for behold, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen.

SECTION 65
(November, 1831; Hiram, Ohio)

Behold and hearken, O ye elders of my church, who have assembled yourselves together; whose prayers have I heard, and whose hearts I know, and whose desires have come up before me. Behold, mine eyes are upon you, and the heavens and the earth are in mine hands, and the riches

of eternity are mine to give. But, verily I say, that ye pretended to believe that ye should receive the blessing which was offered unto you; then, behold, fears and doubt came in your hearts, and ye were overtaken by them, then some of you fell down on your faces, saying: O Lord, I am not worthy of receiving such a wondrous gift; and others began to disbelieve altogether the grace and the mercies of their Lord the Creator and their Redeemer, and chose to abide in their unbeliefs, in the pretentions and snares of their hearts; yea, even in the realm of the dead in the Spirit, they chose to dwell. And it was for these reasons that the gift was withdrawn.

And, now I, the Lord, show unto you the things which prevail amongst you. Your eyes have been upon my servant Joseph Smith, Jr., and his language you have known, and his imperfections also; then, you sought in your hearts to make a mockery of him. Now, ye elders of my church, seek ye out of the Book of Commandments, the least of the scriptures contained therein, and appoint the wisest among you or the wisest among the kings of all the nations of the earth, to question its truthfulness and wisdom. Yea, ye shall find none, except those who are chosen and elected and appointed by the Father and the Son, under the recommendations of the Supreme Council in heaven, by the power of the Holy Ghost, for this selfsame purpose, and none other. Therefore, ye are under condemnation, if you do not bear a testimony that they are true and are of God; for the Holy Ghost beareth the record of its truthfulness and righteousness; and that which is true and good is of God and cometh from the Father of lights, and from no other source; and that which is false or partly false and is bad for the soul, cometh from the father of lies, from the great and abominable church, even that of the devil, the Satan, and from no other source.

Therefore, verily, I say unto you, that there is no blessing under the Sun or the Moon, that can exceed the blessings of the Holy Priesthood after the Order of the Son of God, even the Melchizedek Priesthood. And it is your privilege that you have been ordained unto this ministry; but, he that is envious, jealous, covetous, or adulterous among you, cannot abide in the kingdom of God, for such diseases of mind and soul vex the Holy Spirit, and destroy the faith of man; and without faith and the Spirit, man is but a mere beast, and a despised animal, having no place in the kingdom of God. Yea, while the pure in heart shall dwell in Zion, those that are adulterers, whoremongers, and all that love to make a lie, and live a lie, shall dwell in Jehenna, or hell, which has been prepared for them from the foundation of the first generations.

Now, touching this subject of adultery, with which most of you are lately concerned, seeking explanation from on high; verily, verily, I say unto you, that any thought or action that adulterates or dilutes the faith in the true and living God or the Holy Spirit, or weakens the bonds of marriage and the holy union between a man and woman, is declared to be the sin of adultery; and any thought or action which glorifieth God, and is in obedience to God's commandments, increases man's faith and love in his Creator, gladdens his heart or enlivens the Spirit, and in the which man perceiveth the hand of the Father, and the

Son, and the Holy Ghost, is liberated and freed from all bonds and snares of the world; therefore, no person can abide in my covenant, and yet commit the sin of adultery, but is washed clean of all sins; therefore, any thought or action which solidifies and strengthens the bonds of holy matrimony, is declared to be good and of the quality of virtue and truth, and is, accordingly ordained of God, for the benefit of man, even for the benefit of the sons and daughters of God, that they may glorify the Lord their God all the days of their lives. Behold, this is my word on this matter unto all, who are within, and those who are without this church; and it is binding as my everlasting covenant; therefore, trouble me no more concerning this matter.

Yea, when ye humble yourselves sufficiently before me, for many of you carry within your hearts hatred and evils unto the destruction of the Spirit, the veil shall be rent and ye shall see me and know that I am. But ye cannot see me with your carnal nor natural eyes, but with your spiritual eyes, and by the power of the Holy Ghost ye shall see me; for no man has seen God at any time in the flesh, except quickened by the Spirit of God. It is for this reason no natural man nor a man of carnal mind can abide the presence of God. Therefore, let your minds not return to the snares and pretensions of childhood, but put on the clean and white garment of purity and chastity, and rejoice in the gifts of the priesthood, which have been bestowed upon you; that through obedience to my commandments, ye may live and prepare yourselves for that just and marvelous recompense of reward, at the dawning of the Millennial Day; when ye shall truly learn to cherish that which has been conferred upon you by the hands of my servant Joseph Smith, Jr. Thus have I spoken it. Even so. Amen.

SECTION 66
(November, 1831; Hiram, Ohio)

Behold, by the Spirit of the living God, my servant Orson Hyde has been called and ordained unto this priesthood, to proclaim the eternal gospel of Christ unto every nation, kindred, tongue and people; in the congregations of the fallen and the wicked, and in the synagogues, reasoning with them and expounding all scriptures. And, behold, it is decreed that all those who are ordained into this Holy Order, to go forth on their missions to preach the gospel, shall speak as they are moved upon by the Holy Ghost; and they shall teach the doctrine, covenants and commandments of the church in the spirit of meekness, humility, patience, and long-suffering, by the power of the Holy Spirit; and if they carry not the Spirit with them, they shall abstain from teaching or expounding the scriptures; lo, this shall be an ensample unto all those who are ordained unto this office.

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scriptures, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and shall be the power of God unto salvation and glory; behold, this is

a law unto my church, and a promise unto my faithful servants. Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand in the midst of you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come.

This is the word of the Lord unto you, my servant Orson Hyde; and also unto my servants Luke Johnson, Lyman Johnson, and William E. McLellin, and all the faithful elders of my church. Go ye into the world; preach the gospel to every man, woman and child, acting under the authority which I have bestowed upon you; baptizing in the name of the Father, and of the Son, and of the Holy Ghost. And he that is baptized shall be saved, and shall be blessed with signs and ensigns following his baptism, yea, even as it is written; that he might gain a testimony of the Son of the only true and living God on the face of the earth. And he that believeth not, shall be damned unto everlasting torment and misery, and the captivity of the devil. And unto my faithful, shall be given to know the signs and ensigns of the times, and of the coming of the Son of Man; and as many as the Father shall bear record, the elders of my church shall be given power to seal them up unto eternal life.

Now, concerning the temporal and other affairs of this church, in due time of the Lord, other bishops are to be set apart unto the church, to minister even as the first; wherefore they shall be high priests worthy of this calling; and they shall be appointed by the First Presidency of the Melchizedek Priesthood, except they be literal descendants of Aaron; for the literal descendants of Aaron have a legal right to the bishopric, if they are the firstborn among the sons of Aaron; and the firstborn holds the right of the presidency over this priesthood, and the keys or authority of the same. No other man has a legal right to this office, except he be a literal descendant and the firstborn of Aaron.

But, as a high priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices, he may be appointed to the office of bishop, when no literal descendants of Aaron can be found, provided he is called and set apart and ordained unto this power, under the hands of the First Presidency of the Melchizedek Priesthood. And even the literal descendant of Aaron, having a legal right to the bishopric, must be designated by the First Presidency, and found worthy, to be anointed and ordained; otherwise they are not legally authorized to officiate in their priesthood. Nevertheless, by virtue of the decree concerning their right of the (Aaronic) priesthood descending from father to son, they may claim their anointing if they can prove their lineage, or if their lineage is revealed unto them under the hands of the First Presidency.

Furthermore, no bishop or high priest set up for this ministry, shall be tried or condemned for any crime, save it be before the First Presidency of the church; and inasmuch as he is found guilty before the Presidency, by testimony that cannot be rebuked, he shall be condemned; but, if he repents in sincerity of his heart and forsakes the evil, he shall be forgiven according to the covenants and commandments of the church. And inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not the doctrine of repentance,

faith in Christ the Son of the living God, and of baptism, and the gift of the Holy Ghost by the laying on of the hands, by the time they reach the age of eight years, or the age of accountability, the sin shall be upon the heads of the parents, and they shall become guilty in the sight of God. The parents or guardians of the children in Zion must also teach their children to pray often, both in secret and in public, and walk uprightly and meekly before the Lord. The inhabitants of Zion are required to keep the Sabbath day holy, by the means of fasting, prayer, partaking of the sacrament, worshiping, learning and teaching the scriptures, and abstaining from servile labors on the day of holy convocation, the day of the Lord's rest. But, on other days of the week, the inhabitants of Zion shall perform their duties diligently, in faithfulness and thanksgiving; for the idlers and talebearers shall be had in remembrance before the Lord.

Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers and talebearers among them; and their children are growing up in wickedness and ignorance, for they seek the recognition of the world, and the things of the world, and seek not earnestly the riches of eternity, things which last forever; their eyes are full of greediness, and their minds confused with evil images and thoughts, and strong attachments to the desires and lusts of their hearts. These things ought not to be among them, and must be done away, as the canker must be from the body, lest the body be overtaken by the disease; wherefore, let my servant Oliver Cowdery carry these tidings unto the land of Zion, and exhort unto them a commandment, that he who offereth not his prayers unto the Lord, in sincerity of heart and in righteousness, in its due time, let him be had in remembrance before the Lord.

Behold, these words are true and binding, and are eternal; wherefore transgress them not, nor trifle with them; verily, I say, I am Alpha and Omega, even Jesus Christ, the Savior of the world; and I come quickly. Amen.

SECTION 67
(November, 1831; Hiram, Ohio)

Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake. It is not wisdom in me that he should be entrusted with commandments and the moneys which he shall carry unto the land of Zion, except one go with him who will be true and faithful. Wherefore, I, the Lord, will that my servant John Whitmer go with him; and continue to write and record important observations concerning my church; and also that he receive counsel and assistance from my servant Oliver Cowdery and others, if it needs be. Nevertheless, let my servant John Whitmer travel according to his needs and purposes, whithersoever he chooses to travel, from place to place, and from church to church, that he may more easily obtain knowledge — preaching and expounding, writing, copying, selecting, and gathering all things which are for the good of the church; and for the rising generations that shall grow up in Zion and

in all of her stakes, to possess it from generation to generation, forever and ever.

Furthermore, it is decreed that my servants who are abroad in various parts of the world, should send forth the accounts of their stewardships to the land of Zion; for the land of Zion shall be a seat and a place to receive and do all such things. Even so. Amen.

SECTION 68
(November 3, 1831; Hiram, Ohio)

Hearken, O ye people of my church, and hear the word, saith the Lord your God; the Lord who shall soon come to his temple, and upon the world with a sore judgement; yea, upon all the nations that have forgotten the Lord their God, even upon all the godly and ungodly nations. For he shall make bare his holy arm in the eyes of all nations, and they shall witness the miracles of their God's salvation.

Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves and gather ye together upon the land of Zion, all those who are not commanded to tarry. Go ye out of Babylon, and be ye clean that bear the vessels of the Lord. Call your solemn assemblies, to exhort and edify each other, and with unity of thought and purpose to call upon the name of the Lord, with all your hearts and souls. Gather ye out from among all the nations on the face of the earth; yea, even the spiritual Babylon, from the four winds of the earth and from one end of heaven to the other. Let the elders of my church be sent unto afar off nations and the islands of the sea, and unto every land, preaching the gospel first unto the nations of the Gentiles, and then unto the Jews; for the time shall come when the fulness of my scriptures will be brought forth by the way of the Gentiles, unto the Jews. And, behold, mine elders shall cry unto all people, saying: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, that her stakes may be strengthened, and that Zion may flourish in the regions round about. Awake and arise, and go forth to meet the Bridegroom; behold, the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great and dreadful day of the Lord; and be awakened from your sleep, for ye know neither the day nor the hour of his coming; nevertheless, come he will for a surety, and every whit shall be fulfilled according to the words of my prophets.

But verily, thus saith the Lord, let not your flight be in haste, for it bringeth chaos and pestilence and misery; but in faith and prayerfulness shall you come unto the land of Zion, that ye may be prepared to partake of the blessings of the kingdom of God. Behold, the Lord God hath sent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh; when the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand having the Father's name written on their foreheads; wherefore prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him. For behold, he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon

the islands of the sea, and upon the land of Zion. And his voice shall go out of Zion and out of Jerusalem unto the ends of the heavens and earth, unto all people; and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall bring the mountains down and the depths of the valleys to the surface of the earth; and the earth shall be divided into three great kingdoms, even the great kingdoms of the Orient, of the Europe, and of the Americas; and the land which is choice above all other lands on the face of the earth, the great kingdom of the Americas, the land of the Lord, shall be the combined lands of the United States, South America, and Canada and the islands round about, according to the treaties of the governments of the world. Yea, when all the words written by my prophets and apostles are fulfilled, then shall begin the peaceful and glorious reign of the Messiah, upon earth for a thousand years; and the earth shall once again become as it was before it was divided; yea, even under the eternal umbrella of the Savior of the world, the three great kingdoms shall be united in Christ forever, and divided in the world forever.

Blessed shall be this Church of Jesus Christ of Latter-day Saints; for in the fulness of time, the foundations of the Millennial-day shall be laid by its faithful saints and members; and the Lord and their Savior shall stand in the midst of them, and shall reign over all flesh. And behold, the inhabitants of the northern-most and southern-most regions of the world shall be brought in remembrance before the Lord; and their prophets shall hear his voice, and their past curses shall be removed from them, and they shall be given power and dominion over the harsh forces of nature, that they might also dwell in peace, safety and salvation in the coldest regions, and glorify their God for their redemption. And the barren deserts of the world shall bring forth pools of living waters, and the parched and dry grounds shall no longer be thirsty, for the Lord shall bless the land, and shall send forth waters from above. And they shall bring forth their rich treasures unto the children of Ephraim, my servants, and the boundaries of the everlasting hills shall tremble at their presence; and when they come unto Zion, they shall fall down to worship and be crowned with glory, by the hands of the servants of the Lord, even the children of Ephraim. And they shall be filled with songs of everlasting joy and praise unto the Lord their God. Behold, this is a blessing of the everlasting God upon the tribes of Israel, and the richer blessings upon the head of Ephraim and his seed. And they also of the tribe of Judah, after their pains and sufferings, which are natural consequences of their sins and transgressions, shall be forgiven and sanctified before the Lord, to dwell in his presence, day and night, forever and ever.

And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel flying through the midst of heaven, proclaiming mine everlasting gospel, which shall be added upon and combined in the fulness of time. And my gospel shall be preached unto every nation, kindred, tongue, and people, by the mouths of my servants, saying with a loud voice: Fear God, and give glory unto Him and Him alone, for the hour of His judgement is nigh; that man must repent of his sins, that he may be saved in the great

SECTION 69
(November 12, 1831; Kirtland, Ohio)

Behold, and hearken, O ye inhabitants of Zion, and all ye people of my church who are afar off; and hear the word of the Lord which is given unto my servants Joseph Smith, Jr., Martin Harris, Oliver Cowdery, John Whitmer, Sidney Rigdon and William W. Phelps; and by the way of commandment the Lord hath given unto them these things.

Now, I, the Lord have ordained them and appointed them to be faithful stewards over the revelations and commandments which are given unto them, and which shall be given hereafter; and an account of their stewardships will be required of them in the day of judgement. Wherefore, I have appointed unto them to preserve them and use them for the good of my church and for the benefit of all mankind on the face of the earth. Therefore a commandment I give unto them, that they shall not give them to the members nor to the world, unless found worthy.

Furthermore, inasmuch as my servants receive more than is needful for their necessities and wants, and desires, they shall consecrate that portion unto the storehouse of the Lord; and the benefits from the storehouse shall be consecrated unto the inhabitants of Zion, according to the will, purposes and designs of God; and unto their generations, even as from the days of their fathers, according to the holy laws of the eternal kingdom of God. Behold, this is my commandment unto each man and his stewardship; even as I, the Lord, have appointed or shall hereafter appoint them.

And, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, nor the agent who keepeth the Lord's storehouse, nor anyone who is appointed a steward over temporal things. Now, he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship over temporal things; yea, even more abundantly, which abundance is multiplied through the manifestations of the Spirit. Nevertheless, in your temporal things you are commanded to be equal, not grudgingly but willingly; for whoso does things grudgingly or under compulsion, the abundance of the manifestations of the Spirit is withheld from that person.

Now, this word have I given unto my servants for their benefit, as a manifestation of my blessings upon their heads, a just recompense for their faith and prayers, a reward for their obedience to my commandments. And, for they have been faithful over a few things, and over many things, they shall have the blessings of eternal increase and mine everlasting covenant. Behold, I, the Lord, am merciful and will bless them in all things, inasmuch as they continue to abide in me and obey my commandments; and they shall enter into the fulness of my joy, peace, safety and salvation. Even so. Amen.

SECTION 70
(December 1, 1831; Hiram, Ohio)

Behold, thus saith the Lord unto my servants Joseph Smith, Jr., and Sidney Rigdon, that the time has verily come that you should open

your mouths in proclaiming my gospel, the things of the kingdom, expounding the mysteries in the light of the scriptures, according to the portion of the Spirit and power, which shall be given unto you, even as I will. Verily I say unto you, proclaim unto all the inhabitants of the regions round about and also in the church, for this mission I give unto you for a season.

Wherefore, labor ye in my vineyard, and call upon the inhabitants, and bear your testimonies; and prepare the way for the commandments and revelations of the Lord, which are soon to come forth. Now, behold, this is wisdom: Whoso readeth them, let him understand and receive them well, with a glad and thankful heart; for unto him that receiveth them gladly, and in faith, shall be given more abundantly, even power. Wherefore, confound your enemies; call upon them to meet you both in public and in private and let them bring forth their strong reasons against the Lord; and inasmuch as ye are steadfast in your faith, their shame shall be made manifest unto all.

Verily, thus saith the Lord: There is no weapon formed by men, which can prosper against you. for I shall be in the midst of you; and if any man lifts his voice against you, he shall be confounded in mine own due time. Wherefore, be diligent in keeping my commandments, for they are true and faithful. And if ye transgress them, repent; that ye might not be damned eternally. Even so. Amen.

SECTION 71
(December 4, 1831; Kirtland, Ohio)

Hearken, and listen to the voice of the Lord, O ye elders and high priests of my church, who have assembled yourselves together, and to whom the kingdom and power have been given. For verily thus saith the Lord, it is expedient in me that a bishop be appointed unto you, or of you, unto the church in this part of the Lord's vineyard.

And verily in this thing ye have chosen wisely, for it is required of the Lord, that every steward in the kingdom render an account of his stewardship, both in time and eternity; for he who is found to be a faithful and wise steward, is worthy to inherit the mansions prepared for him of my Father. Verily I say unto you, the elders of the church in this part of my vineyard shall render an account of their stewardships unto the bishop, who shall be appointed in this part of my vineyard; and these records he shall hand over to the bishop in Zion.

The duties of the bishop shall be made known in the book of commandments, and by the voice of the conference; verily, my servant Newel K. Whitney is the man chosen to be appointed and ordained unto this power; this is the will of the Lord your God, your Redeemer. In addition, the bishop shall keep the Lord's storehouse, and receive funds of the church; and take an account of the elders, as commanded previously, and administering to their needs, wants, desires, and circumstances; but they should pay that which they receive, inasmuch as they are able to pay; that the poor and the needy of the church are amply taken care

of. Thus, he who is unable to pay, the account shall be handed over to the bishop of Zion, who shall pay the debt out of the funds which are put into his hands, for this purpose. And the labors of the faithful who labor in spiritual things, administering the gospel and attending to the things of the kingdom, shall answer their debts unto the bishop of Zion; therefore every man that cometh up to Zion, must lay all things before the bishop of Zion. And verily, a certificate from a judge or bishop, in this part of the vineyard unto the bishop of Zion, rendereth every man acceptable, and answereth all things pertaining to an inheritance; and to be received in Zion as a wise steward, and faithful laborer; otherwise he will not be accepted by the bishop of Zion.

And the labors of the faithful who are appointed as stewards over the literary affairs of my church, have claim for assistance upon the bishop or bishops in all things. Furthermore, all that are appointed by the Holy Spirit to go up to Zion, and all that are privileged to go up there, let them carry unto the bishop of Zion, a certificate from three elders or bishop of their church; otherwise, he who goes to the land of Zion, shall not be accounted a wise steward, nor a faithful laborer in my vineyard. And now behold, this shall be an ensample for all the extensive branches of my church, in whatsoever land they shall be established. Even so. Amen.

SECTION 72
(January 10, 1832; Hiram, Ohio)

For verily, thus saith the Lord, it is expedient in me that the elders of my church should continue to preach the gospel and exhort in the regions round about, until the conference at Amherst (Ohio); and then, behold, it shall be made known unto them, by the voice of the assembly, their various missions. It is also expedient in me that my servants Joseph Smith, Jr., and Sidney Rigdon may begin the translation again; and inasmuch as it is needful, to preach in the regions round about until the conference; and after the conference they might continue the work of translation until finished.

Let these things suffice you for now; gird up your loins and be sober and grateful unto the Lord in all things. Even so. Amen.

SECTION 73
(January 25, 1832; Amherst, Ohio)

Verily, verily, I say unto you, by the voice of my Spirit, even by the voice of Alpha and Omega, your Lord and your God — Hearken, O ye who are chosen to go forth and preach my gospel, and prune my vineyard. Behold, it is my will that you should go forth and not tarry, neither be idle, but labor with your might; lifting up your voices as with the sound of a trump, proclaiming the truth according to the power of the Holy Spirit, and according to the guidance provided in the revelations

and commandments of the Lord your God. Therefore, if ye are faithful, ye shall be laden with many sheaves, and crowned with honor, glory, immortality, and eternal life; and shall dwell in peace, safety and salvation.

Now, verily I say unto my servant William E. McLellin, I revoke the commission which was given unto him, to go unto the eastern countries; and I give unto him a new commission to go unto the southern countries, that he may be chastened for the murmurings of his heart, and his sins; nevertheless, he is forgiven. And let my servant Luke Johnson go with him, and proclaim the things which I have commanded them; calling on the name of the Lord for the Comforter, which shall teach them all things which are expedient for them; praying always that they may faint not in their trials and tribulations, but be awakened in the Holy Spirit; and inasmuch as they are obedient to these commandments, I will be with them even unto the end. Behold, this is the will of the Lord your God concerning you.

And, let my servants Orson Hyde and Samuel H. Smith take their journey into the eastern countries, and proclaim the things which I have commanded them; and also my servants Orson Pratt, Lyman Johnson take their journey unto the eastern countries; behold, my Spirit shall go with them also, even unto the end. My servants Asa Dodds and Calves Wilson shall take their journey unto the western countries, and proclaim my gospel; and let my servants Major N. Ashley and Burr Riggs take their journey into the south country, along with my servants William and Luke. Yea, take ye all your journey going from house to house, from village to village, and from city to city. And whatsoever house receives you not but despise you, ye shall depart speedily from that house, and shake off the dust of your shoes, as a testimony against them; and lo, it shall be more tolerable for the heathen, than for that house, in the day of judgement.

And he who is faithful unto the end shall overcome all things, and all things in the heavens and earth shall be subject unto him, and he shall be lifted up at the last day. And while my faithful shall be filled with joy and gladness, each house against which my servants have borne their testimonies shall be condemned on the day of judgement. Therefore, gird up your loins and be faithful, and ye shall overcome and subdue all things.

Thus saith the Lord unto you, O ye elders of my church, concerning this matter about which you have inquired of me: Behold, I say unto you, that it is the duty of the church to assist in the support of the families who need temporal assistance; and also to support the families of those who have been called on a mission to be sent forth to proclaim the gospel unto the world. Wherefore, I, the Lord, give unto you this commandment, that ye obtain places for your families, inasmuch as your brethren are willing to open their hearts; and abide in faith, hope, charity, and love; then, ask whatsoever ye may in the heavens above and the earth below, and it shall be granted unto you, in its proper time and season, all this by the virtue of the eternal and irrevocable decree of the Lord their God, unto the sons and daughters of the kingdom; yea, all things shall

be revealed unto them by the Comforter, even the Holy Ghost, whithersoever they shall go; from the core of the earth to the core of the sun, all shall be revealed, and all shall be seen. Furthermore, verily I say unto you, that every man who is obligated to provide for his own family, let him do so; and he shall in nowise lose his crown. Let every man labor diligently in the church, and magnify his calling; for the idlers and talebearers shall have no place in the church, unless they repent and mend their ways.

Now, let my servants Simeon Carter and Emer Harris be united in their ministry; and also let these servants travel in twos: Ezra Thayre and Thomas B. Marsh; Hyrum Smith and Reynolds Cahoon; Seymour Brunson and Daniel Stanton; Sylvester Smith and Gideon Carter; Ruggles Eames and Stephen Burnett; and my servants Micah B. Welton and Eden Smith. Even so. Amen.

SECTION 74
(February 16, 1832; Hiram, Ohio)

Hearken, O ye people of my church, and listen to my words which I shall give unto you by the hands of my servants Joseph Smith, Jr., and Sidney Rigdon:

Hear, O ye heavens, and give ear, O inhabitants of the earth and rejoice, for the Lord your God is and was and forever will be the only One true and living God of the heavens and the earth; and there is none other beside him; he is the Savior and the Messiah of all men, and there is none other, even Jesus Christ is his name; and there is no name under the heavens and the earth whereby salvation can be ministered unto men.

Great is his wisdom, and marvelous are his ways; and the extent of his power, glory and majesty and works, wonders, and blessings, none can find out; his purposes fail not, nor can anyone stay his hand; he prevaileth from the beginning of eternity to the end of eternity, as the rotation and revolution of celestial bodies prevaileth from eternity to eternity. And thus saith the Lord: I, the Lord, am merciful and gracious unto those who fear me and obey my commandments; and delight to honor those who serve me in righteousness and truth unto the end; great shall be their reward and eternal shall be their glory; and to them will I reveal all mysteries, according to their capacities and worthiness; yea, to my faithful will I reveal all hidden mysteries of my kingdom, from the days of old unto this day, and for the ages to come; and their wisdom and power of discernment shall be great, and their understanding shall reach to heaven; and before them the wisest of the world shall perish, and the understanding of their prudent shall come to naught; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will, mind, purposes and designs; yea, even those things which no eye has seen nor ears have heard, nor yet entered into the heart of man.

Now, this is the testimony of Joseph Smith, Jr., and Sidney Rigdon, the servants of God, being in the Spirit, on the sixteenth day of February, in the year of our Lord one thousand eight hundred and thirty-two: By the power of the Spirit our eyes were opened and our understandings were enlightened, that we were able to see and understand the things of God; even the things from the beginning before the world was, which were ordained of the Father, through his Only Begotten Son, who was in the bosom of the Father, even from the beginning; of whom we bear record, and this record is the fulness of the gospel of Jesus Christ, the Son of the true and living God; whom we saw and conversed with in heavenly vision. For while we were engaged in the work of translation, which the Lord had appointed unto us, as we came to the twenty-ninth verse of the fifth chapter of John, it was given unto us of the Spirit, that those dead who shall hear the voice of the Son of Man, shall come forth in the resurrection of the just, those who have done good; and in the resurrection of the unjust, those who have done evil. And while we meditated upon these things, the Lord touched the eyes of our understanding, and they were opened, and the glory of the Lord shone round about. And we beheld the glory of the Son, on the right hand of the Father's throne, in its fulness; and we saw the hosts of angels and holy men worshiping God before His throne; and we bear our testimonies unto the world that God the Father and the Lamb His Son live! For we saw the Son, on the right hand of God; and we heard the voice bearing record that He is the Only Begotten of the Father; that by Him, through Him, and of Him, the worlds were and are created, and the inhabitants thereof are the begotten sons and daughters unto God; and those who believe upon the name of the Son, are the begotten sons and daughters of Jesus Christ, the Son of the living God.

And we also bear record, that an angel of God who was in authority in the presence of God, rebelled against the Only Begotten Son whom the Father loved; and therefore was thrust down from the presence of God the Father and the Son; and this fallen angel was called Perdition, or the lost soul, or a son of the morning, or Lucifer; and the heavens wept over him, for behold, the son of the morning was fallen from the presence of the Lord, to be left alone, to kick against the pricks; to curse God, and die over and over again.

And while we were yet moved upon by the power of the Holy Spirit, the Lord commanded us that we should write the vision; and revealed unto us the works of Satan, the old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God and His Christ; wherefore, he maketh war with the saints of God, and encompasseth them. And, lo, we saw a vision of the sufferings and bondage of those with whom he made war and overcame them; and we heard the voice of the Lord, saying unto us: Behold these are they who are overcome of the world, who hearkened to the devil and his ministering angels, and sold their souls, for the fulfillment of the lusts of their stomachs, their eyes and their heart; these are they who purchased the ways of error at the price of death and eternal bondage, torment and misery; these

are they who bargained with the father of all lies, even the devil, and received no recompense for their works, for they put their trust not in their God the Creator. Yea, these are verily the sons and daughters of perdition; of whom I say that it had been better for them, if they never had been born; for they are vessels of wrath, carrying deep within them guile, anger, and venom of the serpent.

Having denied the Holy Spirit, after receiving it; and having denied the Only Begotten Son of the Father, and after crucifying Him unto their own death, and putting Him to open shame, these are decreed to go into the lake of fire and brimstone, with the devil and his angels. These are they concerning whom I have said, there is no forgiveness in this world nor in the world to come; the only ones upon whom the second death shall have any power. For all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain; but those who denied the Holy Spirit shall not be redeemed in due time of the Lord, when the Son of Man cometh in the fulness of time.

Now, this is the gospel of Jesus Christ, even the fulness thereof; and the ennead of the Millennial-day church:

First, that man believe in God the eternal Father (Elohim, or Ellohim, or Alloheim), His Son Jesus Christ (Elloh, Allah, or God), and the Holy Ghost (Rūh-el Qudūs, or Holy Spirit); this trinity or godhead is the One God, and there is none other beside Him, which is true, living, and eternal.

Second, that in order man may not be damned eternally for the sins of his ancestors, or his own sins, the Lord hath decreed to extend His grace, mercy, and forgiveness unto all who repent of their sins in sincerity of their hearts; and in prayer of faith call upon the holy name of the Most High God.

Third, that through the atonement of Christ, those who are fallen and dead in their sins, may be resurrected unto the resurrection of the just or the unjust; and be saved by obedience to the covenants, commandments, and ordinances of God, given unto the church by means of the Holy Writ.

Fourth, that the sins of man may be washed clean by means of baptism by full immersion in water; the reception of the Holy Ghost by the laying on of hands of the priests of the Holy Order of Melchizedek; and baptism of fire, by the mouth of an elder or a high priest of the Holy Order.

Fifth, that man believe in all holy scriptures of God, from the time of Adam unto this day; and also believe in all scriptures which are yet to be revealed to man, by the power and will of God, in their appointed time and season. Therefore, the Holy Writ is to be built upon line upon line and precept upon precept, generation after generation, even millennium after millennium; as from the time of our fathers, in ages past, when the history and scriptures were kept in the book of remembrance, and the book of generations, and the book of kings, from circa 3761 B.C., the time of Seth, son of Adam.

Sixth, that man believe in the great gathering of Israel and the second coming of the Messiah; and prepare for the coming of the Son

of Man, and the dawning of the Millennial Day; when the earth shall be divided into the three great kingdoms; and Christ the Savior shall begin his glorious and peaceful reign upon earth for a thousand years. Therefore, let the Priesthood and all members of this church devote themselves to bring forth and establish the cause of Zion.

Seventh, that in order every whit spoken and written by the prophets and apostles be fulfilled, upon this church of Jesus Christ, even the church of the Firstborn, the only true and living church on the face of the earth, all keys, power and authority, pertaining to man's salvation, immortality and eternal life have been conferred by the Lord Jesus Christ, and the eternal Priesthood after the Order of the Son of God, or the Melchizedek Priesthood.

Eighth, that the agency of man, his freedom and liberty to choose, may never be taken away from him; that he might be able to choose right from wrong, and earn his own just rewards and punishments; and be accountable on the day of his resurrection, even the Day of Judgement (Yom el-Qiyamat), which no man can escape.

Ninth, that all men be bound by honesty, truthfulness, chastity, faithfulness and loyalty; and be obedient to each of the Ten Commandments (the Decalogue) of the Lord, which were given unto the children of Israel near Mount Sinai; for no man can enter the kingdom of Christ, until this law of God, given under the hand of Moses the prophet, is fulfilled; as it was fulfilled every whit by our Lord and Savior, Jesus Christ, the Son of God, who was sent by the Father in the meridian of time. Yea, this is the gospel, the glad tidings, which is given unto the church of Jesus Christ in these the latter days approaching the Millennium.

Now, behold, this is the testimony concerning those who shall come forth in the resurrection of the just — these and their descendants are they who received the testimony of Jesus in the meridian of time, and believed on his name, and were baptized after the manner of burial in water; and thus were washed clean of all their sins, and received the Holy Spirit by the laying on of hands by the priest or priests who were ordained and sealed unto this power; these are they who believed in the Son of God, and were sealed by the holy Spirit of promise of the Father, which He sheds forth upon all those who are just, true, and faithful. Yea, these are the church of the Firstborn, and into their hands the Father hath given all things — they are priests and kings, who have received the fulness of His glory; even the priests of the Most High God, after the Order of Melchizedek, which order was after the Order of Enoch, which was after the Order of Adam, the first high priest of this Order, taken from among men, and placed in behalf of men over the things pertaining to the eternal kingdom of God; and it is to this holy order that the Only Begotten Son belongeth, forever and ever. Wherefore, as it is written they are gods, even the sons of God; wherefore, all things are theirs who are of Christ, and Christ is of God the Father; wherefore, let no man glory in another man, but in God. Yea, the just shall dwell in the presence of God the Father and His Christ forever and ever; and

shall abide in an innumerable company of angels, and holy assembly of the church of Enoch, even the church of the Firstborn; and their names are written and known in heaven, where God and Christ are the judge of all. The resurrection of the just also includes the righteous men made perfect through Jesus the Christ, the mediator of the new covenant, who wrought out his all-fulfilling atonement through the shedding of his own blood. One hundred and forty-four thousand such men and the hosts of the prophets of God shall accompany the Son of Man, even the Lamb, when he shall descend in a pillar of cloud upon Mount Zion, to reign on the earth over his people. Yea, such are they who shall come forth in the first resurrection, even the resurrection of the just.

And the bodies of the just are celestial, and their glory is that of the sun, as the glory of God, the highest of all the glories. The celestial glory excels in all things, for it is the glory of the Father and His Son; before whose throne all things bow in humble reverence and glorify Him forever and ever. They who dwell in His presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received the fulness of His grace, mercy and justice; and He makes them equal in power, might, and dominion. The glory of the celestial is as grand, powerful, bright and life-giving as the glory of the sun.

And, there is the terrestrial world, with its terrestrial glory. These are they who received not the testimony of Jesus the Christ, but afterward received it in passion and desire; they received the glory of the Son, but not the fulness of his gospel, nor did they receive the fulness of the Father. These are honorable men of the world, who have been blinded by the craftiness of men; they preferred the cunning of the devil, and the passing pleasures of the world, over the wisdom of the Lord and his blessings and gifts of eternities; these chose the temporal pleasures of the flesh and the things of the world, and rejected the guidance of the Holy Spirit to preserve their souls. Their glory is likened to the glory of the moon, and it differeth as doth differ the glory of the sun from that of the moon; for as the sun giveth light to brighten the earth, and no life can exist without it, the moon merely reflects the light of the sun unto the earth; and life does not depend upon its light, but the light of the moon doth brighten the night and guides the lonely travelers on their journey, and rules the firmament above and embellishes its beauty. Behold, the world of the terrestrial is of those who die not under the grace of our Lord and Savior, but they die under the law of the land; they are spirits of men kept in prison, whom the Son visited, and preached the gospel, but they received not his testimony, but doubted and feared unto their own folly and chastisement, for they find no peace, salvation, nor safety in their lives, they harden their hearts, curse God, and die spiritually; nor do they repent and forsake their sins; they spend their lives in bondage of desires, passions, and lusts of their hearts and minds; therefore, they are left alone unto themselves, to kick against the pricks.

Now, the glory of the telestial world is lesser than that of the terrestrial; as the glory of the moon differeth from the glory of the stars.

For as the moon reflects the light of the sun, the innumerable company of stars reflect not the light unto the earth, but merely shine unto themselves, and their light neither brightens the world, nor does it give life to anything on earth. These are they who received not the gospel of Christ, neither the testimony of Jesus, but denied it; nevertheless, they deny not the Holy Spirit; these are they who shall not be redeemed from the captivity of the devil until the last resurrection, when Christ the Lord, even the Lamb, shall have finished his work; the inhabitants of the telestial world, which are as innumerable as stars in the firmament, and sand upon the seashore, are ministered through the terrestrial; by the ministration of the angels who are appointed by the Father to minister unto their temporal and spiritual needs. And, for the telestial world lists to worship idols and heroes, and the gods of the dead, objects and things of the world, the outward show of their glory and pretensions surpasses all human understanding. The telestial world chooses their own gods to worship, according to the Spirit within them; some say, we are of John, or of Moses, or of Mohammed, or of Buddha, or Zoroaster, or of Paul, or Apollos or Cephas; some of Isaiah, and some of Enoch, and so on; but they deny the gospel, and deny not the Holy Spirit. These are not to be gathered with the saints, to be caught up unto the church of the Firstborn, and be received into the cloud. For these are they who are liars, sorcerers, and adulterers, and whoremongers, and whosoever loveth to make a lie, and liveth a lie; they suffer the wrath of God, and vengeance of eternal fire. These are they who are cast down to hell, and shall suffer the wrath of the Almighty God, until the fulness of time, when Christ shall have subdued all enemies under his feet, and shall have perfected his work.

When Christ the Savior shall deliver up, and present his kingdom unto the Father, cleansed from sins and purified, saying: I have overcome the world and trodden the wine-press alone, even the wine-press of the fulness of the wrath of the Almighty God. Then shall he be crowned with the crown of eternal glory, to sit upon the throne of great power and majesty, to reign forever and ever.

Yea, great and marvelous are the mysteries and the works of the Lord; and His glory, might and dominion; and His wisdom, mercy and blessings, surpass all human understanding. To God the Father and the Lamb be glory, honor and dominion forever and ever. Amen.

SECTION 75
(March, 1832; Hiram, Ohio)

Hearken unto me, saith the Lord your God, unto those who are ordained unto the high priesthood of my church, and have assembled themselves together. Now, listen to the counsel of him who has ordained you from on high, concerning the matter which you have presented before me. Verily, I say unto you, the time is now at hand that there must needs be an organization of my people, in regulating the temporal affairs of the storehouse for the poor and the needy, both in this place and in the land of Zion, for a permanent and everlasting establishment of order

in my church; for advancing the cause of Zion; for bringing salvation unto man, and to glorify your Father which art in heaven; that you may be equal in the bonds of heavenly things; yea, in earthly things also according to your worthiness, capacities, and needs, wants, desires and circumstances. Therefore, if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I command you and require of you, that your boon may be granted.

And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, by you who are joined together into this Holy Order. Therefore, let my servants Newel K. Whitney, Joseph Smith, Jr., and Sidney Rigdon sit in the council with the saints in Zion; otherwise, Satan seeketh to turn their hearts away from the truth, unto their blindness and folly, till they understand no more the good things which are prepared for them. Wherefore, a commandment I give unto you, to prepare and organize yourselves by a bond, even an everlasting covenant that cannot be broken; and those who break it shall lose their office and standing in the church, and shall be delivered over to the buffetings of Satan, until the day of their redemption. Behold, this is the preparation with which I prepare you, and reveal unto you the mysteries of my church, which is built upon the foundation of my doctrine, covenants and commandments; revealed unto you by the hands of my servants who are ordained and appointed for this purpose. Through my providence, notwithstanding trials and tribulations which shall come upon you, the church will stand independent, above all other creatures beneath the celestial world; and my faithful will come up unto the crown prepared for them; and they will be made rulers over many kingdoms, saith the Lord, the Holy One of Israel; who hath established the foundations of Adam-ondi-Ahman, and who hath appointed Michael, even Adam, your prince, and set him upon high, and given unto him the keys of salvation under the counsel and guidance of the Holy One.

Verily, verily, I say unto you, ye are little children, and ye have not yet understood how great blessings the Father has in his hands prepared for you. But ye cannot bear all things now, nevertheless, be of good cheer, for I will lead you along; the kingdom is yours, and the blessings thereof, and the riches of eternities are yours. And he who receiveth all things with thankfulness shall be made glorious, and the things of this earth shall be added unto him, even an hundred fold, yea, even more. Wherefore, do the things which I have commanded you, saith your Redeemer and Savior, who prepareth all things before he taketh you; for ye are the church of the Firstborn, and you will be taken up in a cloud, and appointed every man his portion. And he who is a faithful and wise steward shall inherit all things. Even so. Amen.

SECTION 76
(March, 1832; Hiram, Ohio)

Verily, I say unto you, that it is my will that my servant Jared Carter should go again into the eastern countries, from place to place,

and from city to city, proclaiming glad tidings of great joy, even the everlasting gospel, having been ordained unto this office of his calling. And I will send upon him the Comforter, which shall teach him the truth and the ways of his journey; and inasmuch as he is faithful, I will crown him again with sheaves. Wherefore, let your heart be glad, my servant Jared Carter, and fear not, saith the Lord your God, even Jesus Christ. Amen.

SECTION 77
(March, 1832; Hiram, Ohio)

Verily, thus saith the Lord unto you my servant Stephen Burnett: Go ye, go ye, unto the world and preach the gospel to every creature, that cometh under the sound of your voice; and inasmuch as you desire a companion, Eden Smith shall go with you. Wherefore, go ye and preach my gospel in whithersoever place the Spirit shall guide you; and declare the things which ye believe and know to be true. Behold, this is the will of him who hath called you, even your Redeemer and Savior, Jesus Christ. Amen.

SECTION 78
(March, 1832; Hiram, Ohio)

Verily, verily, I say unto you my servant Frederick G. Williams: Listen to the voice of him who speaketh the word of the Lord your God, and hearken to the calling, wherewith you are called to be a high priest in my church, and a counselor unto my servant Joseph Smith, Jr., unto whom I have given the keys of the kingdom; which keys belong unto the Presidency of the High Priesthood, even as they didst in the ages past, in the first generations of our fathers. Therefore, I will bless thee in this office, inasmuch as thou art faithful in thy counsel; remember to pray daily in thy heart and vocally, in public and in private; and preach the gospel in the land of the living, and among thy brethren. And in doing these things thou wilt do the greatest good unto thy fellow being, and glorify the Lord your God. Wherefore, be faithful; magnify thy calling by performing thy duties diligently, and in meekness of heart, in humility, and in patience; succor the weak, lift up the hands which hang down, and strengthen the feeble knees. And if thou art faithful unto the end, thou shalt have a crown of immortality and eternal life upon thine head, and shall dwell in the mansions which I have prepared in the house of my Father. Behold, and lo, these are the words of Alpha and Omega, even Jesus Christ. Amen.

SECTION 79
(April 26, 1832; Jackson County, Missouri)

Verily, verily, I say unto you, O people of my church, that inasmuch as you have forgiven one another in your trespasses, even so I, the Lord,

forgive you. Nevertheless there are those among you whose sins are exceedingly great; but, beware from henceforth, and sin no more, lest sore judgements fall upon your heads. For of him unto whom much is given, much is required, and he who sins against the greater light, even the Son, shall receive greater condemnation. Ye call upon my name in your pains and afflictions, and receive my commandments and laws for the preservation of your soul, but ye keep not my commandments nor laws and guidance, but transgress them, and thus become guilty as a consequence; therefore, justice and judgement are the penalty affixed unto my law. Therefore, what I say unto one, I say unto all: Watch ye, for the adversary spreadeth his might and dominion, and darkness reigneth the world; and the anger of the Lord is kindled against the inhabitants of the earth, for none doeth good, and all have gone out of the way.

And, verily, I say unto you, I, the Lord, will not lay any sin against you, for this day they are forgiven unto you; but, henceforth sin no more, and go your ways; but unto him who sinneth again after receiving the light, shall return his former sins, saith the Lord your God. Now, verily, here is a mystery unto your understanding and salvation: I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.

Therefore, it is expedient in me that my servants Edward Partridge, Newel K. Whitney, A. Sidney Gilbert, Sidney Rigdon, Joseph Smith, Jr., John Whitmer, Oliver Cowdery, W. W. Phelps, and Martin Harris, be bound by a bond and covenant, which cannot be broken by transgressions; except judgement immediately follow, in your several stewardships — to manage the affairs of the needy and the poor, and all things pertaining to the bishopric, both in the land of Zion and in Kirtland, for I have consecrated the land of Kirtland for the future benefit of the saints of the Most High God, and as a stake of Zion; for Zion and its inhabitants must increase in beauty, and in holiness; her borders must be enlarged, and her stakes strengthened. Yea, verily, I say unto you, that Zion must arise and put on her beautiful garments. Therefore I give unto you this commandment, that ye bind yourselves by this covenant, and all shall be seen and done according to the laws of the Lord's kingdom.

Behold, here is wisdom, that ye be equal in claims on the properties, and allowances for living, yet every man live according to his own needs, wants, desires, aspirations, and circumstances. And all this for the benefit of the church of the living God; that every man may improve upon his talent, and gain new talents and understandings. Yea, even an hundred fold to be cast into the Lord's storehouse, to become the common property of the whole church; and every man seeking the best interest of the church in all things; and doing all things with an eye single to the glory of God.

Now, O ye elders and high priests of my church, this is the order which I have appointed to be an everlasting order unto you, and your successors, inasmuch as ye sin not. And the soul that sins against this covenant, and hardens his heart, shall be dealt with according to the laws of the church; and shall be delivered over to the buffetings of Satan, until the day of redemption.

And, verily, I say unto you, and this is wisdom also, make unto yourselves friends with the mammon, even of unrighteousness, and they will not frustrate the works of God, nor will they destroy you; vengeance and judgement leave unto me, for it is mine, and I will repay. Peace be with you. And, inasmuch as ye abide in my commandments, my blessings shall continue with you; for the kingdom is given unto you; it is yours, and shall be forever, if you fall not from your steadfastness. Even so. Amen.

SECTION 80
(April 30, 1832; Independence, Missouri)

Verily, thus saith the Lord, concerning the welfare of women and children of the church who have lost their husbands or fathers: women have claim on their husbands for their support and maintenance, until their husbands are taken; and if they are faithful to the laws of the church, they shall have fellowship in the church, and remain upon their inheritances, according to the laws of the land; but if they are found to be sinners and transgressors, who repent not, they shall not have fellowship in the church, yet they may remain upon their inheritances, according to the laws of the land.

All children below the legal age of adulthood, have claim upon their parents for their support and maintenance, until they become of age. And after that, they have claim upon the church, or in other words upon the Lord's storehouse, if they have no inheritances from their parents. And the storehouse shall be kept by the consecrations of the church; and also the poor and the needy, besides widows and orphans, shall be provided for from the consecrations. Even so. Amen.

SECTION 81
(August, 1832; Hiram, Ohio)

Behold, thus saith the Lord unto my servant John Murdock — thou art called to go into the eastern area, from house to house, and from city to city, to proclaim my everlasting gospel unto the inhabitants thereof, in the midst of persecution and wickedness. And it shall be that whoso receiveth you receiveth me; and they shall receive the glad tidings by the power of the Holy Spirit. And if they receive you as a little child, blessed are they, for they shall receive my kingdom and obtain mercy. But whoso rejects you and the gospel, shall be rejected of my Father; and you may cleanse your feet in a secret place as a testimony against them. And, behold, and lo, I come quickly to judgement, to convince of their wicked works and designs.

And now, verily I say unto you, that it is not expedient that you should go on your mission until your children are provided for, and are sent up unto the bishop of Zion. After a few years, if thou desirest of me, thou mayest go up also unto the goodly land, to possess thine

inheritance; otherwise thou shalt continue proclaiming my gospel until thou are taken. Even so. Amen.

SECTION 82 - A
(September 22-23, 1832; Kirtland, Ohio)

A revelation of Jesus Christ unto his servants Joseph Smith, Jr., and six elders of the church; as they united their hearts in prayer, and lifted up their voices on high, to call upon the name of the Most High God, to know the mysteries of the Priesthood: Yea, this is my word concerning this church, which was established in these latter days, for the restoration of my people, as spoken by the mouths of my prophets and apostles; that my saints be gathered upon Mount Zion or the city of New Jerusalem. And in its similitude, a city shall be built in the State of Missouri, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the state; and was sanctified and dedicated by the hands of those with whom the Lord was well pleased. Verily, this is the word of the Lord, that this shall be the gathering place of the saints, and the temple shall be reared in this generation. For verily, this generation shall not pass away, until a house shall be built unto the Lord; and a cloud shall rest upon it, even the glory of the Lord shall rest upon it, and fill the house; inasmuch as the sins, transgressions, iniquities, and ways of error of the congregation are not upon their heads, and the building is not desecrated.

Now, Adam was the first high priest taken from among men, and appointed in behalf of men pertaining to the things of God and His kingdom. And the Holy Order of the Priesthood after the Order of the Son of God continued unchanged during nine hundred and thirty years of Adam's lifetime; and after his death, it came to be known as the Order of Adam. Then Seth, son of Adam, became the patriarch of the Order, and the priestly record-keeping officially began in the year 3761-60 B.C., when Seth was one hundred and thirty-five years old; and a book of remembrance and a book of generations began to be kept, to be built up and added upon, generation after generation, line upon line, precept upon precept, century after century, and even millennium after millennium. After Seth, came Enosh (Enos), Kenan, Mahalalel, Jared (Zared), and Enoch. With Enoch, who also walked with God, the Priesthood after the Order of the Son of God, or the Order of Adam, came to be known as the Order of Enoch, until the entire city was lifted up unto the heavens, to dwell in the presence of the Lord their God. Then came Methuselah, Lamech, and Noah; and in Noah's time the Holy Order was still known as the Order of Enoch. Then, after the death of Shem, son of Noah, who was also known as the great high priest of the Most High God, and the prince or owner of peace, truth and righteousness, even Malek-us-Sadek, or in English, Melchizedek, the Holy Order came to be known as the Order of Melchizedek. Eight generations after Shem or Melchizedek, gradually became idolators and worshipers of pagan gods. Although the firstborn of the patriarch became the heir to the priesthood, due to wickedness

and abominations of these eight generations, this privilege was replaced by the decree to bestow the holy priesthood only upon the firstborn who is found to be worthy of receiving it.

The priesthood was bestowed upon Abraham, who was ninth generation from Shem, by Melchizedek, king of peace, truth, and righteousness; then it was passed on to Isaac, Jacob (Israel), and to Joseph. But in the third generation after Joseph, son of Jacob, Moses was born in the tribe of Levi or Al-Levi; and this Moses, son of Amram (Imran), son of Kohath, son of Levi, son of Jacob, received his priesthood from his father-in-law Jethro, or Jether, also known as Reuel; and Jethro received it under the hand of Caleb; and Caleb from Elihu, and Elihu from Jeremy, and Jeremy from Gad, and Gad from Esaias, and Esaias received it under the hand of God; and Esaias lived in the days of Abraham, and was blessed of him.

This selfsame priesthood, after the Order of Melchizedek, continueth in the church of God in all generations; and is without beginning of days or end of years. And when the children of Israel were near Mount Sinai (1512 B.C.), the Lord conferred a lesser priesthood upon Aaron and his seed, even the Aaronic Priesthood, for the performance of certain ordinances, and ceremonial and temporal duties in the church.

The greater priesthood after the Order of Melchizedek holds the keys of the mysteries of the kingdom, and the knowledge of God, and administers the gospel of Christ. And, for without the holy ordinances the authority of the Priesthood, and the power of godliness is not manifest unto men in the flesh, the performance of ordinances is necessary to manifest the powers of godliness; wherefore no man can see the face of God, and live, lest he is prepared for this end. It is for this cause that Moses plainly taught the children of Israel these things, and sought diligently to sanctify his people, that they might be prepared to behold the face of God. But they hardened their hearts and could not endure the Lord's presence, and sought an intercessor, a mediator, between themselves and the Lord their God; and chose to worship the images of men and not the Spirit of God; therefore, they became carnal, sensual and devilish, and wicked; and as a consequence of their sins and transgressions they fell and died spiritually, and were cast out from the presence of God, and all the blessings of heaven were withheld by the power of the priesthood of God. And the Lord in his wrath and indignation swore that all Israel shall not enter into his rest, nor the fulness of his glory; and he numbered the fleshly Israel from the spiritual Israel, saying: these shall be ministered by the priesthood of Aaron and his seed, and he took Moses out of their midst, and the higher priesthood also.

Now, the lesser priesthood continued with Israel, until John the Baptist, and the coming of our Lord and Savior, Jesus the Christ, circa 33 A.D.; and the Order of Melchizedek once again began to minister unto all Israel.

And Jesus, the son of Mary, of virgin birth, was sealed unto Joseph and Mary, and was taught from on high, even by the Father, through the ministration of the priesthood after the Order of Melchizedek. Jesus

the Christ was called of God, and made high priest after the selfsame order, even the Order of Melchizedek, forever; who in the days of flesh offered up prayers and supplications, with strong crying and tears, unto Him that was able to save him from death; and was heard, in that he feared. Though he was a Son, the Only Begotten of the Father, yet he learned obedience by the things he suffered; and being made perfect, he became the author of eternal salvation unto all that obey him. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; and have compassion on the ignorant, and on them that are out of the way. No man taketh this honor upon himself, nor can all the wealth and power in the world buy it, but he who is called of God, as were Moses and Aaron. Jesus the Christ glorified not himself when made high priest, and the Father said unto him: Thou art my Son, today I have begotten thee.

Then, between 30 and 33 A.D., Peter, James, and John were ordained Apostles of the Lord Jesus Christ, and were blessed by him, saying: Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give it you. Blessed art thou Simon son of Jonah, and I say unto thee, that thou art Peter (rock) and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.

And it came to pass that Apostle Peter, or Saint Peter, was martyred in Rome; and thenceforth the canonically chosen popes of Rome became the successors to Peter; and the ancient middle-eastern Order of Melchizedek became the Order of the popes and bishops of Rome. And the Aaronic priesthood was modified into two lesser orders of priests and deacons, with sub-orders; and these continued to serve the ceremonial, ritualistic, and temporal needs of the universal (Catholic) church of Christ. The first pope to succeed St. Peter was St. Linus (67-76 A.D.), succeeded by St. Anacletus (Cletus), and St. Clements I (88-97 A.D.). And after the succession of two hundred and fifty-three such canonically chosen popes of Rome, from St. Linus (67-76 A.D.) to St. Pius VIII (1829-30 A.D.), the Order of Melchizedek was again established in the United States.

In the United States, the Melchizedek Priesthood was conferred upon Joseph Smith, Jr., and Oliver Cowdery in 1829, under the hands of Peter, James, and John, who were sent by the Lord to ordain them into the Holy Order of Melchizedek. On April 6, 1830, the Church of Jesus Christ of Latter-day Saints was established as an institution among men; and Joseph Smith, Jr., was appointed its first president, seer and revelator. Thus the powers and authorities of the eternal and universal church of Christ were separated in 1830, when the policy of strict adherence to traditions and limitations became the policy of the Catholic (universal) Church of Rome; while in the United States the pursuit and

realization of the fulness of scriptural knowledge and understanding became the policy of the Church of Jesus Christ of Latter-day Saints; and the latter-day saints became separate from the former-day saints of the ancient church.

{Then, it came to pass that the Three Witnesses were by revelation to choose the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints; and on February 14, 1835, were blessed by the laying on of hands of the Presidency of the Church, namely Joseph Smith, Jr., Sidney Rigdon, and Frederick G. Williams, to ordain the Twelve Apostles. After Joseph Smith's martyrdom, Brigham Young became the president, seer and revelator of the church in 1847. Today, in 1990, Ezra Taft Benson is the president, and prophet of the church. He is the twelfth president of the high priesthood of the Order of Melchizedek, from the time of Joseph Smith's martyrdom; and the First Presidency of this day includes Gordon B. Hinckley and Thomas S. Monson as his two counselors. And Ezra Taft Benson succeeded Spencer W. Kimball (1973-85); who succeeded Harold B. Lee (1972-73), and Joseph Fielding Smith (1970-72); David O. McKay (1951-1970); George Albert Smith (1945-1951); Heber J. Grant (1918-1945): Joseph F. Smith (1901-1918); Lorenzo Snow (1898-1901); Wilford Woodruff* (1889-1898); John Taylor* (1880-1887); and Brigham Young* (1847-1877).}

Now, the priesthood of Aaron holds the keys of administering angels, and the preparatory gospel of repentance, and baptism by water for the remission of sins. This lesser priesthood was established to administer the outward ordinances, characterized by the ceremonial aspects of the laws of Moses. The Aaronic Priesthood was conferred upon Aaron, brother of Moses, during a seven-day ceremony, Nisan 1-7, 1512 B.C., near Mount Sinai, under the hands of Moses, the Melchizedek high priest, and continued with the house of Aaron among the children of Israel, from the time of Aaron until the time of John the Baptist, who was a priest of the Aaronic order. The selfsame John whom God raised up, being filled with the Holy Spirit from his mother's womb; for he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old, unto this power; that he shall overthrow the fleshly kingdom of the Jews, and make straight the way of the Lord, and prepare his people for the coming of the Lord Jesus the Christ, in whose hand is given all power. Now, this selfsame John was sent from heaven as a resurrected being to confer the Aaronic priesthood upon Joseph Smith, Jr., and Oliver Cowdery, on May 15, 1829 A.D., near Harmony, Pennsylvania, along the banks of the Susquehanna River. Although the Aaronic Priesthood holds the keys of ministry of angels and can perform certain ordinances, it has not the authority to confer the gift of the Holy Ghost.

The offices of elder and bishop are now necessary appendages belonging unto the higher priesthood of the Order of Melchizedek; this priesthood administereth the gospel of Christ, and holdeth the keys of

* These also led the Church as presidents of the Quorum of the Twelve: Brigham Young (1844-47); John Taylor (1877-80); and Wilford Woodruff (1887-89).

the mysteries of the kingdom, and the knowledge of God. In the same manner, the offices of teacher and deacon are necessary appendages belonging to the lesser priesthood of the Order of Aaron. But bishop is an ordained office in the Aaronic priesthood, and being a common judge in Israel, he is the overseer of a ward or branches of the church, and a president of the Aaronic priesthood. And those who are literal descendants of Aaron, have a legal right to the bishopric, if they are the firstborn among the sons of Aaron; for the firstborn holds the right of presidency over the lesser priesthood. And although one be a literal descendant and the firstborn of Aaron, he has no legal authority to officiate, unless he be designated by the First Presidency of the Melchizedek Priesthood, and found worthy, and anointed, under the hands of the Presidency.

Furthermore, as a high priest of the Order of Melchizedek has authority to officiate in all the lesser offices, he may be ordained unto this power, even unto the office of bishop, where no literal descendant of Aaron can be found, under the hands of the First Presidency of the Melchizedek Priesthood.

Now, here is wisdom, and a mystery: For whoso is faithful unto the obtaining of these two priesthoods, of which I have spoken, and magnifieth his calling, the same is sanctified by the Spirit unto the renewing of his body; he becomes son of Moses and Aaron, and the seed of Abraham; yea, such are the church, the kingdom, and the elect of God, and they receive me well, saith the Lord. For he that receiveth my servants receiveth me; and he that receiveth me receiveth my Father; and he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. And this according to the oath and covenant which belongeth to the priesthood. Therefore, whoso receiveth these two priesthoods, receiveth this oath and covenant of my Father, which He cannot break, nor can it be waived. But, whoso breaketh this covenant after receiving it, and turns away altogether, shall not have forgiveness in this world nor in the world to come.

And woe unto those who abide not in the covenants and commandments of the church, which ye have received, and which were given unto you this day, by mine own voice out of the heavens; and I have given the heavenly hosts and mine angels charge concerning you. And now I give unto you a commandment: Beware, and give diligent heed to the words of eternal life; for my elders and high priests shall live by every word that proceedeth from the mouth of God; for the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus the Christ; and the Spirit giveth light to every man that receiveth the word in faith, and the Spirit enlightens every man, through the word, whoso hearkens to the voice of the Spirit; and everyone that hearkeneth to the voice of the Spirit cometh unto God, even the Father. And the Father teacheth him of the covenant which he has renewed and confirmed upon you, for your benefit and for the benefit of all men.

Behold, the whole world lieth in sin, and groaneth in darkness and bondage of sin; and by this you may know that they are in bondage of sin, that they come not unto me; therefore whoso cometh not unto me is under the bondage of sin; and whosoever receiveth not my voice, nor is acquainted with me, is not of me. Now, verily I say unto you, that your minds in times past have been darkened because of the stiffneckedness of your fathers, their unbelief, and because they treated the word of God lightly, and trifled with the commandments and the covenants of the Lord, and obeyed them not; each man walking after the desires and lusts of his own heart, until he is fallen to the ground, dead in the Spirit; captured by the snares of his own heart, unto the eternal captivity and bondage of the devil; until the time of his redemption is decreed by the Great Council in heaven. Behold, the children of Zion are under condemnation, their vanity and unbelief hath brought the whole church under condemnation; and this condemnation resteth upon the children of Zion, even all. And they shall remain under this condemnation until they repent of all their sins, and become obedient to the commandments and the covenants of God, even all the commandments and covenants from the time of Adam to this day, and unto the eternities to come, every whit must be fulfilled; for they are calculated to give the children of God the just and best advantage, as a portion of their inheritance. The choicest of God's gifts unto men, and there is none superior to it, is the holy scriptures of God; the secret and sacred mysteries of life and death, and eternal blessings, and punishments of God are contained therein; verily, a most marvelous gift of God unto his chosen seed, and unto every nation, kindred, tongue and people on the face of the earth. Hosanna to the Most High God!

Verily, verily, I say unto you, blessed are ye inasmuch as you receive my words; for I will forgive you of your sins with this commandment — that ye remain steadfast in solemnity of your minds and prayers of faith; and bear testimony, without fear or doubt, of those things which you believe and know to be true. And as I didst say unto my apostles, even so I say unto you in these latter days, even unto God's high priests and elders; ye are they whom my Father have given me, even to be my friends and disciples; therefore, every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the gift of the Holy Ghost; and that which is written should follow their baptism, that they may be strengthened in their testimonies.

And you shall do great and marvelous work, each according to his own calling and capacities, with diligence and a content heart; with his eye single to the glory of God and obedience to His commandments. And they shall be given power and authority from on high to perform many wonders and miracles for the benefit of man, and for the glory of God; in my name, they shall cast out devils; they shall heal the sick; they shall open the eyes of the blind, and the deaf shall be made to hear; and the tongue of the dumb shall be loosed to speak. And if anyone administereth poison unto them, it shall not hurt them; and the poison of the serpent shall not have the power to harm them. But a commandment

I give unto you, that ye boast not of these things nor use them without judgement and discretion, nor use them before the eyes of the world; for these things are given unto you for your profit and salvation.

Verily, verily, I say unto you, they who believe not on your words, are not baptized in water in my name, for the remission of their sins, and, thereby, receive not the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I are. Behold, I send you out to prove the world, and the laborer is worthy of his hire; therefore, any man that shall go and preach the gospel of the kingdom, and fail not to continue faithfully in all things, shall not be weary in his mind, neither would he be afflicted with sore diseases, and his spirit will not be destroyed nor corrupted; but, he shall be made whole, and a hair of his head shall not fall to the ground unnoticed; and he shall not go hungry, neither athirst. Therefore, remember, take ye not thought for the morrow, for what ye shall eat, or what ye shall drink or wherewithal ye shall be clothed. For, consider the lilies of the field, how they grow; they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not as self-sufficient and content, nor arrayed like one of these; for, behold, your Father which art in heaven, knoweth of which he have need of; therefore take not thought for the morrow, but abide steadfast in the promises of the Lord, and there is no promise in heavens or earth more binding than the promises of the Lord unto his children; for as it is decreed in heaven, so shall it be fulfilled, every whit. Neither take ye thought before hand what ye shall say, but treasure up in your minds continually the words of life, even eternal life and immortality, and it shall be given you in the very hour as to what ye shall say, by the power of the Holy Ghost. Therefore, let no man among you, who is called of God in the church unto the ministry to proclaim this gospel of the kingdom, take purse or scrip with him.

Behold, I send you out to reprove the world of all their unrighteous deeds, and to prepare them for the judgement which is to come. And whoso receiveth you, there will I be also, for my presence shall go before you, and my Spirit shall be in your hearts, and my angels round about you shall bear you up. And whoso receiveth you receiveth me; and whoso feedeth you, and giveth you raiment and money, the same also receiveth me; and he shall in nowise lose his reward. And he that receiveth you not and despises you, go away from him, and cleanse your feet in secret, even with pure water, and bear your testimony against that household unto your Father which art in heaven; and return not again unto that household; in whatever village or city ye encounter such, bear your testimonies, and spare them not; and woe unto that house, or that village, or that city that rejecteth you or your testimony concerning me, or my word; for I, the Almighty, have laid mine hands upon nations, kindreds, tongues and people, to scourge them for their wickedness and stiffneckedness; for all who are in bondage of sins become wicked and stiffnecked, and by this ye shall discern the wicked from the righteous; that ye may not be caught in their snares, and suffer the spiritual death, and be taken captive into their bondage.

Now, behold, my faithful shall inherit Zion, and the day soon cometh that all shall know me as their Savior and the Messiah of the world; even from the least unto the greatest shall be filled with the knowledge of the Lord, and abide in peace, safety, salvation, and in brotherly love, for a thousand years; and the Lord shall reign in the midst of the three great kingdoms of the world; and his saints and the chosen seed shall dwell for eternities to come in the land which is choice above all other lands on the face of the earth, even the great kingdom of the Americas, which shall include the United States, Canada, and South America, and all the islands round about, according to the agreements of the governments of the world. And in the gathering of the chosen seed, they shall sing this song, saying: The Lord hath brought forth Zion again, the Lord hath redeemed his people Israel; by His living judgements, and justice, and mercy, and Israel's faith in the Lord their God, He hath brought forth Israel again from the darkness unto His eternal light. Once again, we are blessed with His everlasting and millennial-day covenant which we make with Him, never to break it for a thousand years; yea, that all which has been written by the hands of the prophets and disciples be fulfilled. The Lord hath now redeemed this people, and Satan is bound; the Lord hath gathered all things in one, and hath blessed mankind, even with the scriptures of the fulness of time. The Lord hath brought down Zion from above, and brought up Zion from beneath; the earth hath travailed and brought forth her strength, and the truth is established in her bowels; the heavens have smiled upon her, and she is clothed with the glory of her God, for the Lord now stands in the midst of her people. May the glory, and honor, and power, and might be ascribed to the Lord our God, for He is full of justice and mercy, grace, truth, and peace, forever and ever.

Therefore, let every man stand in his own office, and labor in his own calling; and let not the head of the body say unto the feet or arm or eyes, or nose or any other part of the body, that it is not needed in the functioning of the body; for the body hath need of every member and organ of the body, that all may be edified together unto the perfect functioning of all systems. Behold, it is expedient that the high priests and elders should travel, and also the priests of the Aaronic Order; but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.

Furthermore, I will that bishop Newel K. Whitney also should travel round about and among all the churches, searching after the poor and the needy, to administer to their needs, wants, desires and circumstances; by humbling the rich and the proud. He should also employ an agent to take charge, and to do his secular business, during his absence. Nevertheless, let the bishop go unto the cities of New York, Albany (Al-bani), and Boston, and warn the inhabitants of these cities with the gospel message, and the consequences of unbelief. And if they do reject these things, their houses shall be left in desolation, for the judgement of the Lord is nigh.

And unto the residue of my servants, I say, go ye forth as your circumstances shall permit, in your several callings, unto the great and

notable cities and villages, reproving the world in righteousness of all their ungodly deeds, preparing them for the great and terrible day of the Lord, for with you saith the Lord Almighty, I will rend their kingdoms and empires; and I will not only shake the foundations of the earth, but the starry heavens shall tremble in fear and awe of it all. Remain steadfast in your faith, and pray regularly, that ye may be ready when the Son of Man descendeth upon earth, in a pillar of cloud, in great majesty and glory. I am Alpha and Omega, the beginning and the end, and I come quickly. Even so. Amen.

SECTION 82 - B
(December 6, 1832; Kirtland, Ohio)

Verily, thus saith the Lord unto you my servants, concerning the parable of the wheat and the tares: Behold, the field is the world, and my servants the apostles are the sowers of the seed; and after mine apostles have fallen asleep, the great persecutor of the church, the whore, the apostate, even Babylon that maketh all nations to drink of her cup, in whose heart reigneth Satan, whose works are deception, lusts, murders, and all the evils linked with secret combinations, soweth the tares in the field, and the tares choke the wheat, and drive the church into the wilderness and unknown places; even as in these days, as the Lord is beginning to bring forth His word, the blade is springing up and is yet tender. Behold, verily I say unto you the angels are crying unto the Lord day and night, who are ready in wait to be sent forth to reap down the field.

But the Lord saith unto them, pluck not up the tares while the blade is yet tender, lest you pull down and destroy the wheat also. Therefore, let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares; and then lo, and behold, the tares are bound in bundles, and the field remaineth to be burned.

It is for this cause, that the Lord raiseth the heirs of the priesthood, unto whom the priesthood hath come down through the lineage of their fathers, in places and circumstances known only unto the appointed ones in the kingdom of God. Yea, for ye are lawful heirs, and have been hid from the world, to be raised up unto the kingdom of Christ, your lives have been spared. Therefore, blessed are ye if ye continue to abide in faith, and keep my commandments unto the end. And from the womb of this holy priesthood shall come forth the promised Messiah, even the Savior of the world, and a great light shall he be unto the Gentiles, and unto my people Israel. The Lord hath said it. Even so. Amen.

SECTION 83
(December 25, 1832; near Kirtland, Ohio)

Verily, thus saith the Lord concerning the wars that will soon come to pass, beginning with the rebellion of South Carolina, which will cause

deaths and misery of many souls. Then war cries shall be poured out upon all nations; and the Southern States shall be divided against the Northern States; and the South shall reach out and call upon the nation of Great Britain, and other nations to defend its boundaries.

And it shall come to pass, that after many days, the slaves shall rise up against their masters, who shall be marshalled and disciplined for war; and the remnants of the inhabitants of the South will marshall themselves, and shall become extremely angry, and prick the souls of the Gentiles with sore vexations. So shall the inhabitants of earth be vexed by oppressions, wars and rumors of wars; and they shall mourn, tremble and shake, when plagues, earthquakes, thunderstorms and fierce lightnings are sent down from the heavens. Then the inhabitants of the earth shall remember the chastening hand of the Almighty God, and they shall feel the wrath and indignation of the Lord, until the consumption decreed is fulfilled in all nations; and the enemies of the Lord of Hosts are avenged. Wherefore, stand ye firm in holy places, and be not moved by the turmoil of the world, for my faithful shall abide the day under the protecting umbrella of their Lord and Savior, even Jesus Christ. Amen.

SECTION 84
(December 27, 1832; Kirtland, Ohio)

Verily, thus saith the Lord unto you who have assembled yourselves together to receive his word. Behold, this is pleasing unto the Lord, and the angels rejoice over you; your prayers of faith have come up into the ears of the Lord of Sabaoth, and are recorded in the book of the names of the sanctified, even those of the celestial world. Wherefore, I now send upon you another Comforter, that it may abide in your hearts, even the Holy Spirit of promise; and this second Comforter is the same that was promised unto my disciples, and is recorded in the testimony of John; it is the promise of eternal life, even the glory of the celestial world, which is given unto you; which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ, the Son of the true and living God; who ascended up high unto the eternal throne of God, and descended below the depths of the underworld, even into the subterranean world of the dead, and visited all the realms in between the two; that he might comprehend all things, that he might be enabled to combine all the colors and shades of the rainbow, to bring forth the white light of the gospel of the fulness of time; even the combined scriptures of the houses of Judah and Joseph, and all scriptures of the Father which he gave unto his other children of the kingdom.

Yea, the white light of the sun is the truth of the Son; it is the light of the fulness of truth, which truth shineth upon the earth as the light of Christ; the light which enlightens you, and quickens your understanding, and proceedeth forth from the presence of God to fill the immensity of space; the light which gives life to all things, and by which all things are governed, even the power of God who sitteth upon His throne.

Now, verily I say unto you that through the redemption of your soul is brought to pass the resurrection from the dead. For the unity of the spirit and the body is the soul of man, and the resurrection from the dead is the redemption of the soul, the redemption of the soul quickens the body and the spirit of man. Therefore, it must needs be that the preservation of the soul of man is the most important ingredient in the ministration of salvation unto him.

Therefore, men must be sanctified and cleansed from all sins and transgressions, that they may be prepared to inherit the glory of the celestial kingdom, and preserve their souls forever, not having their bodies separated from their spirit. And after a soul hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that the bodies of the celestial kingdom may possess it forever and ever; for it was for this intent these souls were made and created and sanctified. And those who are not sanctified unto the celestial glory, they must inherit another kingdom, even the terrestrial kingdom, or the telestial kingdom. For those who are not able to abide the law of a celestial kingdom, cannot abide a celestial glory; those who cannot abide the law of a terrestrial kingdom, cannot abide the terrestrial glory; and those who abide not in the law of a telestial kingdom, cannot abide the telestial glory; therefore, such are not meet for a kingdom of glory, and they must abide in a kingdom which is not of glory, even in the outer darkness.

Verily, I say unto you, the whole earth abideth under the law of the celestial kingdom; for it filleth the measure of its creation, and remains supreme and separate from all others, forever and ever. Wherefore, if a sanctified soul die, it shall be quickened by the power from on high, and it shall rise again to abide in the realm of the power by which it was quickened.

They who are of a celestial spirit shall receive the same body which was their natural body; and others shall receive their bodies according to the glories of their inheritance. And those who are quickened by a portion of the celestial glory, shall be given the fulness thereof; they who are quickened by a portion of the terrestrial, shall receive of the same, even in fulness; and they who are quickened by a portion of the telestial glory, shall receive the fulness of the telestial glory. The remainder, who abide not in a kingdom of glory, will also be quickened according to their inability to receive, nevertheless, they shall return to their own places to rejoice in the receiving of that which they are willing to obtain; because they were not willing to enjoy that which they might have received. For what doth it profit man if a gift is bestowed upon him, and he receive it not? Behold, he rejoices not in that which is given unto him, nor in him who is the giver of the gift.

Now, verily I say unto you, that which is governed by the law of a kingdom is also preserved by that law, and perfected and sanctified by the same. Therefore, whoso breaketh a just law and abideth not in it, but seeketh to obey the dictates of his own heart, and altogether abideth in sin, cannot be sanctified by the law, neither by judgement, justice or mercy; therefore such must remain filthy still.

All kingdoms have a law given unto them. And there are many kingdoms, for there is not one cubit of ground upon the face of the earth, which is not governed by a kingdom, either a greater or a lesser kingdom. And unto the law of every kingdom are certain bounds and conditions. Therefore, all who abide not in them, become guilty by the consequence of their transgressions, and remain in their fallen state until the day of their resurrection, when they are judged of their works.

Remember ye who have assembled yourselves together, that intelligence cleaveth unto intelligence; wisdom receiveth more wisdom; truth embraces truth, virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth its course, and also claimeth its own; and judgement goeth before the face of him who sitteth upon the eternal throne of God, and governeth and executeth all things; who comprehendeth all things, and all things are before his eyes, and round about him; who is above all things, and in all things; and all things are by him and of him, forever and ever.

And again, verily I say unto you, the Father hath given a law unto all creatures, even laws according to the nature of men, that they may move about their fixed courses in their times and seasons. The earth rolls upon her wings, and the sun giveth its light by day and the moon reflects its light by night; and stars also shine unto themselves and add light to the darkness, and roll upon their wings in their glory; and each of these kingdoms of the sun, the moon and the stars, is the manifestation of the power and glory of God. Behold, these are the kingdoms of glory, and each is governed by the Christ of that kingdom, and Jesus Christ, the greatest of the anointed ones, or the christs, ruleth above all of them, and glorifieth the Father forever and ever.

Behold, these kingdoms are likened unto a man having a vineyard, and he sent his servants to labor in it; and he said unto the first: Go ye and labor in my vineyard, and in the first hour I will come down to visit you, and ye shall behold the joy of my countenance; and he said unto the second: Go ye also into my vineyard and do your labor,and in the second hour I will come down to visit you, and ye shall be blessed of my presence; and he said unto the third, and fourth, and unto the twelfth. And the Lord of the vineyard went unto the first in the first hour and tarried with him that hour, then he went to the second and tarried with him, and unto all the twelve in their appointed hours he visited; and each laborer was made glad with the joy of his presence, and his many blessings which he bestows upon them. Thus, as every man was ministered to in his own time and season, each kingdom is visited in its appointed hour, and in its due time, and the inhabitants thereof are judged for their works; that they may be resurrected unto the resurrection of the just or the unjust; that they may be washed clean from the consequences of their sins, transgressions, iniquities, and ways of error; that they may be redeemed from their fall, and be saved, if they are willing to repent, and accept the Messiah as the Son of the true and living God; that they may come to the knowledge that no salvation for man is possible without faith in Jesus Christ, and obedience to his commandments, and ordinances.

Verily, I say unto you, I leave these sayings with you to ponder in your hearts, to learn them and understand them; that you may draw nigh unto me. Seek me diligently and ye shall find me; ask and ye shall receive; knock, and it shall be opened unto you. Whatsoever ye ask the Father in my name, shall be given unto you, if it is expedient for you. Therefore, ask not that which is not expedient for you, lest it shall turn unto your own condemnation.

Behold, that which you hear is my voice, for my voice is Spirit, and my Spirit is truth, and truth abideth forever, and hath no end; and if it be in you, it shall abound. And if your eye be single to the glory of God, your whole bodies shall be filled with the light of truth and there shall be no darkness in you or amongst you. Now, the body which is filled with the light of the Holy Writ, comprehendeth all things; and for such a one comprehendeth and applies the learning for the benefit of man and the glory of God, and all things under the heavens and on the earth, including the angels, are subject unto him, for the kingdom is given unto such; the Father and the Son keep them near and under their wings, as the hen doth keep her chickens. Therefore, sanctify yourselves that your bodies and spirits become one with the knowledge of God; and ye dwell in the presence of the Father, even as the church of the Firstborn.

Remember the great and last promise which ye made unto me, when I said: Cast away your idle talk and excess of laughter far from you, for they lead your soul to hell. Now, henceforth forsake all such things, and learn to pray and fast, and to do good works for the kingdom; to teach and learn from each other the laws and commandments of God, and the principles of the gospel, and all things that pertain to the kingdom of God; also all things pertaining to the kingdoms of the earth, their governments, and the knowledge of their inhabitants; that ye may be prepared in all things, when you are called and commissioned to perform your labor in my vineyard; that ye may escape the wrath of God, and the desolation which awaits the wicked, both in this world and in the world to come. Verily, there are elders amongst you whose garments are not clean from the blood of this generation; lest they repent and forsake speedily, they shall be cast out to the buffeting of Satan.

Therefore, abide ye in liberty, in the which ye are made free; entangle yourselves not in the sins of your heart, nor in the snares of the world; but let your hands be clean, and endure all adversities unto the end; that ye may be given an inheritance in the land of the blessed, even in Zion. For not many generations shall pass away, that the earth shall tremble and reel to and fro as a drunken man; and the sun shall hide its face, and refuse to give light; and the moon shall be bathed in blood; and the stars shall turn exceedingly angry, and fall from their position, as the fig falleth from a fig tree.

Yea, after every whit written by the prophets and apostles is fulfilled, the angels shall fly through the midst of heaven, crying with the sound of a trump, saying: Prepare ye, prepare ye, O inhabitants of the earth, for the judgement of our God hath come, the hour of the Lord is here. Behold, and lo, the Bridegroom cometh; go ye out to meet

him. And there shall appear a great sign in heaven, and people shall see it and marvel. And the first angel shall sound his trump long and loud, saying: The great and abominable church, even the church of the devil, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God and shedeth their blood; yea, even the whore that sitteth upon many waters and upon the islands of the sea; behold, she is the tares of the earth, and she is bound in bundles; her bands are made strong that no man can loose them; therefore, she is ready to be burned in its appointed time, by the will and the power of God. And there shall be silence in heaven for a space of half an hour, then the curtain of heaven shall be unfolded, in the manner in which a rolled up scroll is unfolded, and the face of the Lord shall be unveiled unto all men. And the saints that are upon earth shall be quickened and caught up to meet him. And they who have slept in their graves shall also come forth out of their graves to meet him, in the midst of the pillar of cloud.

Then the second angel shall sound his trump, to announce the redemption of those who are Christ's at his coming; who in the wisdom of God were kept in the prison which is prepared for them, that they may be prepared to receive the gospel, and to be redeemed, and yet be judged according to men in the flesh. And after this, the third angel shall sound his trump, to announce the judgement upon the spirits of men kept in prison, those who are taken captive by the cunning of man, that they are found under condemnation; and because of their stiffneckedness as a consequence of their sins, transgressions, iniquities and ways of error, they will neither accept Christ, nor repent in sincerity of their hearts; therefore, such shall remain in their fallen state, and dead in the Spirit and knowledge of God, until the end of the thousand years, yea, even beyond.

After this, the fourth angel shall sound his trump, saying: There remain yet those who shall remain filthier in their fallen state; yea, these are liars, sorcerers, adulterers, thieves, and whoremongers, who are kept in bondage by those spirits kept in prison, crafty men of the world. These love to make a lie and live a lie, and they suffer the wrath of God and vengeance of eternal fire of hell. Then the fifth angel shall sound his trump, saying unto all people in heaven and on earth and beneath the earth; for every ear shall hear it, every knee shall bow, and every tongue shall confess, when they shall hear the sound of the trump, saying: Fear God, and give glory unto Him who sitteth upon the eternal throne; for the hour of His judgement is come; and this selfsame angel, even the fifth, shall commit the Holy Writ of the fulness of time, even the everlasting gospel of the Millennial Day, flying through the midst of heaven, unto every nation, kindred, tongue, and people.

Then, the sixth angel shall sound his trump, saying; She is fallen who made all nations drink of the wine of the wrath of her fornication; who corrupted the faith of every living soul by thrusting the lusts of her heart, light-mindedness and pride, and wicked doings upon them. Yea, the great whore is fallen! fallen! And again, another angel shall sound

his trump, which is the seventh angel, saying: It is finished! it is finished! The Lamb of God hath overcome and trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God, the Father. And then shall the hosts of angels be crowned with the glory of his might, and the saints shall be filled with his Spirit and glory; and shall receive their inheritance, and be made equal with him.

And then again the first angel shall sound his trump in the ears of all living, and reveal the secret acts of men, the thoughts and intents of their hearts, and the mighty works of God in the first thousand years (from the time of Adam to the time of Enoch); and the second angel shall sound his trumpet, and reveal all things of the second thousand years (from Methuselah to Melchizedek or Shem). And so on, until the seventh angel shall sound his trump, and he shall stand upon the land and the sea and swear in the name of Him who sitteth upon the throne, that Satan shall be bound, even the old serpent called the devil; and shall not be loosed for the space of a thousand years. And then he shall be loosed for a season, that he may gather together his armies, and that the Lord's vineyard be pruned once again, to be prepared for the Second Millennium.

Now, the seventh angel, even Michael the archangel, shall gather together his armies from among the hosts of heaven; and the devil shall gather together his armies from among the hosts of hell, and shall come up to battle against Michael and his armies. Then cometh the battle of the great God; and the devil and his armies shall be cast away into their own place, even into a kingdom of their own, that they may have no power over the saints any more. For Michael shall fight their battles for them; and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb. This is the glory of God, and those who are sanctified shall no more see death.

Therefore, verily I say unto you, call your solemn assembly, as I have commanded you. And as all among you have not faith, seek ye diligently and teach one another words of wisdom from the scriptures; yea, seek ye out the best words of wisdom, and learn them by study, faith, and contemplation. Therefore, cease from all light speeches, excessive laughter, and lustful desires, from pride and light-mindedness, and wicked doings. That all your incomings and outgoings be in the name of the Lord; that your salutations be in the name of the Lord, with uplifted hands unto the Most High God. And I say unto you, organize yourselves, prepare every needful thing, and establish a house of prayer, even a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, even a house of God.

And appoint among yourselves a teacher; and let not all be spokesmen at once; but let one speak at a time, and all listen unto his words; that when all have spoken, all may be edified of all; and that every man may have an equal privilege. See that ye love one another, and impart to one another as the gospel requires; and cease to be covetous. Cease from dullness and idle talk; from strife, envy, and anger; and cease to sleep longer than is needful. Above all, clothe yourselves with the bonds

of charity as with a mantle, which is the bond of perfectness and peace. Pray always that ye may not faint, until I come. Behold, I come quickly.

Now, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them; even for all the officers of the church who are called to the ministry in the church, beginning at the high priests down to the deacons, shall be as follows: He that is appointed to be president, or teacher, shall be found standing in his place in the house which shall be prepared for him. Therefore he shall be the first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, requiring not loud speech. And when he cometh into the house of God, for he should be first in the house — behold, it is marvelous that he be an ensample unto others. Let him offer himself in prayer upon his knees before God, in token or remembrance of the everlasting covenant of the holy priesthood. And when any shall come in after him, let the teacher arise, and with uplifted hands to heaven, directly salute his brother or brethren with these words: Art thou a brother (or brethren)? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant; in which covenant I receive you to fellowship; in a determination that is fixed, immovable, and unchangeable; to be your friend and brother through the grace of God in the bonds of love; to walk in all the commandments of God blameless, in thanksgiving, forever and ever. Amen.

And he that is found unworthy of this salutation shall not have place among you; for ye shall not suffer that mine house be polluted by him. And if a brother (or brethren) cometh in and is faithful before me, he shall salute the president or teacher with uplifted hands to heaven, with the same prayer and covenant, or by saying Amen, in token of the same. Behold, verily, I say unto you, this is an ensample unto you for a salutation to one another in the house of God, in the school of the prophets. And ye are called to do this by prayer and thanksgiving, as the Spirit shall give utterance in all your doings in the house of the Lord, in the school of the prophets; that it may become a sanctuary, a tabernacle of the Holy Spirit to your edification. And ye shall not receive any among you into this school, save he be clean from the blood of this generation. And he shall be received by the ordinance of the washing of feet; for unto this end was the ordinance of the washing of feet instituted. The ordinance is to be administered by the president, or presiding elder of the church. It is to be commenced with prayer; and after partaking of bread and wine, he is to gird himself according to the pattern (given in the thirteenth chapter of John's testimony of Jesus the Christ). Amen.

SECTION 85
(February 27, 1833; Kirtland, Ohio)

A Word of Wisdom, for the benefit of the council of high priests, assembled in Kirtland, the church and the saints in Zion; to be sent as a greeting and a blessing, not by compulsion or constraint, but in the

spirit of revelation; showing unto the faithful the order and will of God in temporal salvation of all saints. Given unto them as a principle with a promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

Behold, verily, thus saith the Lord: In consequence of evil designs which do and will exist in the hearts of conspiring men, I have warned you, and forewarn you, by giving unto you this word of wisdom. That inasmuch as any man drinketh wine or strong drink among you, unless it is so prescribed, is not good; nor is it meet in the sight of your Father; for only the consumption of the pure and sanctified wine for offering up the sacraments before Him is permitted. And, behold, this should be a pure wine of the grapes of the vine, of your own make, or made by your brethren. And, again, strong (alcoholic) drinks are not meant for the belly, but for washing wounds and other medicinal purposes. Tobacco also is not meet for the body, neither for the belly, but is an herb for bruises and sick cattle, and such purposes, to be used with judgement and skill. In the same manner, hot drinks (such as coffee and tea) are not meet for the saints.

Verily, I say unto you, all wholesome herbs God hath ordained for the use of man. Yea, even all herbs and good things which come of the earth, whether for food or raiment; for houses or barns or orchards, for gardens or vineyards; all things which come of the earth, in season thereof, are made for the benefit and use of man, both to please the eye and to gladden the heart, to strengthen the body and enliven the soul. And it pleaseth God that he hath given these things unto man; for unto this end they were made to be used; with judgement, not to excess, nor by extortion. And in nothing doth man offend God, nor his wrath is kindled, save those who confess not his hand in all things, and obey not his commandments. Behold, this is according to the ancient and eternal law and the prophets. Every herb in season thereof, and every fruit in the season thereof, to be used with prudence and thanksgiving. Yea, flesh also of the beasts and of the fowls of the air, I, the Lord, have ordained for the use of man; nevertheless, flesh must be used sparingly, if eaten by itself.

All grain is ordained for the use of man, and also for the use of beasts of the field, and the fowls of the air, and the wild animals that run or creep on earth. Yea, all grain is good for the food of man; and also the fruits of the vine, trees, and shrubs, that are not found to be poisonous or harmful to man. Nevertheless, wheat and rice are acceptable unto man, corn for the ox, oats for the horse; rye or barley for the fowl and the swine, and other beasts of the field, and for mild drinks.

And those who remember to keep and do these sayings, walking in obedience to these words of wisdom, shall receive health in their navel and marrow to their bones; and shall find wisdom and great hidden treasures of knowledge; they shall run and be not weary, and walk and not faint. Yea, I, the Lord, give unto them a promise, that the destroying angel shall pass over them, and slay them not; even as the children of Israel were spared before they left the land of Egypt. Amen.

SECTION 86
(March 8, 1833; Kirtland, Ohio)

Thus saith the Lord, verily, verily, I say unto you my son (Joseph Smith), thy sins are forgiven thee once more, according to thy petition and the prayers of thy brethren in thy behalf. Therefore, henceforth thou art given the keys of the kingdom, which kingdom is coming forth for the last time to prepare for the dawning of the millennial day, in the fulness of time. And, verily, the keys of this kingdom shall never be taken away from thee, while thou art in the world, or in the world to come; inasmuch as you transgress not the commandments of God. Nevertheless, it is expedient in me that through you, the oracles, even the revelations from the Lord, be given unto the church. And all those who receive them, be made aware how they receive them, lest they trifle with them, and trample upon them as the light things of the world; and therefore be brought under condemnation, to stumble and fall when the rains and storms descend, and the winds blow and beat upon their houses.

Now, verily I say unto thy brethren, Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom. And through your administration, the keys of the school of the prophets shall be established, according to my commandments; that they may be perfected in their ministry for the salvation of Zion, and the nations of Israel, and of the Gentiles; that through your administration they may receive the Word, and the word may go forth unto the ends of the earth, unto the Gentiles first, and behold, and lo, then unto the Jews.

And then cometh the day when the arm of the Lord shall be revealed in convincing the heathen nations, and the house of Joseph, of the gospel plan of their salvation. For it shall come to pass that in that day every man will hear the glad tidings, even the fulness of the gospel of Jesus Christ, in his own language and in his own tongue, through their own who are ordained unto this power, by the administration of the Comforter, to shed forth upon them the light and truth of Christ.

Now I give unto you this commandment that you continue in the ministry and presidency; and upon completion of your translation of the prophets, you shall preside over the church and the school; and from time to time, as shall be manifested by the Comforter, receive revelations to unfold the mysteries of the kingdom; that you may set in order the churches, study and learn, become acquainted with all good books, and with languages, tongues and people. And this shall be your mission and calling all your lives, to preside in the council, and set in order the affairs of this church and kingdom. Be not ashamed, neither confounded; but be admonished in all your high-mindedness and pride, for it bringeth a snare upon your souls. Begin with setting in order your own households, for how can one set in order the affairs of the entire church, who cannot manage the affairs of his own household? Keep slothfulness and uncleanness far from you.

Furthermore, let there be a place provided for the family of Frederick G. Williams; and let my servants Joseph Smith, Sr., and Sidney

Rigdon continue with their families upon the place where they now reside; and let the bishop search diligently to obtain an agent, a man of God who has been blessed with riches, and of strong faith; that he may be enabled to discharge the debts of the storehouse of the Lord, that it may not be brought into disrepute before the eyes of men. Remember to search diligently, always praying and believing; and all things shall work together for your good, if ye walk uprightly and obey the commandments and the covenants which have been given unto you.

As pertaining to those who do not belong to your families, let the families be small, especially of my aged servant Joseph Smith, Sr.; that those things that are provided for you, to bring to pass my work, be not taken away from you and given unto those who are not worthy. Now, it is my will that my handmaid Vienna Jaques be provided with moneys and resources to go up unto the land of Zion; and verily it is also meet that she receive an inheritance there from the hand of the bishop; that she may settle down in peace, and not be idle in her days from thenceforth, inasmuch as she is faithful.

Behold, I say unto you, that some of your brethren in Zion are beginning to repent in sincerity of their hearts, and the angels rejoice over them; nevertheless, I am not well pleased with many, and I am not pleased with my servants William E. McLellin, Sidney Gilbert, and the bishop, and others also. But, verily, I, the Lord, shall contend with Zion, and plead with her strong ones, and chasten her until she is overcome, and made clean before me; for she shall not be removed out of her place, and I, the Lord, have spoken it. Amen.

SECTION 87
(March 9, 1833; Kirtland, Ohio)

Verily, thus saith the Lord unto you concerning the Apocrypha — there are many things contained therein that are true, and it is mostly translated correctly; but it also contains interpolations of men. Therefore, verily, I say unto you, that it is not needful that it should be translated, as a part of the canon of this church. Therefore, whoso readeth the Apocrypha, let him understand it according to the Spirit within that person, and be enlightened by it, and obtain benefit therefrom. Even so. Amen.

SECTION 88
(March 15, 1833; Kirtland, Ohio)

Verily, thus saith the Lord: I give unto the United Order, a commandment and a revelation, concerning my servant Frederick G. Williams; that ye shall receive him into the Order. And what I say unto one I say unto all, that my servant Frederick G. Williams shall be a lively member in this Order; and inasmuch as you are faithful in keeping all former commandments, you shall be exceedingly blessed. Amen.

SECTION 89
(May 6, 1833; Kirtland, Ohio)

Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice by keeping the commandments, shall see my face, and know that I am; that I am the true light that lighteth every man that cometh into the world; that I am in the Father and the Father in me, and the Father and I are one — the Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men. And while in the world, I was received of the Father, and the works of him were plainly manifest.

This is a record of John the apostle of the Lord Jesus Christ: I saw his glory, that he was in the beginning, before the world was. And in the beginning the Word was, for he was the word, even the messenger of salvation unto those who kept not their first estate, and were thrust down to earth with Lucifer; the light and the Redeemer of the world, the Spirit of truth, and the manifestation of intelligence. The worlds and men were made by him, through him, and of him. And I, John, bear record that I beheld the glory of the Only Begotten of the Father, full of grace, truth and light, who came and dwelt in the flesh among us. And I, John, saw that he received not of the fulness at first, but received grace upon grace, and continued in it until he received a fulness. Thus he was called the Son of God, because he received not the fulness at first. And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him; and there came a voice out of heaven, saying: This is my beloved Son. And I, John, bear record that he received a fulness of the glory of the Father, and received all power both in heaven and on earth.

Now, verily, verily, I, the Lord say unto you, that if ye are faithful, you shall receive the fulness of the record of John. I give you these sayings that you may know and understand how to worship, and what to worship, that you may come unto the Father in my name, and in due time receive of his fulness. For if you keep my commandments, you shall receive of his fulness, and be glorified in the Father, as I am in him; therefore, verily, I say unto you, that ye shall receive grace upon grace, a little here, a little there, line upon line, precept upon precept, until your portion of the fulness is imparted unto you. And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn; for I was from the beginning with the Father, and I am the Firstborn.

Ye were also in the beginning with the Father, which was the collective Spirit, even the Spirit of truth. And truth is knowledge of things as they are, as they were, and as they are to be. The Spirit of truth is of God; the Son of God is the Spirit of truth, who received the fulness of truth, yea, even of all truth; and no man receiveth a fulness unless he keepeth all the commandments given by the Father through his Son. He that keepeth his commandments receiveth truth and light, until he is glorified in truth, and knoweth all things. All truth is

independent in that sphere in which God has placed it, even the sphere of the celestial, the terrestrial, or the telestial; to act for itself, as all intelligence also; and intelligence is light and truth combined.

Behold, for the agency of man is given unto him, he chooses right from wrong, light from darkness, truth from lies and deceptions; therefore, every man whose spirit receiveth not the light or truth is under condemnation. For the soul is body and spirit of man; and the elements of body are eternal, and when inseparably connected with spirit, bring unto man fulness of joy, and wholeness of being. Now, the glory of God is intelligence, or light and truth; and light and truth forsake that evil one, and the old serpent cannot withstand them. Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again in their infant state, innocent before God. Then cometh the wicked one and taketh away the light and truth from the children of men, by disobedience and craftiness; and they are cast away from the presence of God, and are left alone to kick against the pricks, without his guidance or blessings, nor are they given here and now, therefore they forever dwell in the traditions of their fathers.

But, verily I have commanded you to bring up your children in light and truth; and, behold, my servant Frederick G. Williams is under this condemnation. He has not taught his children truth and light according to my commandments; thereby giving the wicked one power over him and his family; and this is the cause of his afflictions. Nevertheless, henceforth set in order your own house, for there are many things that are not right in your household, and you will be delivered. And my servant Sidney Rigdon also hath not kept all commandments concerning his children, therefore, he must set in order his house. Verily, I say unto you, my servant Joseph Smith, Jr., that ye are my friends and brothers also, and ye have an inheritance with me; and I call you servants for the world's sake, and to maintain order; for ye are servants of the world for my sake, and an ensample unto them. Now, I say unto Joseph Smith, Jr., — you have again not kept my commandments, and must needs be rebuked before the Lord; nor did you teach your children light and truth; therefore, your family must needs repent and forsake things that are not of God; and give earnest heed unto the commandments of God; or be removed out of their place.

Also, my servant Newel K. Whitney, a bishop of my church, hath need to be chastened, and set in order his family; and see that they are more diligent in obeying the commandments, or they shall be removed from their place.

Now, let my servants Sidney Rigdon, Joseph Smith, Jr., and Frederick G. Williams, go on their journeys, and proclaim the gospel of salvation and the acceptable year of the Lord; and it is my will that you should hasten to translate my scriptures into the English language, that you may obtain a knowledge of history, of countries, of kingdoms, of laws of God and man, for the salvation of Zion. Amen.

SECTION 90
(May 6, 1833; Kirtland, Ohio)

And, verily, I give unto you a commandment, that ye shall commence the work of laying out and preparing the foundation for a city of the stake of Zion, here in the land of Kirtland, beginning at my house. For behold, it must be done according to the pattern which I have given unto you, and shall be given later. Let the first lot on the south be consecrated unto me for the building of a house for the presidency; for the work of the presidency, in obtaining revelations; and for the work of the ministry of the presidency, in all things pertaining to the church and kingdom.

Verily, I say unto you, that it shall be built fifty-five by sixty-five feet in its width and length, being the measurements of the inner court; and there shall be a lower court and a higher court. The structure shall be dedicated unto the Lord from the foundation thereof, according to the order of the priesthood, and the pattern which shall be given later. The house shall be wholly dedicated unto the Lord for the work of the presidency; and ye shall not suffer any unclean thing to come in unto it, for my glory shall be there, and presence shall be there. But if there shall come into it any unclean thing, my glory shall not be there, nor my presence.

Now, the second lot on the south shall be dedicated unto me for the building of a house unto me, for the work of the printing of the translation of my scriptures; and to accomplish all things whatsoever I shall command you. The structure shall be of the same dimensions as the first; and shall be wholly dedicated unto the Lord from the foundation thereof, for the work of the printing, and all things whatsoever I shall command you, to be kept undefiled and holy, according to the pattern of things which shall be given later. And on the third lot shall my servant Hyrum Smith receive his inheritance.

And on the first and second lots on the north shall my servants Reynolds Cahoon and Jared Carter receive their inheritances, that they may do my work, to be a committee to build mine houses, according to my commandments; but they are not to begin construction immediately. Even so. Amen.

SECTION 91
(June 1, 1833; Kirtland, Ohio)

Verily, thus saith the Lord unto you whom I love; and whom I love I also chasten, that their torment and misery as the consequence of their sins be lessened; and that they may even be chastened unto forgiveness of their sins. Wherefore, ye must needs be chastened and stand rebuked before my face; for ye have sinned a grievous sin against me, concerning not building mine house; for I gave you a commandment that you should build it; yea, I commanded you to build a house, in the which I design to endow those whom I have chosen with power from on high; for this is the eternal promise of the Father unto you. Nevertheless, the

contentions arose in the school of the prophets, which is a very grievous sin unto me, saith your Lord; therefore I sent them away to be chastened for a season.

Verily, I say unto you, it is my will that you should build a house, according to my commandments, and with generous hearts. But if you keep not the commandments, the love of the Father shall not continue with you, and you shall again walk in darkness. Now, here is the wisdom and the mind of the Lord — let the house be built not after the manner of the world, for I give not unto you that ye live after the manner of the world. Let it be built in the manner which I shall show unto three of you (Frederick G. Williams, Joseph Smith, Jr., and Sidney Rigdon); I shall also show whom you shall appoint and ordain unto this power.

The size thereof shall be fifty-five feet in width and sixty-five feet in length, in the inner court. And let the lower part of the inner court be dedicated unto me for your sacrament offering, for your preaching, your fasting and praying, and offering up your most holy desires unto me, saith your Lord. And let the higher part of the inner court be dedicated unto me for the school of mine apostles, even the school of prophets, saith the son of Ahman, or in other words, Alphus and Omegus, even Jesus Christ your Lord. Amen.

SECTION 92
(June 4, 1833; Kirtland, Ohio)

Behold, I say unto you, that it is expedient in me that this city or stake of Zion (at Kirtland) which I have set to strengthen Zion, should be made stronger. Therefore, let my servant Newel K. Whitney take charge of the place upon which I design to build mine holy house. Let the land be divided into lots, according to wisdom, for the benefit of those who seek inheritances; as it shall be determined in counsel among you.

Therefore take heed that ye see to this matter and all other matters which are necessary and beneficial to mine order, and for the salvation of the children of men. And, behold, it is expedient in me, that my word should go forth unto the children of men, for the purpose of subduing their hearts for your good.

It is also wisdom and expedient in me, that my servant John Johnson, whose offering I have accepted, and whose prayers I have heard, unto whom I give a promise of eternal life, inasmuch as he keepeth my commandments from henceforth; for he is a descendant of Joseph, and partaker of the blessings of the promise made unto his fathers; verily, it is expedient in me that he should become a member of the order, that he may assist in bringing forth my word unto the children of men. Therefore, ye shall ordain him unto this blessing, and that he shall seek diligently to take away incumbrances that are upon the house named among you, that he may dwell there. Even so. Amen.

SECTION 93
(August 2, 1833; Kirtland, Ohio)

Verily, I speak unto you with my voice, even the voice of my Spirit; that I may show unto you my will concerning your brethren in the land of Zion, many of whom are truly humble, and are seeking diligently to learn wisdom and find truth. Blessed are such, for they shall obtain; for I, the Lord, show mercy unto all the meek, and the afflicted, and upon whomsoever I will, that I may be justified, when they are brought forth to judgement before me.

Behold, I say unto you, concerning the school in Zion — I, the Lord, am well pleased that there should be a school in Zion; and also with my servant Parley P. Pratt, for he abideth in me. And inasmuch as he continueth to abide in me, he shall continue to preside over the school, until I give unto him other assignment. And I will bless him with a multiplicity of blessings, in expounding all scriptures and mysteries to the edification of the school and the church in Zion. And to the residue of the school, I, the Lord, shall be merciful; nevertheless, there are those that must needs be chastened, and their works shall be made known. The ax is laid at the root of the trees, and every tree that bringeth forth not good fruit shall be hewn down and cast into the fire. Verily, I say unto you, blessed are they whose hearts are honest, broken and pure, whose spirits are contrite, and who are willing to observe their covenants and duties by sacrifice, yea, every sacrifice which I, the Lord, shall command. For I, the Lord, will cause them to bring forth, as a very fruitful tree planted in a goodly land, by a pure stream, yieldeth precious fruit in abundance.

Again, it is my will that a house should be built unto me in the land of Zion, according to the pattern which I have given you. Let it be built speedily, by the tithing of my people. Behold, the tithing and the sacrifice I, the Lord, require at their hands, that the houses of the Lord be built for the salvation of Zion — a place of thanksgiving for all saints, a place of instruction for all those who are called to the work of the ministry; that they may be perfected in the understanding of the ministry, and all things pertaining to the kingdom of God on earth; the keys of which kingdom have been conferred upon you.

And inasmuch as my people build a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it to defile it, my glory shall rest upon it; yea, my presence shall be there, for I will come into it, and all the pure in heart shall come into it and see God. But if it be defiled, I will not come unto it, and my glory shall not be there; for I will not come into unholy temples. Now, if Zion do these things, she shall prosper, and spread herself; and become very glorious, very great and very terrible. And the nations of the earth shall honor her, and say: Surely Zion is the city of our God, and surely Zion cannot fall, nor be moved out of her place, for God is in the midst of her, and the hand of the Lord is there; and He hath sworn by the power of His might to be her salvation and her high tower.

Therefore, verily, thus saith the Lord: Let Zion rejoice, for this is Zion — THE PURE IN HEART; and let the wicked mourn, for behold, and lo, vengeance cometh upon the ungodly as the whirlwind; and who can escape it? The Lord's scourge shall pass over night and day, and the reports thereof shall vex all people; for the indignation of the Lord is kindled against their abominations and wicked works. Nevertheless, Zion shall escape if she abides in my commandments and observes to do all that I have commanded her; but if she rebels and observes to do them not, I will visit her according to her works, with sore afflictions, pestilence, plagues, with sword and vengeance, and with devouring fire.

Nevertheless, I, the Lord, have accepted her offering; and if she sins no more, none of these things shall come upon her; and I will bless her with multiplicity of blessings, and continue to bless her forever and ever, saith the Lord your God. Amen.

SECTION 94
(August 6, 1833; Kirtland, Ohio)

Verily, I say unto you, fear not, let your hearts be comforted; rejoice evermore, and in everything give thanks, waiting patiently on the Lord; for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament: the Lord hath sworn and decreed that they shall be granted. And all things wherewith you have been afflicted shall work together for your good, and to my glory, saith the Lord.

And now, verily, I say unto you concerning obedience to the laws of the land. It is my will that my people should observe to do all things whatsoever I command them. And that law of the land which is constitutional, and supports the principle of freedom in maintaining rights and privileges of all mankind, is justified before me. Therefore, I, the Lord, justify you and your brethren of my church, in befriending the law of the land which is constitutional; and as pertaining to the law of man, whatsoever is more or less than this, cometh of evil, and not of God.

I, the Lord God, make you free, therefore ye are free indeed, and the law also makes you free; nevertheless, when the wicked rule, the people mourn. Wherefore, remember this principle always and compromise not, that honest men and wise men should be sought with utmost diligence, and these good men ye should observe to uphold; whatsoever is less than this cometh of evil, and not of God.

Now, I give unto you a commandment, that ye shall forsake all evil and cleave unto all good; that ye shall live by every word which proceedeth out of the mouth of God; for he giveth unto the faithful line upon line, precept upon precept, and tries you and proves (tests) you. And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal. Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy. For if ye will not abide in my covenant, ye are not worthy of me.

Henceforth, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children, and the hearts of the Jews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a sore curse, and all flesh be consumed before me. Let not your hearts be troubled, for in my Father's house are many mansions, and I have prepared a place for you; and where my Father and I am, there shall ye be also.

Behold, I, the Lord, am not well pleased with many in the church at Kirtland; for they do not forsake their sins and wicked ways, the pride of their hearts, their covetousness, and all their detestable things; nor do they observe the words of wisdom and eternal life. Verily, I say unto you, that I, the Lord, will chasten them and will do whatsoever I list, if they repent and forsake not in sincerity of their hearts. And if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you.

Now, I speak unto you concerning your families — if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded; but if ye bear it not patiently, it shall be accounted unto you as being meted out as a just measure unto you. If your enemy shall smite you the second time, and ye bear it patiently, your reward shall be an hundredfold; and if your enemy smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four-fold. After these three testimonies, if your enemy repents not, he shall be brought into judgement before me, that he come no more upon you, nor upon your families, unto the third and fourth generation. But if your enemy cometh after this, behold, he is delivered into your hands; do that which you will with him, and you will be justified; nevertheless, if thou wilt spare him, thou shalt be rewarded for your righteousness, and also thy children's children unto their third and fourth generation.

Behold, this is the law of vengeance which was given to my servant Nephi, and thy fathers Joseph, Jacob, Isaac, and Abraham; and to all mine ancient prophets and apostles. And, behold, I also gave them this law of battle: that they shall not go out unto battle against any nation, kindred, tongue or people, save I, the Lord, command them; and if anyone proclaim war against them, they should first lift a standard of peace; and if the enemy does not accept the offer of peace the second and third time, they should bring their testimonies before the Lord. Then, I, the Lord, would justify them and would fight their battle, and their children's battles, and their children's children's battles unto their third and fourth generations.

Now, verily, I say unto you, if your enemy has come upon you the first time, and he repents and comes unto you praying for forgiveness, you shall forgive him in sincerity of your heart. And ye shall forgive him the second, and third time, as often as your enemy repenteth and asketh your forgiveness, even until seventy times seven. And if he

trespass against you and repent not the first time, nevertheless you shall forgive him; and if he trespasses the second and the third time, and repents not, thou shalt yet forgive him. But, if he trespasses against you the fourth time, and repents not, you shall not forgive him, but shall bring these testimonies before the Lord; and their sins, iniquities, transgressions and wicked works will not be blotted out, until he repents and forsakes, and makes a restitution unto you four-fold in all things in which he has trespassed against you. And if your enemy does this, you shall forgive him in sincerity of your heart; but, if he does not, I, the Lord, will avenge you of your enemies an hundred-fold; and a curse shall be upon his children, and upon his children's children that hate me, unto the third and fourth generation.

But, afterwards, if their children repent and forsake the evil ways of their fathers, and turn to the Lord their God, with all their heart, might, mind, and strength, and make acceptable sacrifice unto the Lord, the vengeance shall no more come upon them, saith the Lord your God; and their trespasses and wicked works shall never be brought against them before the Lord. Even so. Amen.

SECTION 95
(October 12, 1833; Perrysburg, New York)

Verily, thus saith the Lord unto you, my servants Sidney (Rigdon) and Joseph (Smith, Jr.): Your families are well, and they are under my watchful eyes during your absence. Behold, and lo, I have much people in this place and in regions round about; therefore, an effectual door shall be opened in the regions round about this eastern land. Therefore, I, the Lord, have suffered you to come unto this place; for it is expedient in me for the salvation of souls. Lift up your voices, and declare the glad tidings, even the gospel of Jesus Christ, unto these people, and you shall not be confounded before men, for it shall be given unto you in the very hour, yea, in the very moment, what ye shall say. Declare all that ye may in my name, in solemnity of heart, in the spirit of meekness, and I, the Lord, give you this promise, that the Holy Ghost shall be shed forth to bear you up, to uphold whatsoever ye may say.

Now, it is expedient in me that you, my servant Sidney (Rigdon), should be a spokesman unto this people; yea, I will ordain you unto this calling, even to be spokesman unto my servant Joseph (Smith, Jr.,). And I will give unto him power to be mighty in testimony, and I will give unto thee power to be mighty in expounding all scriptures, that thou mayest be a spokesman unto him, and he be a revelator unto thee; that thou mayest know with certainty of all things of my kingdom on earth.

Therefore, continue your journey, and let your hearts rejoice; for behold, and lo, I am with you even unto the end. And Zion shall be redeemed, although she is chastened for a little season. My servants Orson Hyde and John Gould are also under my watchful eyes, and inasmuch as they keep my commandments, they shall be saved. Let your hearts be comforted, for all things shall work together for the good of those

who walk uprightly, and for the sanctification of the church. For I will raise up unto myself a pure people, that will serve me unto the end in righteousness; and all that call upon the name of the Lord, and keep his commandments, shall be saved. Amen.

SECTION 96
(December 16, 1833; Kirtland, Ohio)

Verily I say unto you, concerning your brethren who have been afflicted and persecuted, and cast out from the land of their inheritance — I, the Lord, have suffered the affliction to come upon them, in consequence of their transgressions. Yet, I will not forsake them altogether, and they shall be mine in that day when they shall repent of their transgressions in sincerity of their hearts and call upon my name in a prayer of faith. Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his son Isaac. For all those who will not endure chastening, but deny me, cannot be sanctified.

Behold, there were jarrings, contentions, envying, strifes, and lustful and covetous desires among them, by the which they polluted their inheritances; and fell in their own snares and the snares of the adversary, and died in the Spirit. For, behold, what good is a man unto the kingdom of Christ who hath no Spirit, or who is in bondage of the consequence of sins, and he repents and forsakes them not. Yea, they were slow to hearken unto the voice of the Lord their God, therefore, the Lord their God is slow to hearken unto their prayers in the day of their trouble.

Notwithstanding their sins, verily, I say unto you, my bowels are filled with compassion towards them, and in the day of my wrath I will remember to extend mercy. I have sworn, and the decree hath gone forth by my former commandment, that I would let fall the sword of indignation in behalf of my people; and even as I have spoken, it shall come to pass. Mine indignation is soon to be poured out in great measure upon all nations, and this I will do when the cup of their iniquity is full. And in that day all who are found upon the watch-tower, even all mine Israel, shall be saved. And those who have been scattered shall be gathered; those who have mourned shall be comforted; and those who have given their lives in obedience to my commandments, shall be crowned unto eternal life and immortality.

Therefore, let your hearts be comforted concerning Zion, for all flesh is in mine hands; be still and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered. The pure in heart shall return, and come to their inheritance, with songs of everlasting joy, to build up the waste places of Zion. Behold, there is no other place appointed than the one which has already been appointed, for the work of gathering of my saints, until the day cometh when there is found no more room for them. Then, other places shall be appointed unto them, and they shall be called stakes, for the curtains or the strength of Zion.

Behold, it is my will, that all those who call on my name, and worship me according to mine everlasting gospel, should gather together, and

stand in holy places, and prepare for the day when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me. And every corruptible thing among men, beasts of the field, the fowls of the air, and the fishes of the sea, upon the face of the earth, shall be consumed. And also the elements shall melt with fervent heat, to be refined, and to become new again; and the earth shall be renewed unto its paradisiacal glory, and be cleansed from all sin. Then each of the three great kingdoms of God, even the kingdoms of glory, shall dwell in peace, safety, and salvation, under the eternal umbrella of the Lord of Hosts, even the Savior and Messiah of the world, for a thousand years.

And in that millennial day the enmity between man and woman, between the left and the right arms of the throne of God, between the lion and the lamb, between the parent and the child, shall cease from the face of the earth. And each of the three great kingdoms of the world, even the kingdoms of the Orient, the Europe, and the Americas, shall be divided in the world, and united in the Christ, forever and ever. And in that whatsoever any man shall ask, it shall be given unto him; and Satan shall not have power to tempt any man; and there shall be no sorrow, because there is no death; and in that day every infant born shall not die until he is old, and his life shall be as the age of a tree, yea, even as a giant tree of the forest. And when he dies, he shall not sleep in the earth, but shall be changed in a twinkling of an eye, and shall be caught up, and his rest shall be glorious.

Yea, verily I say unto you, in the day when the Lord shall come, he shall reveal all things, the things that are hidden and sacred; and no man on the earth knoweth nor have ever heard of them; things most precious, things that are above, and beneath, and on the earth, and in heavens above. And all those who suffer persecution for my sake, and endure to the end in faith and prayer, and are called to lay down their lives in obedience to my commandments, shall partake of all this glory. Wherefore, fear not even unto death; for in the world your joy is not full, but out of the world, your joy shall be made full, and the fulness thereof of everything in the heavens above or upon the earth.

Therefore, give not much thought to the body nor the life of the body; but care for your soul, and the life of the soul, and preserve it as the most cherished possession, that ye may have eternal life. Behold, when men are called unto mine everlasting gospel and everlasting covenant, they are accounted as the salt of the earth and savor of men; therefore, if the salt lose its savor, it is good for nothing, only to be cast out and trodden under the feet of men.

Behold, here is wisdom concerning the children of Zion: He that exalteth himself shall be abased, and he that abaseth himself shall be exalted. And now I will show unto you a parable, likened to my will concerning the redemption of Zion — A certain nobleman had a choice piece of land, and he said unto his servants: Go ye unto my vineyard, and plant twelve olive trees of the best garden variety; and set watchmen round about, and build a high watch-tower to guard my vineyard; that

my olive trees be preserved and not stolen or hewed down or trampled upon, or the fruit of which be carried off as spoil by the enemy. Now the servants of the nobleman did as their master commanded them, and planted the choicest of the olive trees in the choicest of lands, and built a hedge round about and set watchmen to guard the vineyard. But when they were yet laying the foundation of the tower, they began to reason among themselves, saying: What need hath the lord for this tower; behold, we do have the hedge around the garden and watchmen are set to guard it, and this is a time of peace. Might not this money be given to the exchangers? Why not put the money for a better use than wasting it on building a watch-tower? And while they were at variance one with another, they became very slothful, and hearkened not to the commandments of their lord. And the enemy came by night and broke down the hedge, and the watchmen and servants fled in fright; and the enemy trampled upon the olive trees.

Now, behold, the lord of the vineyard called upon his servants, and said: Why! What is the cause of this great evil? Ought ye not to have done that which was commanded you, that after ye had planted the garden and built a hedge around it, and set watchmen upon the walls thereof, to build a tower and set a watchman upon the high tower; that he may be able to see far ahead, to warn and prepare you against the destroyer?

And the lord of the vineyard said unto one of his faithful and wise stewards: Go and gather the remainder of my servants, and take all the strength of mine house, all my warriors, and all my young and middle-aged servants, except those I have appointed to tarry, and go ye straightway unto the land of my vineyard, and redeem my orchard; for it is mine; I have bought it with money. Go ye and break down the walls of mine enemies, throw down the tower, and scatter their watchmen. And inasmuch as they come to battle against you, ye may avenge them in my name; that by and by the residue of mine house may be able to possess it. And the servant said: When shall these things be? And he said unto his servant: When I will; go ye straightway, and do all things whatsoever I have commanded you. And this shall be my seal upon you — a faithful and wise steward in the midst of mine house, a ruler in my kingdom. And his servant went straightway, and did all things whatsoever his lord commanded him; and after many days all things were fulfilled, and the lord of the vineyard planted his remnant, and began anew.

Now, verily, I will show unto you a wisdom concerning all the churches, inasmuch as they are willing to be guided by my light and truth, unto their salvation — that the work of the gathering of my saints may continue; that my church be built up upon holy places, for the harvest time is nigh at hand; and all that which hath been spoken and written by my prophets and apostles be fulfilled. Therefore, I must gather my people according to the parable of the wheat and the tares; that the wheat may be secured in the garners to possess eternal life and be crowned in the celestial glory of the kingdom of my Father, and rewarded every man according to his works; while the tares may be gathered to be bound

in bundles, and their bands made strong, that they may be burned with unquenchable fire, in the place which hath been prepared for them from the foundation of the first generations.

Nevertheless, again I say unto you, let not your gathering be in haste nor by flight, but let all things be prepared before you. And in order that all things be prepared before you, observe the commandments which I have given unto you, and abide in all the covenants which you have promised to obey; that your souls may be preserved, and you not become guilty in my sight; that you may not be delivered unto the buffetings of Satan; and that ye may escape the suffocating yoke of the adversary, even all the forces of darkness.

Therefore, it is now expedient in me that ye purchase all the lands with money, in the region round about which is appointed to be in the land of Zion, for the beginning of the gathering of my saints. All the land which can be purchased in Jackson County and counties round about; let all the churches gather together their sources to acquire this, but, again, not in haste, lest chaos and destruction ensue; but with patience and diligence do all things. And let honorable and wise men, who are not covetous, lustful or envious, be appointed to go and purchase their lands. The churches in the eastern countries, when they are built up, and if they hearken to this counsel, may also buy lands, and gather together to establish Zion.

There is now already in store sufficient, yea, even an abundance to redeem Zion and re-establish her waste places, no more to be thrown down; if only the churches who call themselves after my name, hearken to my word. And, again I say unto you, those who have been scattered in various lands upon the face of the earth, must continue to plead for their cause and redemption in their native lands and be subject unto those who have been placed over them as rulers and guardians, until your case is brought before me.

To each nation upon the earth I have given a law and commandment; and have appointed rulers to govern all flesh in righteousness, according to just and holy principles, that every man in each of the three kingdoms of glories, may act according to the moral agency which I have granted unto him; that every man may be accountable for his own actions in the day of judgement. Therefore, it is not meet that any man should remain in bondage of another man.

And it is for this reason that I have established the Constitution of this land (the United States of America), by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. Now, I will liken the children of Zion unto the parable of the woman and the unjust judge, for saints ought always to pray and not faint, and persevere, and die if they must, for the cause of Zion. For, behold, if they die in faith for my name's sake in the world, they shall be lifted up in a twinkling of an eye unto eternal life and immortality.

Now, there was a judge in a city who neither feared God, nor regarded man; and there was a widow in the selfsame city, who went to him, and said: Avenge me of mine enemy. And he would not hearken

to her at first, but afterward he said unto himself: though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual visits she weary me. Thus will I liken the children of Zion. Let them bring all their temporal and secular matters at the feet of the judge; and if he heed them not, let them plead their cause at the feet of the governor; and if he also heed them not, let them importune at the feet of the president of the land. And if the president heed them not, then will the Lord rise and come forth out of his hiding place, and in his fury shall vex that nation; and in his hot displeasure and fierce anger, in his own due time and season, he will cut off the wicked, the unfaithful, the unjust stewards, and appoint them their portion among the hypocrites and unbelievers, even in the outer darkness, where there is weeping and wailing, and gnashing of teeth.

Behold, verily, I say unto you, that it is contrary to my commandments and my will that my servant Sidney Gilbert should sell the storehouse of my people unto the hands of mine enemies. Let not that which I have appointed be polluted by such an indiscriminate action, by the consent of those who call themselves after my name. For this is a very sore and grievous sin against me, the Lord your God, and a trespass against the trust of my people. Therefore, let the people claim and hold claim upon that which I have appointed unto them; although they should not be permitted to dwell there, lest they bring forth fruit and works meet for my kingdom; that the faithful may build, and not another inherit it, that they may plant, and eat the fruit thereof, and not another eat it. Thus have I spoken it. Amen.

SECTION 97
(February 17, 1834; Kirtland, Ohio)
(Revised, 1835)

These are the minutes of the meeting of the high priests, the organization of the first high council of the church, at Kirtland, Ohio; recorded by elders Oliver Cowdery and Orson Hyde:

This day a general council of twenty-four high priests assembled at the house of Joseph Smith, Jr., by revelation, and proceeded to organize the high council of the church of Christ; which was to consist of twelve high priests, and one or three presidents as the case may require. The high council was appointed by revelation for the purpose of settling important difficulties which might arise in the church, which could not be settled by the church or the bishop's council, to the satisfaction of the parties.

Joseph Smith, Jr., Sidney Rigdon and Frederick G. Williams were acknowledged presidents by the voice of the council; and Joseph Smith, Sr., John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke Johnson, high priests, were chosen to be standing council for the church, by a unanimous voice of the council. The above-named councilors were then asked whether they accepted their appointments,

and whether they would act in that office according to the law of heaven, even the law of God, to which they all answered that they accepted their appointment, and would fill their offices according to the grace of God bestowed upon them.

The number composing the council, who voted in behalf of the church, in appointing the above-named councilors, were forty-three: nine high priests, seventeen elders, four (Aaronic) priests, and thirteen members. It was voted that the high council cannot have power to act without seven of the above-named councilors, or their appointed successors being present. These seven shall have power to appoint other high priests, whom they may consider worthy and capable to act in place of the absent councilors. Voted also that whenever any vacancy shall occur by the death or removal from office for transgression, of any of the above-named councilors, it shall be filled by the nomination of the president or presidents, and sanctioned by the voice of the general council of high priests, convened for that purpose, to act in behalf of the church.

The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged by the voice of the church. And it is according to the dignity of his office, that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed. And in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without a counselor; and in case he himself is absent, the other two presidents have power to preside in his stead, both or either of them.

Whenever a high council of the church of Christ is officially organized, it shall be the duty of the twelve councilors to cast lots by numbers, and ascertain who of the twelve shall speak first, beginning with number one and so on in succession to number twelve. And, whenever this council convenes to act upon any matter at hand, the twelve councilors shall consider whether it is a difficult one or not; if it is not, two only of the councilors shall speak upon it; but if it is thought to be a difficult matter, four shall be appointed; but in no case shall more than six be appointed to speak.

If an accusation is brought forth against a person, the accused, in all cases, has a right to one-half of the council, to prevent insult or injustice. And the councilors appointed to speak before the council are to present the case, after the evidence is examined in its true light, before the council; and every man is to speak in sincerity of his heart, according to equity and justice. Those councilors who draw even numbers, that is, 2, 4, 6, 8, 10, and 12, are the individuals who are to stand up in behalf of the accused, and prevent insult and injustice. In all cases the accuser and the accused shall have the privilege of speaking for themselves before the council, after the evidences are heard, and the councilors who have been appointed to speak on the case have finished their remarks. After the evidences are heard, the councilors, accuser and accused have spoken, the president shall give a decision, according to his understanding of the case, and call upon the twelve councilors

to sanction the same by their vote. But should the remaining councilors, who have not spoken, or any one of them, after hearing the evidences and pleadings impartially, discover an error in the decision of the president, they can manifest it, and the case shall have a rehearing. And if, after a careful re-hearing, any additional light is shed upon the case, the decision may be altered accordingly. But in case no additional light is shed, the first decision remains confirmed, and the majority of the council having power to determine the same.

In case of difficulty in the interpretation of doctrine or principle, the president may inquire of the Lord his mind on the matter under consideration. The high priests, when abroad, have the power to call and organize a council after the manner of the foregoing, to settle difficulties, when the circumstances require them to do so. And the said council of high priests shall have power to appoint one of their own number to preside over such council for the time being. It shall be the duty of the said council to transmit, immediately, the records of their proceedings, with a full statement of the testimony accompanying their decision, to the high council of the seat of the First Presidency of the church. Should the parties or either one of them be dissatisfied with the decision of the said council, they may appeal to the high council of the seat of the First Presidency of the church; and have a re-hearing, according to the former pattern, as though no such decision had been rendered.

The council of high priests abroad is to be called only on the most difficult cases of church matters; and the traveling or stationed high priests abroad have power to determine whether it is necessary to call such a council or not. There is a distinction between the high council (or traveling high priests) abroad, and the traveling high council composed of the twelve apostles, for the decision of the former can be appealed, and the decision of the latter cannot. The latter can only be called by the general authorities of the church, in case of transgression.

Resolved: that the president or presidents of the seat of the First Presidency of the church shall have power to determine whether any such case, as may be appealed, is justly entitled to a re-hearing, after examining the appeal and the evidences and statements accompanying it. The twelve councilors then proceeded to cast lots or ballots, to ascertain who should speak first, and the order in which they spoke was as follows: 1, Oliver Cowdery; 2, Joseph Coe; 3, Samuel H. Smith; 4, Luke Johnson; 5, John S. Carter; 6, Sylvester Smith; 7, John Johnson; 8, Orson Hyde; 9, Jared Carter; 10, Joseph Smith, Sr.; 11, John Smith; 12, Martin Harris. After the closing prayer, the conference was adjourned.

SECTION 98
(February 24, 1834; Kirtland, Ohio)

Verily I say unto you, I will give you a revelation and commandment, that you may know how to act in the discharge of your duties, concerning

the redemption and salvation of your brethren; who have been scattered on the land of Zion, being smitten and driven by the hands of mine enemies; on whom I will pour out my wrath without measure, in mine own time; for I have suffered them that they might fill up the measure of their iniquities, that their cup might be full; that those who call themselves after my name might be chastened for a season with sore and grievous chastisement; because they hearkened not altogether unto the commandments which I gave unto them, and nor did they abide in the covenants which they made with me.

But, verily, I have decreed a decree that, inasmuch as they hearken to obey my commandments from this very hour, and forsake their evil ways altogether, I, the Lord their God, shall be merciful unto them; and give unto them power over mine enemies, that they shall not prevail against them; until all the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it forever and ever.

Now, my saints were set to be a light of truth unto the world, and to be the saviors of men; and inasmuch as they are not the saviors of men, they are as salt which has lost its savor, and is therefore good for nothing, but to be cast out and trodden under men's feet. Behold, verily, I say unto you, that your brethren who have been scattered shall return to the lands of their inheritances, and build up the master places of Zion; and, for after much tribulation cometh the blessing, I have promised your brethren this blessing after their tribulations — the redemption and salvation of my saints, even their restoration to the land of Zion, no more to be thrown down.

Nevertheless, if they pollute their inheritances, they shall be thrown down, for I will not spare them if they pollute their inheritances. Behold, I say unto you, the redemption of Zion must needs come by power. Therefore, I will raise up unto my people Israel a man in the fulness of time, who shall lead the children of Israel as did Moses, and redeem them once again unto the dawning of the millenial day. For ye are the children of Israel, and the seed of Abraham, ye must needs be led out of bondage from the Babylon of this generation by mighty power and a stretched-out arm; even as your fathers were from the land of Egypt. Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, that mine angel shall go before you, but not my presence; but I say unto you, that mine angels shall go before you, and my presence also; and when my people are gathered unto me once again, I shall be in the midst of them for a thousand years; and this is the unalterable decree of the Father and the Son. And in time ye shall possess the goodly land, the land which is choice above all other lands on the face of the earth, even the great kingdom of the Americas (including United States, Canada and South America, and the islands round about).

Now, behold, my servant Joseph Smith, Jr., is likened unto the servant in the parable I gave you, of the lord of the vineyard, who spoke unto one of his servants, saying: Go and gather together the residue of my servants, and take all the strength of mine house, which are my

warriors, my young, and my middle-aged, among all my servants, save those whom I have appointed to tarry; and go ye straightway unto the land of my vineyard, and redeem it; for it is mine, and I have bought it with money. Therefore, go ye straightway, and do all things whatsoever I have commanded you. And this shall be my seal and blessing upon you — a faithful and wise steward in the midst of mine house, a ruler in my kingdom. Therefore, let my servant Joseph Smith, Jr., say unto the strength of my house — Gather yourselves together unto the land of Zion, upon the land which I have bought with money that has been consecrated unto me. And let all the churches send up wise men with their resources, and purchase lands, even as I have commanded them. And inasmuch as mine enemies come against you to drive you from my goodly land, even the land of Zion, and from your own lands, they shall be cursed; and whomsoever ye shall curse, I will curse them also, and justify you; yea, unto the third and fourth generation of those who hate me shall be avenged.

Therefore, let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again; and whoso is not willing to lay down his life for my sake is not my disciple. Now, it is my will that my servant Sidney Rigdon lift up his voice in the congregations in the eastern countries, and prepare the churches to keep my commandments, and to bring to pass the redemption and restoration of Zion. It is also my will that my servants Parley P. Pratt and Lyman Wight not return to the land of their brethren, until they have gathered up companies by tens, by twenties, by fifties, or by an hundred, until they have gathered up five hundred of the strength of my house. And if you cannot obtain five hundred, seek diligently to gather up three hundred, or two hundred, or one hundred. But in no case ye shall go up unto the land of Zion with a company of less than a hundred of the strength of my house. Behold, this is my will on this matter.

Ask and ye shall receive; pray earnestly that peradventure my servant Joseph Smith, Jr., may go with you and preside in the midst of my people, and organize my kingdom on the consecrated land; for all victory and glory is brought to pass unto you through your diligence, prayers of faith, and obedience to my commandments. And establish the children of Zion upon the laws and commandments which have been and shall be given unto you. Now, let these servants of mine journey together: Parley P. Pratt and Joseph Smith., Jr.; Lyman Wight and Sidney Rigdon; Hyrum Smith and Frederick G. Williams; and Orson Hyde and Orson Pratt; whithersoever my servant Joseph Smith, Jr., shall counsel them, in fulfillment of all which has been commanded unto them, and leave the residue in my hands. Even so. Amen.

SECTION 99
(April 23, 1834; Kirtland, Ohio)

Verily, I give unto you a counsel and a commandment, concerning all the properties which belong to the Order which I commanded to be

organized and established, to be a united order for the benefit of my church, and for the salvation of men — with a promise immutable and unchangeable, that whoso is found to be faithful, shall be blessed with a multiplicity of blessings. But whoso is unfaithful, shall be cursed, and the blessings of heaven shall be withheld from that person. It is for this cause that some of my servants, who have not kept the commandments altogether, but have broken their covenants through envy, covetousness, and lusts of their hearts, are cursed unto sore afflictions. For, I, the Lord, have decreed, that inasmuch as any person belonging to the order be found a transgressor, or, in other words, breaks the covenant with which ye are bound, that person shall be cursed unto the buffetings of Satan, and to be trodden down by whom I will; for I, the Lord, am not to be mocked in these things. And all this that the innocent among you may not be condemned with the unjust, and the guilty among you may not escape; because I, the Lord, have promised unto you a crown of glory at my right hand. Therefore, inasmuch as ye are found transgressors, ye cannot escape my wrath, until the day of judgement. And inasmuch as ye are cut off for transgression, ye cannot escape the buffetings of Satan, until the day of redemption.

And now I give unto you power from this very hour to act upon the commandment, that if any man among you of the Order is found a transgressor and repenteth not of the evil, ye shall deliver him over unto the buffetings of Satan, without exception; lest he bring the whole church under condemnation, and that he shall not have power to bring a greater evil upon you. Therefore, ye shall organize yourselves and appoint every man his stewardship; that every man may give unto me the account of his stewardship which is appointed unto him. For it is expedient in me that I, the Lord, should make every man accountable, as a steward over earthly blessings, which I have designed and prepared for my creatures; for I, the Lord, stretched out the heavens to build the earth, my handiwork, and all things therein are mine. Yea, for the earth is full, and there is enough and to spare, I prepared all things, and gave the children of men to be agents unto themselves. Therefore, if any man taketh of my abundance, and imparts not a portion to the poor and the needy, according to my commandments, he shall, with the wicked, lift up his eyes in hell, in torment and misery.

Behold, it is my purpose to eternally provide for my saints. But it must needs be done in mine own way, according to the order which prevaileth in the kingdom; and behold, this is the way that I, the Lord, have decreed to provide for my saints — that the poor shall be exalted, in that the rich are made low.

Now, verily I say unto you, concerning the matter of the properties of the Order: Let my servant Sidney Rigdon have appointed unto him the place where he now resides, and the lot of the tannery for his stewardship and support, while he is laboring in my vineyard. And let all things be done according to the counsel of the Order, and united consent or voice of the Order, in Kirtland (Ohio). And this stewardship and blessing, I, the Lord, confer upon my servant Sidney Rigdon and his seed after him, according to their faithfulness.

And inasmuch as all those who are blessed with the stewardship and remain faithful, I will multiply blessings upon them and their seed after them. Now, let my servant Martin Harris have appointed unto him, for his stewardship, the lot of the land which my servant John Johnson obtained in exchange for his former inheritance; and my servant Martin Harris consecrate his moneys in the cause of proclaiming my gospel, as directed by my servant Joseph Smith, Jr.; let my servant Frederick G. Williams be appointed the place in which he now dwells.

And let my servant Oliver Cowdery be given for his stewardship the lot which is set off joining lot number one where the printing office is to be built; and also the lot upon which his father resides. And let my servants Frederick G. Williams and Oliver Cowdery be given the printing office, and all things pertaining to it. Now, these are the stewardships appointed unto them and for their seed after them, according to their faithfulness.

Let my servant John Johnson have the house in which he now lives, all except the ground which has been reserved for the building of my houses, and the lots which have been appointed for my servant Oliver Cowdery. And let my servant Newel K. Whitney have appointed unto him the houses and lot where he now resides, the lot and building on which the mercantile establishment stands, the lot which is on the corner south of the mercantile establishment, and also the lot on which the ashery is situated. All this I have appointed unto my servant Newel K. Whitney for his stewardship, for a blessing upon him and his seed after him, for the benefit of the mercantile establishment of my Order which I have established for my stake in Kirtland. And let my servant Joseph Smith, Jr., have appointed unto him the lot which is laid off for the building of my house, which is forty rods long and twelve rods wide, and also the inheritance upon which his father now resides. Behold, these are the beginning of the stewardships and my blessings which I have appointed unto my servant Joseph Smith, Jr., and mine other servants, his brethren. And inasmuch as they remain faithful, I will multiply a multiplicity of blessings upon each one of them.

And now, a commandment I give unto you concerning Zion, that beginning this hour you, in Kirtland, shall no longer be bound as a united order to your brethren of Zion. But after you are organized, you shall be called the United Order of the Stake of Zion, the City of Kirtland. And your brethren, after they are organized, shall be called the United Order of the City of Zion. Each shall be organized in their own names, and in their own name, and do their business in their own name, and in their own names; and you shall do your business in your own name, and in your own names. And this I have commanded for your and their salvation, in consequence of their being driven out, and that which is yet to come.

Behold, you have broken my commandments and disregarded the covenants, which you didst make with me; and transgressed the moral law through covetousness, envy, anger, strife and feigned words. Therefore, you are dissolved as a united order with your brethren. And

again, hearken diligently to the counsel which I have given you concerning your stewardships which have been appointed unto you. Behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites; and if the properties are mine, then ye are stewards, otherwise ye cannot be my stewards.

Now, for this purpose I have commanded you to organize yourselves, to publish (print) my words, the revelations which I have given unto you, even the fulness thereof; and the revelations which I shall, hereafter, give unto you; that my church and the kingdom on the earth be built up, and to prepare my people for the time when I shall dwell in the midst of them, for a thousand years.

Behold, now, I, the Lord, give unto you this commandment, that ye shall prepare for yourselves a place for a treasury, and consecrate it unto my name. And ye shall appoint one among you to keep the treasury, and he shall be ordained unto this blessing. There shall be a seal upon the treasury, and sacred things shall be delivered into it, to be kept and accounted for; and no man amongst you shall call it, or any part of it, his own; for it shall belong to you all with one accord. And the avails of the sacred things, even the sacred writings to be printed, shall be had in the treasury, with a seal upon it; and the seal shall not be broken or taken out by any one, nor shall it be loosened; only by the voice of the Order, or by a commandment shall the seal upon the treasury be broken or replaced. And thus shall ye preserve the avails of the sacred things in the treasury, for sacred and holy purposes. And this shall be called the sacred treasury of the Lord, with a seal upon it, to keep it holy and consecrated unto the Lord.

And there shall be another treasury prepared, a treasury appointed to keep the treasury, and a seal shall be placed upon it. And all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses, in lands, or in cattle, or in all things, save it be the holy and sacred writings, which I have reserved unto myself, for holy and sacred purposes, shall be cast into the treasury. Therefore, if any man among you obtain five dollars, or ten, or twenty, or fifty, or an hundred, let him cast it into the treasury. And let no one amongst you say that it is his own; for it shall not be called his, nor any part of it. And there shall not any part of it be used, or taken out of the treasury, except by the voice of the common consent of the order. And this shall be the voice of the common consent of the order — that any man among you say to the treasurer: I have need of this to help me in my stewardship — If it be five dollars, or ten, or twenty, or fifty, or a hundred, the treasurer shall give unto him the sum which he requires; until he be found a transgressor, and it is manifest before the council of the Order plainly that he is an unfaithful and an unwise steward. But so long as he is in full fellowship, and is faithful and wise in his stewardship, this shall be his token unto the treasurer that the treasurer shall not withhold. But in case of transgression, the treasurer shall be subject unto the council and voice of the order. And in case the treasurer is found an unfaithful and unwise steward, he shall be subject to the

council and the voice of the order; and shall be removed from his office, and another shall be appointed in his stead.

Now, concerning your debts, behold, it is my will that you should pay all your debts. And it is my will that you should humble yourselves before me, and obtain this blessing by your diligence, humility, and prayer of faith. And inasmuch as you are diligent and humble, and exercise the prayer of faith, behold, I will soften the hearts of those to whom you are in debt, until I shall send means unto you for your deliverance. And inasmuch as ye are humble and faithful and call upon my name, behold, I will give you victory, that you may be delivered out of your bondage; and inasmuch as you obtain a chance to loan money by hundreds, or thousands, even until you loan enough to deliver yourself from bondage, it is your privilege.

Therefore, write speedily to New York, according to that which shall be given you by my Spirit; and I will soften the hearts of those to whom you are in debt, that it shall be taken away out of their minds to bring affliction upon you. And pledge the properties which I have put into your hands, by giving your names by common consent or otherwise, as seemeth good unto you. I give you this privilege, this once; and behold, if you proceed to do the things which I have laid before you, according to my commandments, you shall be delivered. Remember, all these things are mine, and ye are my stewards, and the master will not suffer his house to be broken up. Even so. Amen.

SECTION 100
(June 22, 1834; Fishing River, Missouri)

Verily, I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people. Behold, were it not for their transgressions, speaking collectively, not individually, they might have been redeemed even now. But, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil; and do not impart of their substance to the poor and the needy among them; nor are they united in the Spirit, according to the law of the celestial kingdom.

Behold, and lo, Zion cannot be built up, nor can I receive her unto myself, until my people abide in the law of the celestial kingdom. Therefore, it must needs be that they must be chastened until they learn to be obedient. I speak not concerning those who have been appointed to lead my people, even the first elders of my church, for they are not all under this condemnation; but I speak concerning my church outside Zion. There are many who say: Where is their God? Behold, he will deliver them in time of trouble; and if he doth not, behold, we will not go up unto Zion, and will keep our moneys.

Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a season for the redemption of Zion; that they themselves may be prepared, and my people be taught more perfectly; and be given knowledge and experience more

perfectly concerning their duty, and the things which I require at their hands. And this cannot be brought to pass until my elders are endowed with power from on high. For behold, I have prepared a great endowment and blessing to be poured out upon them; inasmuch as they are faithful, and continue in humility before me. It is for this cause, I say unto you, that mine elders should wait for a little season for the redemption of Zion. Behold, I do not require at your hands to fight my battles, for, as I have decreed in my former commandment, I will fight your battles, and avenge mine enemies.

Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and as soon as their iniquities become fully ripe, they shall not be left there to pollute mine heritage, and to blaspheme my name upon the land which I have consecrated for the gathering of my saints. And I have commanded my servant Joseph Smith, Jr., to say unto the strength of mine house, even my warriors, my young men, and my middle-aged, to gather together in the cause of establishing and bringing forth the cause of Zion, to bring to pass the redemption of my people, and to throw down the towers of mine enemies and scatter their watchmen; but, lo, the strength of mine house have not hearkened to my words.

But, inasmuch as those have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful. And I have heard their prayers and accepted their offerings; it is therefore expedient in me that they should be brought forth for a trial of their faith; and as many as have already come up hither, be allowed to stay in the region round about. And let all people who dwell therein be faithful, prayerful and humble before me; and reveal not the things of God unto men, until they are told to do so.

Talk not of judgement, neither boast of your faith, nor of mighty works; but carefully gather together as many as are in the region, according to the sentiments of the people; and, behold, I will give unto you favor and grace in their eyes, if you humbly and in sincerity of your hearts say unto them: Execute judgement and justice for us according to the law, and redress us of our wrong; and, verily, I say unto you, in this way you may find favor in the eyes of the people, until the army of Israel becomes very great. Yea, I will soften the hearts of the people, as I did the heart of Pharaoh in the land of Egypt, from time to time; until my servant Joseph Smith, Jr., and mine elders and high priests shall have time to gather up the strength of my house.

And they shall send wise and just stewards to fulfill that which I have commanded concerning the purchase of all the lands in Jackson County (Missouri), that can be purchased, and in the regions round about. For it is my will that these lands be purchased, that my saints might possess them according to the laws of consecrations, which I have given them. And after these lands are purchased, I will hold the armies of Israel guiltless in taking possession of their own lands, which they had previously purchased with their own moneys; and in throwing down the towers of mine enemies, and scattering their watchmen, and avenging them unto the third and fourth generations of them that hate me.

But, first let my army become very great, and be sanctified before me; that it may become fair as the sun, and clear as the moon; that her banners may be terrible unto all nations; and that the kingdoms of this world may acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ. Therefore, be diligent in keeping my commandments, and abide in the covenants that you made with me.

Verily, I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high in my house, which I have commanded to be built unto my name, in the land of Kirtland. And let those commandments which I have given concerning Zion and law be executed and fulfilled, after her redemption. There has been a day of calling, but the time has come for the choosing; therefore, let the worthy ones be chosen, according to the manifestation by the Spirit. And inasmuch as they continue in faith and diligence, they shall be given power to accomplish all things in Zion.

And again I say unto you, sue for peace, not only to the people who have smitten you, but also to all people; and lift a banner of peace, and proclaim peace unto the ends of the earth. Make proposals for peace according to the Spirit within you, and all things shall work for your good. Therefore, be faithful; behold, and lo, I am with you unto the end. Even so. Amen.

SECTION 101
(November 25, 1834; Kirtland, Ohio)

It is my will that my servant Warren A. Cowdery (older brother of Oliver Cowdery) be appointed and ordained a presiding high priest over my church, in the land of Freedom (the city of Freedom, New York, and the region round about); and should preach mine everlasting gospel, lift up his voice and warn the people; and devote his whole time to this high and holy calling, seeking diligently the kingdom of heaven, and obeying its laws; and all things necessary shall be added thereunto; for the laborer is worthy of his hire.

And again, verily I say unto you, the coming of the Lord draweth nigh, and it shall overtake the world as a thief, in that great and dreadful day. Therefore, gird up your loins, abide forever in light and truth, that ye may not be overtaken in that day.

Now, behold, concerning my servant Warren (A. Cowdery), there was joy in heaven when he bowed to my scepter, and separated himself from the crafty men of the world. Therefore, he shall be blessed, and I will have mercy upon him; notwithstanding the vanity of his heart, I will lift him up, inasmuch as he will remain humble before me. And I will give him grace and assurance as to his standing. If he continues to be a faithful witness and a light unto the church, I have prepared a crown for him in the mansions of my Father. Even so. Amen.

SECTION 102
(March 28, 1835; Kirtland, Ohio)
[a compilation of earlier revelations]

There are, in the church, two priesthoods, namely: the Melchizedek and Aaronic (including the Levitical). Why is the first called the Melchizedek Priesthood? Because Melchizedek (Malek Us-Sadek) or Shem, son of Noah, was such a great high priest, known in his generation as the prince of peace, truth and righteousness. Before his day, it was called the Holy Order of Enoch; and before that it was known as the Holy Order of Adam, the first high priest taken from among the men, and made high priest of the Priesthood of the Order of the Son of God. This selfsame priesthood is without beginning of days or end of years. Therefore, it suffices to know that out of reverence and respect for the ineffable name of the Supreme Being, and to avoid the too frequent repetition of his name, the church in ancient days referred to it by various names; such as the Holy Order of Adam, of Enoch, or of Melchizedek. And from the time of the death of Melchizedek (in 1868 B.C.), unto this day, it is known as the Holy Order after Melchizedek or Melchizedek Priesthood. All other offices in the church are appendages to this priesthood.

There are two grand heads or divisions of the holy priesthood of God — one being the Melchizedek, and the other the Aaronic (or Levitical) Priesthood; one being the Spiritual, and the other the political arm of the eternal throne of God; one being guided by the Holy Spirits and truths and lights of the Sun, the other by wisdom of the world and truths and lights of the Moon; one chooses to abide in the celestial law of the heavens, the law of piety and virtue, even the law of Christ, and the other abides in the terrestrial law of the earth, the law of passion and desire, even the law of the land; one is pure in heart, worthy to dwell in Zion and in the presence of the Father and the Son, as the elect of God and the church of the Firstborn, while the other has snares upon his soul and is not pure in heart, but worthy to dwell in Israel and in the presence of the angels and the spirits of just men made perfect; one sees as they are seen and knows as they are known, for they are the Sons (Suns), illuminated beings, who have inherited their bodies and assignments in the kingdom of God, according to their works and capacities; for these did not abide in their first estate, but fell in the snares which were calculated to strengthen and perfect them; therefore, they remain in their saved condition, forever and ever, and they shine in the darkness and reflect the light of the Sun; yea, the Melchizedek Priesthood belongs to the righteous, virtuous, pious, and the pure in heart, who abide in the law of the celestial kingdom, even the law of Christ; and the Aaronic Priesthood also belongs to those who transgressed the law of the celestial kingdom, therefore are given unto the buffetings of Satan, to remain in their saved condition, until the day of their judgement, and resurrection, unto the resurrection of the just or the unjust.

The office of an elder comes under the priesthood of Melchizedek. And this priesthood holds the right of presidency, and has power and

authority over all offices in the church, in all ages at all times; without beginning of days or end of years — fixed, immovable, unchangeable is this Priesthood in its purposes and designs; and it administers in all spiritual matters on the face of the earth. The Presidency of the High Priesthood, after the Order of Melchizedek, has a right to officiate in all the offices of the church. The High Priests are given the right to officiate in their own standing, and under the direction of the presidency, in administering in all spiritual matters, and also in the office of an elder, (Aaronic) priest, teacher, deacon and member. An elder has a right to officiate, when a high priest is not present.

The second priesthood, or the priesthood of Aaron, is called the lesser priesthood, because it is an appendage to the greater, or Melchizedek priesthood. The power and authority of the Aaronic priesthood is to hold the keys of the ministering of angels, and to administer outward ordinances, by the letter of the gospel, including baptism by full immersion in water. The bishopric is the presidency of this priesthood and holds the keys or authority of the same. The literal descendants of Aaron have a legal right to this office, upon the approval of the First Presidency of the church. But as a high priest of the Melchizedek Priesthood has authority to officiate in all lesser offices, he may be appointed to the office of bishop, when no literal descendant of Aaron can be found, or when he has transgressed the law of the celestial kingdom, or when his interest and capacities justify his appointment to this office, by the approval of the Presidency of the Melchizedek Priesthood.

The power and authority of the Melchizedek Priesthood is to hold the keys of all the spiritual blessings of the church — to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly of the church of the Firstborn, and to enjoy the communion and presence of God the Father, and his Son Jesus Christ, the Savior and Messiah of the universe.

Now, it is by necessity that the presidents or presiding officers be appointed from among those who are ordained in these two priesthoods. Of the Melchizedek Priesthood three Presiding High Priests, chosen from the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the Presidency of the Church (the First Presidency). The twelve traveling councilors are called to be the Twelve Apostles, or Special Witnesses of the name of Christ in all the world; and they form a quorum, equal in authority and power to the quorum of the Presidency. The Seventy are called to preach the gospel, and to be especial witness unto the Gentiles and also to the Jews, in all the world; and they form a quorum, equal in authority to that of the Twelve Apostles or Special Witnesses. Every decision made by each of these quorums must be by the unanimous voice or vote of the same; that is, every member in each quorum must be agreed to its decisions; nevertheless, a majority may form a quorum when circumstances justify it. Unless this is the case, their decisions will not carry the fulness of the blessings, which were bestowed upon the quorum of the three presidents, from the ancient of days, who were ordained after the Order of Melchizedek, and were righteous and holy men.

All decisions of each of these quorums are to be made in righteousness, in holiness and lowliness of heart, in meekness and in humility, in long-suffering and patience, in faith and virtue, knowledge and temperance; in patience, godliness, brotherly kindness, and charity; consistent with the law of the celestial kingdom, even the law of Christ. And it is the promise of the Lord unto them, that all the mysteries of the kingdom of God shall be unfolded unto them, and their days shall be long and joyful. And there shall be no appeal from their decisions, unless any decision of these quorums is made in error or in unrighteousness; then, the matter may be brought before a general assembly of several quorums, which constitute the spiritual authorities of the church.

The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate its affairs in all nations, first unto the Gentiles and secondly unto the Jews. It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they are designated unto them by revelation and by the power of the Holy Spirit. It is also the duty of the Twelve, to ordain and set in order all other officers of the church, and to call upon the Seventy for assistance in filling various calls for preaching and administering the gospel.

The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church, and regulating its affairs in all nations, first unto the Gentiles and then to the Jews.

The standing high councils at the stakes of Zion, form a quorum equal in authority in the affairs of the church, to the quorum of the Presidency or to the traveling high council. And the high council in Zion forms a quorum equal in authority in the affairs of the church, to the councils of the Twelve at the stakes of Zion.

The Priesthood after the Order of the Son of God or the Melchizedek Priesthood was confirmed to be handed down from father to son, rightly belonging to the literal descendants of the chosen seed, to whom the promises were made. The Order was instituted for man in the days of Adam, when he was chosen from among the children of men to be the first high priest of the Order; and came down by lineage in the following manner: From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years prior to Adam's death; and received the promise of God by his father, that his posterity shall be the chosen of the Lord, and that they shall be preserved unto the end of the earth. Seth was a perfected man, and his likeness was the express likeness of his father, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age.

Enos, son of Seth, was ordained at the age of one hundred and thirty-four years and four months, by the hand of Adam. Kenan (Cainan), son of Seth, was called by God in the wilderness in the fortieth year of his age; and he met Adam while journeying to the place Shedolamak.

He was eighty-seven years old when he received his ordination. Mahalaleel (Mahalalel), son of Kenan, was four hundred and ninety-six years and seven days old when he was ordained by the hand of Adam, and also blessed by him.

Jared, son of Mahalaleel, was two hundred years old when he was ordained under the hand of Adam, and was blessed by him. Enoch, son of Jared, was twenty-five years old when he was ordained under the hand of Adam; and he was sixty-five when Adam blessed him. And Enoch saw and walked with the Lord, and was before his face continually; he walked with God three hundred and sixty-five years, after he was blessed by Adam; and he was translated at the age of four hundred and thirty years old. Methuselah, son of Enoch, was one hundred years old, when he was ordained under the hand of Adam. Lamech, son of Methuselah, was thirty-two years old when he was ordained under the hand of Seth. And Noah, son of Lamech, was ten years old when he was ordained under the hand of Methuselah.

Three years prior to the death of Adam, he called Seth, Enos, Kenan, Mahalalel, Jared, Enoch and Methuselah, who were all high priests, and the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessings. And the Lord appeared unto them, and they all arose and blessed Adam, and called him Michael the prince, the Archangel. And the Lord administered comfort unto Adam, and said: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever. And Adam stood up with great difficulty in the midst of the congregation, notwithstanding he was bowed down with age, being filled with the Holy Ghost, and prophecied that which shall befall his posterity unto the latest generation. These things were recorded in the book of remembrance and generations, which was now kept by Enoch.

Now, verily, I say unto you, that there must needs be presiding officers in the church of Christ, in addition to the Presidency, the Twelve, the Seventy, and the standing high councils at the stakes of Zion. The presiding elders are to preside over those of the office of an elder; the (Aaronic) priests are to preside over the priests; teachers to preside over those who are of the office of teachers; and deacons to preside over the deacons. Wherefore, from deacon to teacher to priest to elder, each office shall have a presiding officer, according to covenants and commandments of the church. Then comes the high priesthood, which is greatest of all. Therefore, it must needs be that one be appointed President of the High Priesthood of the Church, or, in other words, the Presiding High Priest over the High Priesthood of the Church. And from the same come the administering of ordinances and blessings upon the church, by the laying on of the hands.

The office of a bishop is not equal unto the President of the High Priesthood; for the office of a bishop administers in all temporal things; and a bishop is the president over the Aaronic priesthood. Nevertheless, when no literal descendant of Aaron can be found, a bishop must be chosen from the High Priesthood after the Order of Melchizedek, to be set apart unto the ministering of temporal things; and also to be a common judge

in Israel, to manage the business affairs of the church, and to sit in judgement, with his counselors, upon the transgressors of the church laws, if they are brought to trial before the bishopric. This is the duty of a bishop who is not a literal descendant of Aaron, but has been appointed from among the High Priesthood after the Order of Melchizedek. It shall be the duty of a bishop to be a common judge among the inhabitants of Zion, or in a stake of Zion, or any branch of the church, where he is set apart unto this office; until the borders of Zion are enlarged, and it becomes necessary to have other bishops or judges in Israel. And inasmuch as there are other bishops appointed, they shall act in the same office.

But a literal descendant of Aaron has a legal right to the presidency of the Aaronic Priesthood, and to the keys of this office, to act as a bishop independently, without his counselors; except in a case where a president of the High Priesthood after the Order of Melchizedek is tried, to sit as a judge in Israel. And inasmuch as there is dissatisfaction and controversy concerning a decision made by the bishop or judges, the matter shall be brought before the Presidency of the High Priesthood. And the Presidency of the council of the High Priesthood shall have power to call other high priests, even the Twelve, to assist as counselors, and together they shall judge the matter, according to the laws of the church. And after their decision, it shall no more be had in remembrance before the Lord; for this is the highest council of the church of God, and a final word upon the controversies in spiritual matters. And there is not any person belonging to the church who is exempt from this council of the church.

Furthermore, inasmuch as a President of the High Priesthood transgresses, he shall be had in remembrance before the common council of the church, assisted by twelve counselors of the High Priesthood. And their decision upon his head shall be an end of controversy concerning him. Thus, none shall escape or be exempted from the justice and the laws of God; that all things be done in order and in solemnity, according to the lights and truths of the gospel of Christ.

And again, verily I say unto you, the duty of a president over the office of a deacon is to preside over twelve deacons, to sit in council with them, and to teach them their duties, edifying one another, according to the covenants and commandments of God. The duty of the president over the office of the teachers is to preside over twenty-four of the teachers and to sit in council, and to teach and edify each other. The duty of the president over the Priesthood of Aaron is to preside over forty-eight priests, and sit in council with them, and to teach them their duties, according to the covenants and commandments of God. The president of this priesthood is to be a bishop. The duty of the president over the office of elders is to preside over ninety-six elders, and sit in council with them, and to fulfill their duties according to the covenants and commandments of the Lord given unto the church. This presidency is distinct from that of the Seventy, and is designed for those who do not travel into all the world. And the duty of the President of the office

of the High Priesthood is to preside over the whole church, and to be like unto Moses; to be a seer, a revelator, a translator, and a prophet, having all the choice gifts of the Lord bestowed upon the head of the church.

Now, the order of the Seventy should have seven presidents to preside over them, chosen out of the Seventy; and these seven presidents are to choose seventy besides those who belong to the first quorum of the seventy, and are to preside over them; and also they may choose additional seventy, until seven times seventy, if the labor in the vineyard, of necessity, requires it. And the seventy are to be traveling ministers unto the Gentiles first and also unto the Jews. Whereas other officers of the church, who neither belong to the Twelve nor to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow them, notwithstanding they may hold high and responsible offices in the church.

Wherefore, let every man learn his duty, and act in the office to which he is appointed in all diligence. He that is slothful shall not be counted worthy to hold that office; nor he that transgresses the law of God, for he may bring condemnation and guilt upon the whole church, as a consequence of his disobedience to the commandments and covenants of God. Even so. Amen.

SECTION 103
(April 17, 1835; Kirtland, Ohio)

A declaration of belief concerning governments and laws in general, adopted by unanimous vote at a general assembly of the church at Kirtland.

THAT OUR BELIEF CONCERNING THE EARTHLY GOVERNMENTS AND LAW IN GENERAL MAY NOT BE MISINTERPRETED OR MISUNDERSTOOD, WE PRESENT THE FOLLOWING, IN THE NAME OF OUR LORD AND SAVIOR JESUS CHRIST:

1. We believe that governments were instituted of God for the benefit of man; and that God holds men accountable for their acts, in relation to their laws; both in making laws and administering them, for the good and safety of society.

2. We believe that no government can exist in peace, except such laws are framed and held inviolate, to secure each individual the free exercise of conscience, right to own property, and protection of life.

3. We believe that all governments, due to necessity, require civil officers and magistrates to enforce the laws of the same; and those that administer the law in equity and justice should be sought diligently, and upheld by the voice of the people if a republic, or by the will of a sovereign.

4. We believe that religion is instituted of God; and that men are amenable to him and him alone for the exercise of it; unless their

religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that the governments of the land have right to interfere in prescribing rules of worship or to bind the consciences of men, nor dictate forms of public or private devotion; that the civil magistrates should restrain crimes, but never control conscience; should punish the guilty, but never suppress the freedom of soul.

5. We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as, in their own judgement, are best calculated to secure the public interest; at the same time, holding sacred the freedom of conscience.

6. We believe that every man should be honored in his station; rulers and magistrates as such, being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws all men show respect and deference, for without them peace and harmony would be replaced by anarchy and terror; the laws of the land (human laws) being instituted for the express purpose of regulating secular interests of individuals and nations; and the laws of God (spiritual laws) being instituted for the express purpose of preserving the souls of men and nations; and both to be answered by man to his Maker.

7. We believe that rulers, states, and governments have a right to enact laws for the protection of all citizens in the free exercise of their conscience and religious beliefs, and are bound by them; but we do not believe that they have a right to deprive citizens of their God-given privileges, or to proscribe them in their opinions, as long as their opinions do not justify sedition or conspiracy, and as long as regard and reverence are shown to the laws.

8. We believe that the commission of crime should be punished according to the nature of the offense, that murder, treason, robbery, theft, breach of general peace, and such, in all respects, should be punished and justice must be rendered, that the guilty may not escape the consequence of disobedience.

9. We do not believe that it is just to mingle religious influence with the civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges; and the individual rights and privileges of its members, as citizens, are denied.

10. We believe that all religious societies have a right to deal with their members, according to their rules and regulations; but we do not believe that any religious society should be authorized to try men in the matters of property or life — to take away from them their goods and possessions of this world, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from their fellowship; but they should not infringe upon the power and authority given to the civil authorities.

11. We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse or matters related to property or character, or such is involved, in lands where such laws prevail and are enforced; but, where immediate appeal cannot be made to such laws, that all men are justified in defending themselves, their friends, properties and possessions, and such, from the assaults and encroachments of all persons and governments in times of exigency.

12. We believe that it is just to preach the doctrines of salvation and redemption, even the gospel of Jesus Christ, to all nations of the earth; and warn the righteous to save themselves from the corruptions and evils of the world; but we do not believe it to be right to interfere with bond servants, neither to preach the gospel nor baptize them, if it is contrary to the will and wish of their masters; nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in their daily lives, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and harmful to the safety of those governments which allow human beings to be held in bondage and servitude. Amen.

SECTION 104
(December 26, 1835; Kirtland, Ohio)

Verily thus saith the Lord unto my servant Lyman Sherman — your sins are forgiven you, because you obeyed my voice in coming up hither this morning, to receive counsel of him whom I have appointed. Therefore, let your soul be at rest concerning your spiritual standing, and resist no more my voice, but arise up and be more careful henceforth in observing your vows, which you have made, and do now make. Wait patiently until the solemn assembly is called of my servants, then you shall be remembered with the first of my elders, and receive your ordination with the rest of my elders whom I have chosen. Behold, this is a promise of the Father unto you, if you continue to abide in faith, and be obedient to my commandments.

Therefore, rejoice in the glad tidings, and strengthen your brethren in all your conversations, prayers, and exhortations, and in all your doings. And behold, and lo, I am with you unto the end, to deliver you. Even so. Amen.

SECTION 105
(March 27, 1836; Kirtland, Ohio)

A prayer offered at the dedication of the temple at Kirtland, Ohio: Thanks be to thy name, O Lord God of Israel, who keepest covenant and showest mercy unto thy servants who walk uprightly before thee with all their hearts; thou who commanded thy servants to build a House unto thy name in this place (Kirtland). And now beholdest thou, O Lord, that thy servants have done according to thy commandments.

And now we ask thee, Holy Father, in the name of Jesus Christ, the Son of thy bosom, in whose name alone salvation can be administered unto the children of men, to accept this House, the workmanship of thy servants. For thou knowest, O Lord, that we have done this work through great tribulations, and out of poverty we have given our substance to build a House unto thy name; that the Son of Man might have a place to manifest himself unto his people.

Thou didst reveal unto us, O Lord, saying: Call your solemn assembly, as I have commanded you: And, as all among you have not faith, seek ye diligently and teach one another words of wisdom from the scriptures; seek ye out the best words of wisdom, and learn them by study, faith, and contemplation; and cease from all light speeches, excessive laughter, and lustful desires, from pride and light-mindedness, and wicked doings; that all your incomings and outgoings be in the name of the Lord; that your salutations be in the name of the Lord, with uplifted hands unto the Most High God. And I say unto you, organize yourselves, prepare every needful thing, and establish a house of prayer, even a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, even a house of God.

We now ask thee, Holy Father, to grant us, thy people, thy grace, in calling our solemn assembly; that it may be done to thy glory and honor, unto thy divine acceptance, in a manner acceptable in thy sight; that we may be found worthy to partake of the fulfillment of the promises which thou didst make unto us, and unto our fathers; that thy glory may rest upon thy people Israel, and upon this House of the Lord which we now dedicate unto thee; that it may be sanctified and consecrated to be holy; that thy presence may continually abide therein; that all people who shall enter upon the threshold of thine House may feel thy power, thy glory, and thy holiness.

May thou grant us, Holy Father, that all those who shall enter to worship in this House be taught best words of wisdom from the holy scriptures; that they may seek learning through diligence and prayer of faith; that they may grow up in thy gospel and abide in thy commandments; that they may be bound by good works, and testimony of thy truths and lights; that they may receive a fulness of the Holy Ghost, and be organized according to the laws, to prepare themselves to receive the fulness of thy countless and wondrous blessings; that this House be a house of prayer, a house of fasting, a house of faith, a house of glory, even the house of the Almighty God, in obedience to thy commandments, O Lord.

That all the incomings of thy people into this house be in the name of the Lord, and all their outgoings from this house be in the name of the Lord; that all their salutations be in the name of the Lord, with uplifted hands; that no unclean thing be permitted to enter into thine House to pollute it; and when thy people transgress thy laws and break their covenants, may they speedily repent and forsake the evil, that thou mayest extend thy mercy unto them, that they may be forgiven, once again, to return unto thee and find favor in thy sight, and be allowed to partake of thy blessings.

We ask thee, Holy Father, that thy servants be blessed to go forth from this house armed with thy power, with thy name upon them, thy glory round about them, and thine angels to look after them and have charge over them; that thy servants may go forth bearing exceedingly glad tidings, even thy truths, lights and perfections, unto the ends of the earth; that every nation, kindred, tongue and people may know that this is thy work.

We ask thee, Holy Father, that thou mayest establish thy people, in that no weapon formed against them may prosper; that whosoever diggeth a pit for them may fall into the selfsame pit; that no secret combinations of the wicked prevail against thy people; and if armies or nations rise against thy people Israel, may thine anger be kindled against the trespassers. And if they smite thy people, and hearken not to their voice of peace, may thou smite them and fight the battle for this people, and deliver them from the hands of tyrants and oppressors. We ask thee, Holy Father, to confound and astonish them, and bring them to shame and confusion, all those who are liars and crafty enemies of God. For thou knowest, O Lord, that thy servants are innocent before thee, in bearing their testimonies in thy name.

Therefore, we plead before thee, O Great Jehovah, that thy servants be fully delivered from this yoke, that thou mayest break it off by thy mighty power; that we may rise up in the midst of this generation and do thy work. May thou grant us, O Lord, that the anointing of thy servants be sealed upon them with power from on high, as upon those on the day of Pentecost. May the gift of tongues be poured out upon them, even as cloven tongues of fire, and the interpretation thereof; and may thine House be filled with thy might, majesty and glory.

We ask thee, Holy Father, to remember those who have been driven by the inhabitants of Jackson County, from the lands of their inheritance; and extend thy mercy and grace unto the rulers of all the nations of the earth, thy kings, princes, nobles, and the great ones of the earth, that they may govern their principalities and dominions by both the letter and the substance of those principles which are held sacred and eternal, to be honored and nobly defended, even as the Constitution of the land of the United States. We pray, Holy Father, that the remnants of the house of Jacob, who have been cursed and smitten because of their transgressions, be delivered from their wild and savage conditions, unto a kingdom of glory in Israel. And may all the scattered remnants of Israel, who have been driven to the ends of the earth, come to a knowledge of the lights and truths of the gospel, and believe in the Messiah; and be redeemed from bondage and oppression.

O Lord, we pray that thy church may come out of the depths of darkness, and shine forth brightly as the sun, fairly as the moon, and terribly as an army with banners; and be prepared and adorned as a bride, to be unveiled on the day when the Son of Man shall descend upon the earth, to reign for a thousand years; that our garment may remain pure, as we wait upon the second coming of our Lord and Savior Jesus Christ, in robes of righteousness, with palms in our hands, and crowns of glory

upon our heads, and reap eternal joy of thy salvation; and dwell in the presence of the Father and the Lamb for a thousand years, in peace, safety and salvation, under eternal grace and mercy of the Most High God.

Thus we send our petition unto thee, O Holy Father, in the name of thy Son Jesus Christ, to thine holy habitation in the heavens, where thou sitteth upon the eternal throne of God, as we dedicate this House of the Lord unto thee, the work of our hands which we have brought forth in meekness, in humility, in long-suffering and patience; according to thine instructions and commandments. May this house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of the true and living God, be acceptable unto thee; that thy name be put upon this church, and the house be sanctified and consecrated to be holy; and thy presence abide therein, as in the pillar of cloud upon the tabernacle of old; that by the power of the Holy Spirit we may mingle our voices with those who sit upon the right hand of thy throne, and with thy shining and purifying ministers, even the seraphs (seraphim) around thy throne, and sing Hosanna to God and the Lamb, forever and ever. Amen.

SECTION 106
(April 3, 1836; in Kirtland Temple, Ohio)

This is a testimony of Joseph Smith, Jr., and Oliver Cowdery. In the afternoon (of a Sabbath day meeting), I (Joseph Smith) assisted the other Presidents in distributing the Lord's Supper to the Church, receiving it from the Twelve, whose privilege it was to officiate at the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened unto us:

> The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit before us; and under his feet was a paved work of pure gold, in color like amber. His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone like the brightness of the sun; his voice was as the sound of rushing waters, even the voice of Jehovah the Lord, saying: I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father. Behold, your sins are forgiven you, and ye are made clean before me, this day; therefore, lift up your heads and rejoice, and let the hearts of your brethren and all my people rejoice, who have, with their faith and might, built this house unto my name. For, behold, I have accepted this house, and my name shall be here; and I will manifest myself unto my people in mercy in this house. Yea, I will appear unto my servants, and speak unto them with mine own

voice, if they will keep my commandments, and do not pollute this holy house. And the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings and endowments which shall be poured upon them; and the fame of my house shall be spread to foreign lands. Yea, this is the beginning of the blessings which shall be poured upon the heads of my people. Even so. Amen.

After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four corners of the world, and the leading of the ten tribes. After this, Elias appeared, and committed the gospel of Abraham, saying that in the seed of Abraham and in our seed all generations after us shall be blessed. Then, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, saying: Behold the time hath fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent, before the great and dreadful day of the Lord, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day is nigh, even at the doors. Amen.

SECTION 107
(August 6, 1836; Salem, Massachusetts)

I, the Lord your God, am not displeased with your coming hither (to Salem), from Kirtland, notwithstanding your follies. I have much treasure in this city for the benefit of Zion and for all my people, whom I will gather in due time, through your instrumentality. Therefore, it is expedient in me that you form acquaintance with the inhabitants of the city, as you shall be led by the power of the Holy Ghost.

And it shall come to pass, that in due time I will give this city into your hands, that you shall have power over it; insomuch that they shall not discover your secret parts, and its wealth, even the gold and the silver, shall be yours. Concern not yourselves about your debts, for I wil give you power to pay them. Concern not yourselves about Zion, for I will deal mercifully with her.

Tarry in this place, and in the regions round about; and the place where you should tarry shall be revealed unto you by the peace and joy it shall exude, when you behold the place by the power of my Spirit. This place you may obtain by hire (rent); and inquire diligently concerning the more ancient inhabitants and founders of this city, for there are more treasures than one may surely perceive. Therefore, be ye as wise as the serpents and yet without sin; and I will prepare all things for your good, as quickly as ye are able to receive them. Even so. Amen.

SECTION 108
(July 23, 1837; Kirtland, Ohio)

Verily, thus saith the Lord unto you my servant Thomas B. Marsh (who was the president of the Quorum of the Twelve at this time): I have heard thy prayers; and thine alms have come up as a memorial before me, in behalf of those, thy brethren, who were chosen to bear testimony of my name, and to send it abroad among all nations, kindreds, tongues and people; and ordained through the instrumentality of my servants. Behold, there have been some few things in thine heart with which I, the Lord, was not well pleased; nevertheless, inasmuch as thou hast been abased, thou shalt be exalted, and thy sins are forgiven thee.

Let thine heart be of good cheer, for thou shalt bear record of my name, not only unto the Gentiles, but also unto the Jews; and send forth my word unto the ends of the earth. Contend thou, therefore, morning by morning; and day after day, let thy warning voice go forth; and when the night cometh, let not the inhabitants of the earth slumber, because of thy speech. And let thy habitation be known in Zion, and remove not thy household, for I, the Lord, have a great work for thee to do, in proclaiming my word among the children of men.

Therefore, gird up thy loins for the task which is up ahead, for thou are chosen and called, and thy path lieth among the mountains, and among nations. And by thy word many high ones shall be brought low, and the low ones shall be exalted. Thy voice shall be a rebuke unto the transgressor; and at thy rebuke the tongue of the slanderer shall cease its perverseness. Be thou humble, and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers. I know thine heart, and have heard thy prayers concerning thy brethren. Be not partial toward them in love, but let thy love abound unto all men, and unto all who love my name; and pray for brethren of the Twelve. Let them admonish sharply for my name's sake, and let them be admonished for their sins and transgressions; and be ye faithful in my sight, unto the end.

And now, I say unto you, and what I say unto you, I say unto all the Twelve: Arise and gird up your loins, take up your cross, follow me, and feed my sheep. Exalt not yourselves, nor rebel against my servant Joseph Smith, Jr.; for verily I say unto you, my hand shall be over him; and the keys which I have given unto him shall not be taken away till I come.

Verily, I say unto my servant Thomas B. Marsh, thou art the man whom I have chosen to hold the keys of my kingdom, pertaining to the Twelve, among all nations on the face of the earth — that thou mayest be my servant to unlock the door of the kingdom in all places where my servants Joseph Smith, Sidney Rigdon, and Hyrum Smith cannot come. For on them have I laid the burden of all the churches for a little season. Wherefore, whithersoever they shall send you, go ye, and I will be with you; and in whatsoever place ye shall proclaim my name, an effectual door shall be opened unto you. And whosoever receiveth my word receiveth me, and whosoever receiveth me receiveth the First Presidency, whom I have made counselors unto you for my name's sake.

And again, I say unto you, that whosoever ye shall send in my name, by the voice of your brethren the Twelve, recommended and authorized by you, shall have power to open the door of my kingdom unto any nation or people on the face of the earth; inasmuch as they are humble before me, abide in my commandments, and hearken to the voice of my Spirit. Verily, verily, I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face.

Behold, vengeance cometh speedily upon the inhabitants of the earth, even a day of wrath, a day of burning, a day of desolation; a day of weeping, wailing, mourning and lamentation; as a whirlwind it shall come, and astonish the wise and prudent of the world. Yea, upon my house shall it begin, and from my house it shall go forth unto the world; first those among you who have professed to know my name and have not known me, and blasphemed against me in the midst of my house, saith the Lord.

Therefore, trouble ye not yourselves concerning the affairs of my church in this place, saith the Lord; but, purify your hearts before me, and then go ye into all the world, and preach my gospel unto every creature who has not received it. And he that believeth, and is baptized shall be saved; and he that believeth not, nor is baptized, shall be damned. For unto you, the Twelve, and those of the First Presidency, is given the power of the holy priesthood for these the latter days, and for the millennial days, in which the dispensation of the fulness of time shall be brought forth. And by the decree of the Father, you hold the power and authority, in connection with all those who have at any time received a dispensation, from the beginning of the creation unto this day. For verily I say unto you, the keys of the dispensation which ye have received, have come down from the fathers, and have been conferred upon you by the eternal and divine powers of the kingdom of heaven.

Behold, how great is your calling, and how marvelous the works of your Maker; therefore, rejoice in that which you have been granted; purify your hearts and cleanse your garments, lest the blood of this generation be required at your hands. Be faithful until I come, for I come quickly; and my reward is with me to recompense every man according to his works. I am Alpha and Omega. Even so. Amen.

SECTION 109
(April 26, 1838; Far West, Missouri)

Verily thus saith the Lord unto you, my servants Joseph Smith, Jr., Sidney Rigdon, and Hyrum Smith, and your counselors who are and shall be appointed later; also unto my servant Edward Partridge, and his counselors; and unto my faithful servants who are of the high council of my church in Zion, and all the elders and people of my Church of Jesus Christ of Latter-day Saints in all the world — Arise and shine forth that thy light may be a standard for the nations; and that the gathering together of my people upon the land of Zion and her stakes may be for a defense

and a refuge from the storm and wrath, when it shall be poured out without mixture upon the whole earth.

Let the city of Far West be a holy and consecrated land unto me, even a most holy place, for the ground upon which ye stand is holy. Therefore, I command you to build a house unto me, for the gathering together of my saints, for a place of worship and prayer. And let the preparatory work on laying down the foundation begin this summer, on the fourth day of July; and from that time forth let my people labor diligently to prepare for the building of a house unto my name; and one year from this day let them re-commence laying the foundation, and continue to labor diligently until it shall be finished; from the cornerstone unto the top thereof, until every whit is finished, and there shall not remain anything that is not finished.

Verily I say unto you, Let not my servants Joseph (Smith, Jr.) nor Sidney (Rigdon) nor Hyrum (Smith) get in debt any more for the building of a house unto my name; but let mine house be built according to the pattern which I shall show unto them. And if my people build it not according to the pattern which I shall show unto the presidency, I will not accept it at their hands. And again, verily I say unto you, it is my will that the city of Far West should be built up speedily by the gathering of my saints; also, let other places be appointed for stakes of Zion, in the regions round about, as they shall be manifested unto you by the hand of my servant Joseph Smith, Jr., from time to time.

Behold, I will be with you, and sanctify you before the people; for unto you have I given the keys of this kingdom and ministry. Even so. Amen.

SECTION 110
(July 8, 1838; Far West, Missouri)

Verily, thus saith the Lord unto my servant William Marks and Newel K. Whitney; let them settle their business and journey from the land of Kirtland, before I, the Lord, send again the snows upon the earth. Let them awake and arise, and come forth, and not tarry, for I, the Lord, command it. Therefore, if they hearken not to my counsel and tarry, they shall suffer the consequence. Let them repent of all their sins and covetous desires, saith the Lord; for what is property unto me? Let the properties of Kirtland be turned out for debts; let them be disposed, and that which remaineth, ye may keep, saith the Lord. For have I not made the creatures of heaven, the fowls of the air, the fishes of the sea, beasts of the earth, and the things upon the mountains and the valleys? Are they not mine? Do I not hold the past and the present and the future of all the armies and nations in mine hands? Therefore, will I not make solitary places to bud and blossom, and bring forth in abundance, saith the Lord? Is there not room enough on the mountains of Adam-ondi-Ahman and on the plains of Olaha Shinehah, or the land where Adam dwelt (in the land of Punt, in Eden), that ye should covet the temporal, which is but a drop, and neglect the weightier matters of the gospel?

Therefore, come ye up hither unto the land of Zion, let my servant William Marks be faithful over a few things, that he may be made ruler over many. Let him preside in the midst of my people in the city of Far West, and be blessed from on high. And let my servant Newel K. Whitney be made aware of the Nicolaitane band and their secret combinations and abominations; and of all his littleness of soul before me, saith the Lord; then he may come up to the land of Adam-ondi-Ahman, to be a bishop unto my people; for such is the decree of the Father, that all those who abide not in the spiritual law of the celestial kingdom, even the law of Christ, shall be appointed stewards over the temporal affairs of the church.

Behold, the name of my servant Oliver Granger is brought in remembrance before me; verily, I say unto him, that he shall be had in remembrance from generation to generation. Therefore, let him contend earnestly for the redemption of the First Presidency of my Church, saith the Lord; and when he falls he shall rise again, for his sacrifice shall be more sacred unto me than his increase, saith the Lord. Therefore, let him come up hither speedily, unto the land of Zion; and in due time he shall be made a merchant unto my name, for the benefit of my people. And let no man despise my servant Oliver Granger, but the blessings of my people be upon him forever.

And again, verily I say unto you, let all my servants in Kirtland remember the Lord their God, and mine House also, to keep it holy and sanctified; and to overthrow the moneychangers in due time, saith the Lord. Even so. Amen.

SECTION 111
(July 8, 1838; Far West, Missouri)

Verily, thus saith the Lord: Let a conference be held immediately, and the Twelve be re-organized; let men be appointed to replace those who are fallen. Let my servant Thomas remain for a season in the land of Zion, to publish my word; and let the residue continue to preach. And if they do this in lowliness of heart; in meekness and humility, in long-suffering and patience, I, the Lord, give unto them a promise that I will provide for their families; and an effectual door shall be opened for them, from henceforth. And next spring they may depart to go over the great waters, and proclaim my gospel, the fulness thereof, and bear record of my name. Let them take leave of my saints in the city of Far West, on the twenty-sixth day of April, on the building spot of my house, saith the Lord.

Now, let my servants John Taylor, John E. Page, Wilford Woodruff, and Willard Richards, be appointed to fill the places of those who are fallen of the Twelve, and be officially notified of their appointment. Even so. Amen.

SECTION 112
(July 8, 1838; Far West, Missouri)

Verily, thus saith the Lord concerning the matter which you have inquired of me: Behold, I require all surplus properties of my servants to be put in the hands of the bishop of my church in Zion; for the building of mine house, to bring forth and establish the cause of Zion, to provide aid to the poor, the needy, and the afflicted, and for the debts of the priesthood and the Presidency of my church.

Therefore, it is decreed that this will be the beginning of the tithing of my people; and after this, those who have thus been tithed shall pay one-tenth of all their interest; and this shall be a standing law unto my holy priesthood, forever, saith the Lord. Behold, all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe the law of tithing, or they shall not be found worthy to abide among you.

And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion, and keep my judgements and statutes, behold, it will not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion. Even so. Amen.

SECTION 113
(March 20, 1839; Liberty, Missouri)

Behold, my son, peace be unto thy soul, for thine adversity and afflictions shall be but for a short time; then, if thou endure it well, God shall exalt thee on high, and thou shalt triumph over all thy foes. Thy friends do stand by thee, and they shall hail thee again with warm hearts and friendly hands. Thou art not yet a Job; thy friends do not contend against thee, as they did Job. And they who do charge thee with transgression, shall be judged accordingly. Remember ye, that God hath set his hand and seal to change the times and seasons, and to blind their minds, that they may not understand his marvelous workings; that he may try them, and also take the crafty men of the world into their own snares.

Cursed are those who lift up the heel against mine anointed, saith the Lord; and cry sin, when they have sinned not in the sight of God. Those among you who call transgression because they are in bondage of sin, and are the children of disobedience themselves, even the children of Belial, their powers are focused on bringing others into the selfsame bondage and misery, by crafty means of the world. Woe unto such, for they swear falsely against my servants, and offended my little ones. Yea, they shall be severed from the ordinances of mine house; their baskets shall not be full; their houses and barns shall be brought down by their own folly and shame; and they shall be despised by those who flattered them. They shall not have the right to the priesthood, nor their posterity after them; it had been better for them that a millstone had been hanged about their necks, and they drowned in the depths of the sea.

Woe unto all those that discomfort my people, and testify against them, saith the Lord of Hosts. Behold, mine eyes see and know their works, and I have reserved a swift judgement in its due time, and they shall in nowise escape the damnation of hell.

Yea, my son, God shall give you knowledge of salvation and eternal life, by means of the Holy Spirit, even by the unspeakable gift of the Holy Ghost; which Spirit was diligently sought after by our forefathers, but they found it not to remain with them. And our fathers awaited with anxious expectation, to be revealed in the last days. And a day shall come in the fulness of time, when nothing shall be withheld; and all the mysteries of thrones, dominions, principalities, and powers shall be revealed unto the faithful, who have endured to the end, for the gospel of Jesus Christ.

Behold, there are many called, but few are chosen. And why are they not chosen? The rights of the priesthood are inseparably connected with the powers of heaven; and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness, but include the principles of good and evil, light and darkness, virtue and passion, hereafter and here, eternal and temporal, celestial and terrestrial, sacrifice and desire; for the gift of agency, free will and choice is given unto men. But when one undertakes to cover his sins, the lusts of his heart and eyes, the whims and his vain ambitions; or exercises unrighteous dominion or compulsion upon the souls of the children of men; behold, the heavens withdraw themselves, and the Spirit of the Lord is grieved. And when the Spirit is withdrawn, Amen to the priesthood or the authority of that man. Behold, he is left unto himself, to kick against the pricks, to persecute the saints and holy men, and to fight against God, to curse Him and die.

Now, it is the nature and disposition of most men that as soon as they are given a little authority, as they suppose, they will begin to exercise unrighteous dominion. It is for this reason that many are called, but few are chosen. Therefore, no power or influence can or ought to be maintained by virtue of the priesthood, but only by gentle persuasion, in meekness and humility, in long-suffering and patience, with charity and by love unfeigned; by kindness, and without hypocrisy or guile; reproving betimes with sharpness when moved upon by the Holy Ghost, and then showing afterwards an increase of love toward whom you have reproved, lest he esteem you his enemy; that he may know that your faithfulness toward him is greater than the bondage of the consequence of sin. Let your bowels be full of charity toward all men, and to your brethren in the gospel; let virtue and goodness garnish your thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine, covenants and commandments of the holy priesthood shall distil upon your soul as the dews from heaven. Let the Holy Ghost be your constant companion, and your sceptor be an unchanging sceptor of truths and lights of the priesthood forever and ever. Even so. Amen.

SECTION 114
(March, 1839; Liberty, Missouri)

Hearken O ye elders and high priests of my church to the words of my servant Joseph Smith, Jr., which I shall give unto you; Behold, the ends of the earth shall inquire after your name, and fools shall have you in derision, and hell shall rage against you; while the pure in heart, the wise, the noble, and the virtuous shall seek counsel and power and blessings from under your hand. And my people shall not be turned against you by the testimony of traitors. And although their influence shall cast you into trouble, behind bars and walls, but for a small moment, you shall be had in honor and remembrance before the Lord; and your voice shall be more terrible in the midst of your enemies than the fierce lion, because of your righteousness and sacrifice.

And if you are called to pass through tribulations; if you are in perils among false brethren, or thieves or whoremongers; if you are accused with all manner of false accusations; if your enemies fall upon you; if they tear you from the company of your father, mother, brothers, and sister; and with a drawn sword your enemies separate you from your loved ones, from your wives and children, and your elder son, although but six years of age, clings to your garment, and says: My father, my father, why can't you stay with us? O, my father, what are the men going to do with you? And then, if he be thrust away from you by the sword of the trespasser, and you be dragged to prison, to be locked up behind bars; and your enemies prowl around you like wolves after the blood of a lamb; and if you be cast into a pit, or into the hands of murderers and they pass the sentence of death upon you; if you be cast into the deep waters, and the billowing surge conspire against you, and the fierce winds become your enemy, the heavens gather blackness, and thunder, storm, fire and lightning rage about you; if all the elements and powers of hell combined plot against you and block your way of truth and righteousness; and if the very jaws of hell gape open the mouth to swallow you, know you my son, that all these things shall give you experience, and shall be for your good. The Son of Man didst descend below them all. Are you greater than he?

Therefore, hold on to the lights and truths of the gospel, and abide forever in faith in your Lord and Savior Jesus Christ, the Messiah. Seek immortality and eternal life, and transgress not the commandments of God, lest you fall and die spiritually. What good is a man then, who is dead in the Spirit; behold, he is likened to salt which has lost its savor, therefore it is good for nothing, only to be cast away to be trampled upon. Know it, my son, the bounds of our enemies are set, they remain confounded without their knowing it; for their bounds are set, from which they cannot pass. Behold, rejoice in the blessings of the priesthood, and be diligent in keeping all the commandments of God, yea, even all the commandments given to man in all dispensations, from the time of Adam unto this day, which are consistent with your Creed which I have given unto my church. Your days are known in heaven, and your years shall not be numbered less; therefore, fear not what man can do,

for I, the Lord, shall be with you unto the very end, and forever. Even so. Amen.

SECTION 115
(January 19, 1841; Nauvoo, Illinois)

Verily, thus saith the Lord unto you, my servant Joseph Smith, I am well pleased with your prayers and offerings; for unto this end have I raised you up, that I might show my wisdom through weak things of the earth. In answer to your prayers and supplications, behold, you are now called to make a solemn proclamation of my gospel, and of this stake which I have planted to be a cornerstone of Zion, which shall be polished with the refinement after the similitude of a palace.

And this proclamation shall be made unto all the kings of the world; and to the honorable president-elect of this land and to the high-minded governors of the nation, and unto all the rulers of the nations scattered on the face of the earth. Let it be written in the spirit of meekness and by the power of the Holy Ghost; for it shall be given you at the time of your writing, how and what you must write unto these kings and authorities; and also what shall befall them in a time to come. Behold, I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favor her. Therefore, call ye upon them with loud proclamation of your testimony; fearing them not, for they are as grass, and their glory as of the flower, which withereth and falleth.

Behold, the day of my visitation cometh speedily, in an hour when ye think not of; when my people abide not in my commandments, but in the false safety of their errors and follies, and rejoice in their wickedness, saith the Lord. Awake, O kings of the earth; come ye, O, come ye with your gold and silver, to the help of my people, to the house of the daughters of Zion. And, verily, let my servant Robert B. Thompson help you to write this proclamation, for I am well pleased with his works, and I shall bless him with a multiplicity of blessings, if he hearkens to your counsel and is counted a wise steward in his calling.

Blessed is my servant Hyrum Smith, for I, the Lord, love him because of the integrity of his heart, and because he loveth that which is right before me. And let my servant John C. Bennet help my servant Joseph Smith, in sending my word to the kings and nations of the earth, and in the hour of his afflictions, for his heart is pure before me; and let my servant Lyman Wight continue in his preaching for Zion, in meekness and in humility, in long-suffering and patience; that when he shall finish his work, I may receive him unto myself, even as I did my servants David Patten and Edward Partridge, who are with me at this time; and my aged servant Joseph Smith, Sr., who sitteth with Abraham on his right hand.

And, verily, I say unto you, my servant George Miller is without guile, and his love abounds in my testimony; therefore, he may be trusted unto the office of a bishopric, like unto my servant Edward Partridge; that he may receive consecrations of mine house, and administer blessings

upon the heads of the poor and the needy of my people, saith the Lord. And let my servants George, Lyman, and John Snider, and others who shall be appointed, build a house unto my name; such a one as shall be shown unto you under the hands of my servant Joseph.

Behold, this house shall be a healthful habitation, a boarding house for the strangers that may come from afar to lodge and rest; therefore, it shall be a good house worthy of all acceptation, where the weary traveler may find peace and safety, while he contemplates the word of God; and it shall be a corner-stone for Zion. And if the governor, which shall be appointed unto it, shall not suffer any pollution to come upon it, it shall be accepted as holy; or the Lord your God will not dwell therein.

Verily, I say unto you, send ye swift messengers, even choice messengers, to call upon my saints in far-off lands, saying: Come ye, with all your gold, silver, precious stones, and antiquities, and with those who have knowledge of antiquities; and bring the box-tree, the fir-tree, the pine-tree, and the precious trees of the earth; and iron, copper, brass, zinc, and all the precious things that are needful, to build a house unto my name; for the Most High to dwell therein. For there is not a place found on the earth where he may come to restore again that which hath been lost, or taken away from you, even the fulness of the blessings of the Holy Priesthood after the Order of the Son of God.

For, behold, a baptismal font there is not upon the earth, that my saints may be baptized for those who are dead — for this ordinance belongeth to my house, and it cannot be acceptable unto me otherwise; except in times when your poverty and afflictions restrict you to build a house unto my name. But, now I command you, all ye my saints, to build a house unto me, and I grant you sufficient time to build it; only during this time I will accept your baptisms for the dead. But at the end of this appointed time, no baptisms for your dead performed outside my house shall be acceptable unto me.

Verily, I say unto you, that after you have had sufficient time to build the house to my name, wherein the ordinance of baptizing for the dead belongeth, as it was instituted from before the foundation of this world; for therein are the keys of the holy priesthood ordained, that you may receive glory and honor, and endowment. For it is ordained that in Zion, and in her stakes, in Jerusalem, and those places which I have appointed for refuge, shall be the places for your baptisms of your dead. And, behold, how shall your washings be acceptable unto me, except ye perform them in a house which ye have built unto my name? For it was for this cause that I commanded Moses to have a tabernacle built in the wilderness of Sinai, and to build a house in the land of promise, that these ordinances might be performed.

Therefore, verily I say unto you, that your anointings, washings, and baptisms for the dead; and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi (Al-Levi); your revelations from the Lord (oracles) wherein ye receive conversations in the most holy place; your statutes and judgements to bring forth and establish the cause of Zion; and for the glory, honor, and endowment of all her municipals

are ordained by the ordinances of my holy house, which my people are always commanded to build, from the time of the foundation of this world. For I deign to reveal unto my people mine ordinances and things which have been kept hidden from the foundation of the world, even the things pertaining to the dispensation of the fulness of time.

And I will show unto the presidency of my church all things pertaining to this house, and the keys of the priesthood, and the location at which it shall be built. If ye labor in faith, with all your might, I will consecrate the spot to be holy; but if ye desecrate and pollute mine holy grounds, or mine holy ordinances or charters or mine holy words, behold, I will not perform the oath which I make unto you, nor will I fulfill the promises which ye expect at my hands, saith the Lord. For instead of blessings, ye, by your own works, shall bring cursings, wrath, indignation, and judgements upon your own heads, by your follies and abominations.

Now, verily, I say unto you, when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go forth with all their might, in sincerity of their hearts to do my work, and their enemies come upon them to hinder them; behold, it behooveth me to require no more work of them, but to accept their offerings. And the iniquities and transgressions of my holy laws I will visit upon those who hindered my work and repent not, but hate me, unto the third and fourth generation, saith the Lord God. It was for this cause that I didst accept the offerings of those whom I commanded to build a house unto my name in Jackson County, Missouri, who were hindered by their foes. And this I make an ensample unto all those who are hindered in the performance of their work unto my name, saith the Lord your God; for I, the Lord your God, will save all those who are pure in heart, and are slain in the performance of my work.

And, verily, verily, I command you again to build a house (temple) unto my name, even in this place (Nauvoo, Illinois, which was the former village of Commerce, Illinois); that ye may prove yourselves unto me that ye are faithful in all things whatsoever I command you; that I may bless you, and crown you with honor, immortality and eternal life. And, now I say unto you pertaining to my boarding house, which I have commanded you to build for the boarding of strangers: Let it be built unto my name, and let my name be upon it, and let my servant Joseph Smith, Jr., and his household have a place therein, from one generation to the next; for this anointing have I put upon his head and his posterity, according to their faithfulness. Therefore, let my servant Joseph and his seed after him have place in that house, from generation to generation, saith the Lord. And let the name of that house be called Nauvoo House; to be a delightful habitation for man, and a resting-place for the weary traveler, that he may contemplate the glory of Zion and its corner-stone; that he may receive counsel, if he chooses, from those whom I have set as plants of renown, and watchmen upon her walls.

Behold, verily I say unto you, let my servants George Miller, Lyman Wight, John Snider, and Peter Haws, organize themselves, and appoint one of them to be a president over the quorum for the purpose of building

that house. And they shall establish a charter and issue stock for the building of it; but they will not be permitted to receive over fifteen thousand dollars from any one man, nor will they be permitted to receive under fifty dollars for a share of stock from one man. Verily, I say unto you, let my servant Joseph Smith, Jr., acquire a portion of the stock in that house, as seemeth him good; but he also cannot pay over fifteen thousand nor under fifty dollars for his share of stock, saith the Lord.

My servant Vinson Knight may acquire a portion in the boarding house, even the Nauvoo House, and his seed after him, from generation to generation; and let him lift up his voice in the midst of the people, and plead the cause of the poor and the needy, in sincerity of heart, and I shall accept his offerings, for they shall not be unto me as the offerings of Cain; for I have chosen him and anointed him, to be honored in the midst of his house, and I have forgiven all his sins, saith the Lord. Therefore, let his family rejoice and turn away their hearts from afflictions. Also, let my servants Hyrum Smith, Isaac Galland, William Marks, Henry G. Sherwood, William Law, Amos Davies, and Robert D. Foster, acquire a portion of the stock in that boarding house, as seemeth them good. And, concerning my servant Almon Babbitt, there are many things with which I am not pleased; for, behold, he aspireth to establish his counsel instead of the counsel which I have ordained, even that of the Presidency of my Church; and he setteth up a golden calf for the worship of my people.

Let my servant William Law put his trust in me, and cease to fear regarding his family, because of the sickness in the land. If ye love me, keep my commandments, and the sickness of the land shall rebound to your glory. Let my servant William go and proclaim my everlasting gospel with a loud voice and with great joy, as moved upon by my Spirit, unto the inhabitants of Warsaw, Carthage, Burlington, and Madison; and wait patiently and diligently for further instructions at my general conference, saith the Lord. If he will do my will, let him from henceforth hearken to the counsel of my servant Joseph, and in truth support the cause of the poor and the needy, and publish the translation of my holy word unto the inhabitants of the earth. If he will do this I will bless him with a multiplicity of blessings, that he shall not be forsaken, nor his seed be found begging bread. And verily, verily, I say unto you, let my servant William be appointed as counselor unto my servant Joseph, and be ordained and anointed in the room of my servant Hyrum Smith; that my servant Hyrum may take the office of Patriarch, and hold the keys of the patriarchal blessings upon the heads of my people; that whomsoever he may bless, shall be blessed, and whomsoever he may curse, shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven, and whatsoever he shall loose on earth shall be loosed in heaven. And from this time forth I appoint him to be a prophet, a seer, and a revelator unto my church, as is my servant Joseph. That he may act in concert with my servant Joseph and receive his counsel, who shall show unto him the keys whereby he may ask and receive; and be crowned with the same blessing, glory, honor, and all the gifts of the holy priesthood, that

were once put upon him that was my servant Oliver Cowdery. That my servant Hyrum may bear record of the things which I shall show unto him, that his name be had in remembrance, along with my servant Joseph.

Let my servant William Law also receive the keys by which he may ask and receive blessings; let him be humble before me, without guile, and he shall receive of my Spirit, even the Comforter, which shall manifest unto him the truthfulness of all things, and shall give in the very hour, that which he must say. And these signs shall follow him — he shall heal the sick; he shall cast out devils, and shall be delivered from those who administer deadly poison; he shall be led in paths where the poisonous serpent cannot lay hold upon his heel; he shall soar high in the imagination of his thoughts, as upon eagle's wings; and if I will that he should raise the dead, let him not withhold his voice. Therefore, let my servant William rejoice and sing hosannas to him that sitteth upon the throne forever and ever, saith the Lord your God. Behold, I have a mission for my servants William and Hyrum, and for them alone; and let my servant Joseph tarry at home, for he is needed there.

And, verily, if my servant Sidney Rigdon will serve me and be counselor unto my servant Joseph, let him arise and remain in the office of his calling. And if he will humble himself and offer unto me an acceptable offering and acknowledgement, behold, I, the Lord your God, will heal him, that he may lift up his voice again and be a spokesman unto my people. Let him come and locate his family in the neighborhood in which my servant Joseph resides; and assist my servant William Law and my servant Joseph, in making a solemn proclamation unto the kings of the earth, even as I have said before.

Let my servant Robert D. Foster build a house for my servant Joseph, according to the contract which he has made with him, as the door shall be opened unto him from time to time; and let him repent of all his folly and clothe himself with charity, and cease to do evil, lay aside all his harsh speeches.

And again, verily I say unto you, let no man acquire the stock of Nauvoo House unless he be a believer in the Book of Mormon and the revelations which I have given unto you, saith the Lord your God; for that which is more or less than this cometh of evil, and shall be attended with cursings and not blessings. Let the quorum of the Nauvoo House be given a just recompense of wages for all their labors which they perform in building the boarding house; and their wages be determined among themselves according to an agreement.

Now, these are the names of the officers to be approved or disapproved at the general conference, who belong to my Priesthood, even the Priesthood after the Order of Melchizedek, which is after the Order of mine Only Begotten Son: First, Hyrum Smith to be a patriarch of my church, to hold the sealing blessings, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall when the hour of temptation may come upon you. My servant Joseph Smith, Jr., to be a presiding elder over all my church, to be a translator, a revelator, a seer, and a prophet; and I give unto him my servants Sidney

Rigdon and William Law, to be his counselors; these three shall constitute a quorum and First Presidency, to receive revelations for the whole church.

My servant Brigham Young I give unto you, to be the president over the Twelve traveling councilors; which Twelve hold the keys to open up doors of my kingdom upon the four corners of the earth, and to send my word to every nation, kindred, tongue, and people. These are: Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, and George A. Smith; and David Patten I have taken unto myself, whose priesthood no man taketh, but, another may be appointed unto the same calling. And these are the names of the high council, for the corner-stone of Zion: Samuel Bent, Henry G. Sherwood, George W. Harris, Charles C. Rich, Thomas Grover, Newel Knight, David Dort, Dunbar Wilson, David Fullmer, Alpheus Cutter, and William Huntington; and Seymour Brunson I have taken unto myself, whose priesthood no man taketh, but another may be appointed into the same office; and verily, let my servant Aaron Johnson be ordained unto this calling.

And I give Don C. Smith to be a president over the quorum of high priests; which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over various stakes throughout the world; they may travel if they choose, but they are to be ordained as standing presidents, saith the Lord your God. Amasa Lyman and Noah Packard are to be his counselors, that they may preside over the quorum of high priests.

The priesthood of John A. Hicks, Samuel Williams, and Jesse Baker, is to preside over the quorum of elders; which quorum is instituted for standing ministers; nevertheless they may travel if they choose, saith the Lord. And my servants Joseph Young, Josiah Butterfield, Daniel Miles, Henry Herriman, Zera Pulsipher, Levi Hancock, and James Foster, are to preside over the quorum of the Seventy; which quorum is instituted for traveling elders to bear record of my name in all the world, wherever the traveling high council, mine apostles, shall send them. The difference between this quorum and the quorum of elders is that one is to travel continually, and the other is to preside over the churches from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God.

And lastly, Vinson Knight, Samuel H. Smith, and Shadrach Roundy, if he receives it, are to preside over the bishopric; Samuel Rolfe and his counselors are to preside over the president of the (Aaronic) priests and his counselors, the president of teachers and his counselors, the president of deacons and his counselors, and also the president of the stake and his counselors.

All these offices have I given unto you, that ye may fill each one of them; that ye may either approve of these names or disapprove of them at my general conference; and that ye should prepare rooms for all these offices in my house, which ye are commanded to build unto my name, saith the Lord your God. Even so. Amen.

SECTION 116
(September 1 and 6, 1842; Nauvoo, Illinois)

Verily, thus saith the Lord unto you concerning your dead: When any one of you are baptized for your dead, let there be a recorder, to be eye-witness of your baptisms, that he may bear testimony of the record; that in performance of all ordinances, whatsoever you bind on earth, be bound in heaven. For I am soon to restore many things to earth, pertaining to the eternal priesthood of God, saith the Lord of Hosts. And let the records be preserved in the archives of my holy temples, to be held in remembrance from generation to generation. Let there be a recorder appointed in each ward of the city, who is well qualified for taking accurate minutes, and also a general recorder, to whom these records should be forwarded, attested and certified. Then the general recorder can enter these records on the general church book of record. When this is done, the record shall be as holy and true as seen and witnessed by the eyes and the ears. Such is the order of things in the kingdom, as it has been from the time of Adam, the first high priest after the Order of the Son of God, chosen from among men, and appointed in behalf of men, over the things pertaining to God. Therefore, know it for a surety that the salvation of the dead, who should die without a knowledge of the gospel, is only possible in this manner, and no other way. Remember ye these words of John the Revelator? And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

Now, the books spoken of by John, are the books which contain the records of their works which were kept on the earth; and the selfsame records are kept in heaven, and the twain are one and the same; and the book which was the book of life, is kept in heaven. The nature of this ordinance consists in the power of the priesthood, by the revelation of Jesus Christ, that whatsoever you bind on earth shall be bound in heaven and whatsoever you loose on earth shall be loosed in heaven; or, in other words, whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth, shall not be recorded in heaven; for out of the books shall your dead be judged, according to their works; and it matters not if they themselves in person have attended to the ordinances or they were attended to by means of their agents; which ordinance God hath prepared for their salvation, from time immemorial. Therefore know it for a surety, that in all ages of the world, whenever the Lord your God hath given a dispensation or scriptures of the holy priesthood, to any nation, kindred, tongue or people, this power to bind or record on earth, and simultaneously bind or record in heaven, has always been given along with that dispensation. Hence, whatsoever those men did truly and faithfully according to their priesthood authority, in the name of the Lord (which varied according to each dispensation), and kept a faithful record, it became a law on earth and in heaven, which could not be annulled, according to the decree of the Father and the Son.

Now, the great and grand secret of the whole matter under consideration, lies in obtaining the powers and blessings of the Holy Priesthood; for the keys to the knowledge and mysteries of man's salvation, both for the living and the dead, are kept in the eternal and mighty hand of the Priesthood; and also the keys to glory, honor, immortality and eternal life of man; and none other on the face of the earth, possesses these keys and powers of the Priesthood. The ordinance of baptism by full immersion in water is in the likeness of the dead, for to be immersed in water and come forth out of the water is in the likeness of the resurrection of the dead in coming forth out of their graves; therefore, millennia ago this ordinance of baptism was instituted to form a relationship with the baptism for the dead, being in the likeness of the dead. Consequently, a baptismal font was instituted in a similitude of the grave, and was placed underneath, where the living assembled to perform the ordinance for the dead and the living; that all things may have their likeness, and that they may accord one with another, and that which is earthly conform to that which is heavenly. For the first man, the natural man, is of the earth, earthly, and the second man is of the Lord, heavenly; as is earth, such are the earthly, and as is heaven, such are the heavenly.

And, as the records on earth concerning your dead are truly made out, so are also the records in heaven. This, therefore, is the sealing and binding power, and the keys of the kingdom, consisting of knowledge. These principles concerning the baptism for the dead and the living, and salvation of man, require highest consideration and understanding; for their salvation is necessary for the salvation of my saints, and they cannot be made perfect without the saints, nor can my saints be perfected without them. This is an immutable and eternal principle; this is the everlasting gospel, namely, the baptism for the dead. Now, for my saints without them cannot be perfected, nor can they be made perfect without my saints; neither can my saints or they be made perfect without those who died in the gospel, this wondrous principle remains in the core of the laws of the kingdom.

For these reasons, it is necessary in the ushering in of the dispensation (scriptures) of the fulness of time, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories, should take place; and be revealed from the days of Adam unto the present time. And not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and the prudent, shall be revealed unto babes and sucklings in this, the dispensation of the fulness of time (or the Millennial-day scriptures).

Behold, the great day of the Lord is nigh at hand, and who can abide the day of his coming, and who can stand when he appeareth? For he is like a refiner's fire, purifier of silver and gold; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord their God an offering in righteousness; and present in his

holy temple, when it is finished, a book containing the records of the dead in Israel, worthy of all acceptation. Amen.

SECTION 117
(February 9, 1843; Nauvoo, Illinois)

Verily, there are two kinds of beings in heaven, namely, angels, who are resurrected personages having bodies of flesh and bones, and the spirits of men made perfect. For instance, resurrected Jesus said: Handle me and see, for a spirit hath not flesh and bones, as ye see me have. The spirits of just men made perfect are not resurrected personages, but inherit the same glory as the angels.

When a messenger comes to you saying he has a message from God, offer him your hand to shake hands with him. If he be an angel, he will do so, and you will feel his hand; if he be the spirit of a just man made perfect, he will come in glory, and if you offer your hand to shake, he may not move, for it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message. If it be the devil as an angel of light, when you offer him your hand to shake hands, you will not feel anything. Thus you may detect him, and know whether any administration is from God. Amen.

SECTION 118
(April 2, 1843; Ramus, Illinois)

Behold, when the Savior shall appear ye shall see him as he is; that he is a man, possessing the same attributes as other men on earth; but the weight of his eternal glory shall be great; and he shall not come to be mocked or crucified, but to dwell upon the earth in peace, safety, salvation, and glory for a thousand years. And every whit spoken and written by the prophets and apostles of old and latter days shall be fulfilled. The place of his abode is likened to a great Urim and Thummim, where all things in their glory are continually manifest before him, past, present, and future.

The earth shall be purged of all its sins once again, and sanctified unto the Lord God of the universe; that all mankind may abide in the covenant of the last days, even the Millennial-day covenant, for a thousand years. The inhabitants of earth then will belong to Christ, and the Son of God will reign in each of the three kingdoms of glory, to save, to heal, to nourish, and to bless them during the Millennium; yea, the kingdoms of the Sun and the Moon and the Stars shall revolve and rotate on their own fixed courses, in peace and harmony with the nature of man, even beyond the Millennium. All hidden and sacred secrets of each of these lower kingdoms shall be revealed unto them in truth and righteousness, whereby they shall be saved by illumination of their minds with the truths and lights of Christ, according to their capacities, nature and preferences. And those who come into the celestial kingdom, are given a white stone

upon which a new name is written, which no man upon earth knoweth, save the person who receiveth it. The new name is the key word.

Now, whatever principle of intelligence man utilizes in this life on earth, shall follow him into his resurrection, either into the resurrection of the just or the unjust. And if a person gains more knowledge and intelligence in this life through his diligence and obedience to the commandments of God, he will have so much the advantage in the world to come. There is also a law irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated — that when man obtains any blessing from God, it is by obedience to that law upon which it is predicated.

Behold, the Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit; were it not so, the Holy Ghost could not dwell in us; a man may receive the Holy Ghost, and it may descend upon him, but not tarry with him. Amen.

SECTION 119
(May 16-17, 1843; Ramus, Illinois)

Behold, there are three kingdoms of glory, and in each kingdom there are three divisions of society based upon the eternal natures of man, and within each division there are degrees of glory and salvation decreed for man. And in order to obtain the highest, or the celestial glory, a man must enter this order of the Priesthood, meaning the new and everlasting covenant of marriage; if he does not, he cannot obtain it. He may enter the other, but that is the end of his kingdom; he cannot have an increase. The more sure word of prophecy means a man's knowledge that he is sealed up unto eternal life and immortality, by revelation and the Spirit of prophecy, through the power of the Holy Priesthood, for it is impossible for a man to be saved in ignorance. Amen.

SECTION 120
(July 12, 1843; Nauvoo, Illinois)

Verily, thus saith the Lord unto you, my servant Joseph, inasmuch as you have inquired of my hand to know and understand, touching the principle and doctrine, by which I, the Lord, justified my servants Abraham, Isaac, Jacob, Moses, David and Solomon, and many others to having many wives and concubines. Behold, and lo, I am the Lord your God, and will answer you in this matter, and prepare your heart to receive and obey instructions which I am about to give unto you; for all those to whom this law of the kingdom is revealed, must obey the same.

Behold, I reveal unto you the new and everlasting covenant; and no one can reject this covenant and be permitted to enter into my glory. For all who will have a blessing at my hands shall abide the law which was appointed for that blessing. This new and everlasting covenant was

instituted for the fulness of my glory before the foundation of the world; and he that receiveth a fulness thereof, must and shall abide the law, or he shall be damned, saith the Lord God.

And verily, I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, entered into, and sealed by the Holy Spirit of promise, for time and also for eternity, of him who is anointed and appointed on the earth to hold this power and keys of this priesthood, are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts not made unto this end, terminate when men are dead. And there is never but one on the earth at a time on whom this power and the keys of the holy priesthood are conferred; as I have appointed unto my servant Joseph to hold this power in these days.

Behold, mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept an offering that is not made in my name? Or will I receive at your hands that which I have not appointed? Or will I appoint unto you, saith the Lord, except it be by the eternal and immutable law which I and my Father gave unto you? For whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man. Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, that the earth and the earthly might answer the end of its creation; that a just portion be meted out to fill its measure, according to the capacities and worthiness of man.

Now, I, the Lord your God, say unto you — that no man shall come unto the Father but by me or by my word, which is the eternal and immutable law of the kingdom. And everything that is in the world, whether it be ordained of men, or by thrones, principalities, powers, dominions, or things of name, whatsoever they may be; if they are not by me or by my word, shall be thrown down, saith the Lord; and shall not remain after men are dead, neither in nor after the resurrection. For whatsoever things are not by me shall be shaken and destroyed, and whatsoever things remain shall be of me.

Therefore, if a man marry him a wife in the world, and he marry her not by me or my word, or he enters into an agreement with her while in the world; their agreement or marriage is null and void, when they are dead, and out of the world; hence they are not bound by any law when they are out of the world. Therefore, when they are out of the world they neither marry nor are given in marriage; but they are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more and exceeding, and eternal weight of glory. For these angels did not abide in my law while they were in the world, they cannot be enlarged, but remain separate and singly without exaltation, in their saved conditions, to all eternity; and for the angels did not abide in my law, they are not gods, but are appointed angels of God forever and ever.

And again, verily I say unto you, if a man marry a wife or make an agreement with her for time and for eternity; if that agreement or

marriage is not by me or by my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, it is null and void when they are out of the world, saith the Lord. Because they are not joined by me nor by my word, when they are out of the world, they cannot be received where I am; for they cannot pass the angels and the gods who are appointed there. They cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

And, if a man marry a wife by me or by my word, which is my law, under the new and everlasting covenant; and they are sealed to each other by the Holy Spirit of promise, by him who is anointed and appointed unto this power and keys of this priesthood, it shall be said unto them: Ye shall come forth in the morning of the first resurrection, or if not the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, powers, dominions, all heights and depths thereof; and it shall be written in the Lamb's Book of Life, that ye shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, it shall be done unto them all that which is just and good. And when they are out of the world, they shall pass by the angels and the gods which are set there, to their exaltation and glory, which hath been sealed upon their heads; and a fulness in all things and continuation of the seeds forever and ever shall be their glory. Then shall they be gods, because they have no end, and they shall be from everlasting to everlasting, because they continue to increase; then shall they be above all, because all things are subject unto them; then shall they be gods forever, because they are given all power, and angels are subject unto them.

Verily, verily, I say unto you, except ye abide in my law ye cannot attain this glory. For strait is the gate and narrow the way that leadeth unto exaltation and continuation of the lives; and few there be that find it, because they receive me not in the world, nor do they know me. And, behold, this is eternal life — to know the only wise and true and living God the Father, and His Son Jesus Christ. Broad is the gate, and wide the way that leadeth to deaths; and many there are that take the path, because they receive me not nor do they abide in my law. But if they receive me in the world, then shall they know me, and receive their exaltation and glory; and where I am, they shall be also.

Behold, and lo, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, and he or she commit any sin, or transgression of the new and everlasting covenant, and all manner of blasphemies, and they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they will be destroyed in the flesh, and shall be delivered to the buffetings of Satan unto the day of their redemption, saith the Lord God. The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God. And he that abideth not in this law can in no wise enter into my glory, but shall be damned, saith the Lord God.

I am the Lord your God, and will give unto you the law of my Holy Priesthood, as was ordained by the Father and the Son before the world was — Abraham received all things, whatsoever he received, by revelation and commandment, by my Word, saith the Lord; and hath entered into his exaltation and sitteth upon his throne. Abraham received promises concerning his seed, and of the fruit of his loins; from whose loins ye are, and also my servant Joseph; and the seed of Abraham is to continue in the world and out of the world, innumerable as stars and the sand upon a seashore.

This promise is yours also, because ye are of Abraham; and by this law is the continuation of the works of my Father, in the which he glorifieth himself. Go ye, therefore, and do the works of Abraham; enter into my law, and ye shall be saved; but if ye enter not into my law, ye cannot receive the promise of my Father, which he made unto Abraham. Under God's command Sarah gave Hagar to Abraham to wife, and Sarah was obedient to the eternal and immutable law of the holy priesthood. And from Hagar sprang many people. This was fulfilling, among other things, of the promises made unto Abraham. And, verily, my servant Abraham was under no condemnation, for I, the Lord, commanded it. He was also commanded to offer up his son Isaac, nevertheless, it was written: Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

Abraham neither lusted nor coveted, but wives and concubines were given unto him for purposes and designs known only to God. And they bore him children, while he remained obedient to God's commandments, unto the very end. Isaac and Jacob also did none other things than that which they were commanded to do; therefore, they also entered into their exaltation, according to the promises, and sit upon thrones; they are not angels but are gods, for they abode in my law. Moses, my servant, also received many wives and concubines, and also David and Solomon, and many others of my servants, from the beginning of creation unto this day; and in nothing did they sin, save in those things which they received not of me.

David's wives and concubines were given unto him of me, by the hand of Nathan my servant, and other prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; therefore, he hath fallen from his exaltation and received his just portion in the world, which he shall not inherit out of this world; for I have given it unto another, saith the Lord.

I am the Lord your God, and have given unto you, my servant Joseph, an appointment to restore all things. Ask what ye will, and it shall be given unto you according to my word. Now, you have inquired of me concerning this matter of adultery; verily, verily, I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, not appointed unto her by the holy anointing and sealing, she has committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery. And if her husband be with another woman,

and he was under a vow, he has broken his vow and hath committed adultery. But if the man is guilty of adultery, and she hath not committed adultery, but is innocent, and she knoweth it, and hath not broken her vow, I reveal unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and give her unto him that hath not committed adultery, but hath been faithful, for he shall be made ruler over many.

For I have conferred upon you the keys and power of the holy priesthood, I shall restore all things and make known unto you all things in due time. And verily, verily, I say unto you, my servant Joseph, that whatsoever you seal on earth shall be sealed in heaven, and whatsoever you bind on earth in my name and by my word, shall be bound in heaven; whosoever sins you remit on earth shall be remitted in heaven, and whosoever sins you retain on earth shall be retained in heaven; and whomsoever you bless I will bless, and whomsoever you curse I will curse, saith the Lord. And whatsoever you give on earth, and to whomsoever you give by my word and according to my law, it shall be visited with blessings and not cursings, with my power, saith the Lord; and shall be without condemnation on earth and in heaven.

Behold, I am the Lord your God, and will be with you even unto the end. And I seal upon you exaltation and glory, and prepare a throne for you in the kingdom of my Father, with Abraham your father. I have seen your sacrifices and offerings in obedience to that which you were told; go, therefore, for I have forgiven your sins, and shall make a way for your escape. Verily, I say unto you: A commandment I give unto my handmaid Emma Smith, your wife, whom I have given unto you, that she stay herself and partake not of that which I commanded you to offer unto her; for I did it to prove your faith, as I did Abraham, saith the Lord; that I may require an offering at your hand, by covenant and sacrifice. Let mine handmaid Emma Smith receive all those that have been given unto my servant Joseph, who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God. And I give unto my servant Joseph that he be made ruler over many things, for he has been faithful over a few; and henceforth he shall be strengthened.

And I command my handmaid Emma Smith to abide and cleave unto my servant Joseph, and none else. But if she will not abide in this commandment, she shall be destroyed, saith the Lord; and my servant Joseph shall be justified in doing all things, even as he has spoken unto her; and I will multiply him and give unto him an hundredfold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children; and crowns of eternal lives in the eternal worlds. Again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; then shall she be forgiven her trespasses, wherein she has trespassed against me; I, the Lord your God, will bless her, and heal her, and make her heart rejoice.

And let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him, for Satan seeketh to destroy. Behold,

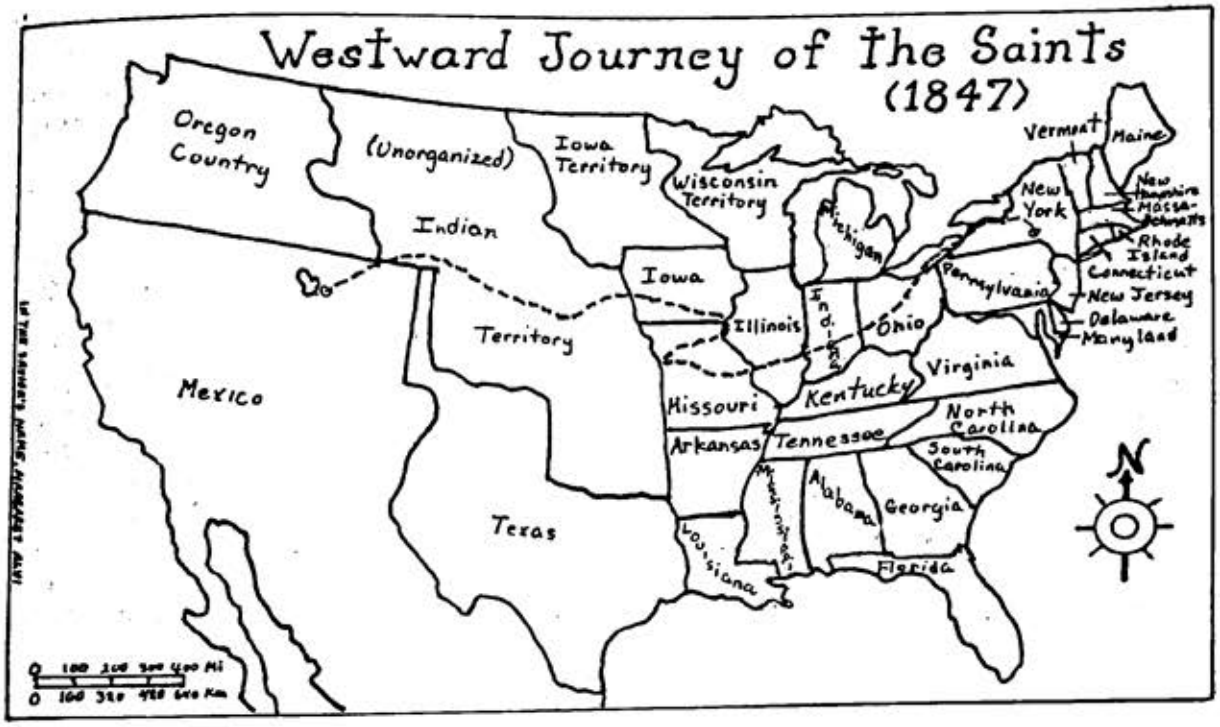
and lo, I am with him, as I was with Abraham, unto his exaltation and glory. Now, as touching the law of the holy priesthood, of which you have inquired of me, thus saith the Lord: Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood; if he do anything in my name, according to my law and my word, he will not commit sin, and I will justify him. Therefore, let no man set on my servant Joseph, for I will justify him; and he shall do the sacrifice which I require at his hands for his transgressions, saith the Lord your God. Again, pertaining to the law of the eternal priesthood — if any man be espoused to a wife, who is justified by me or by my word, and is sealed by the Holy Spirit of promise, and desires to espouse another, and the first give her consent, and if he espouse the second, and they are virgins in the sight of God, and have vowed to no other man, then he is justified; he cannot commit adultery for they are given unto him and to none other; for he cannot commit adultery with that which belongeth unto him and to no one else. And if he have ten virgins given unto him by this law, he cannot commit adultery, for they are given unto him, and he is justified by the holy decree of the eternal priesthood of God.

But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, as a chosen seed; to fulfill the promise which was given by my Father before the foundation of the world, for their exaltation and glory; and herein is the work of my Father continued in the eternal worlds, that he may be glorified. And, verily, verily, I say unto you, if any man who holds the keys of this power, and teaches unto his wife this law of the priesthood, she is bound by the decree to administer unto her husband according to this law, or she shall be destroyed, saith the Lord your God. Therefore, it shall be lawful in me, if she receive not this law for him to receive all things whatsoever I, the Lord your God, will give unto him; because she did not believe and administer unto him according to my word, she then becomes a transgressor, and he is exempt from the law of Sarah, who believed and administered unto Abraham according to my law; when I commanded Abraham to take Hagar (Hajirah) to wife. Let this suffice for the present, even all that which I have spoken unto you; behold, I am Alpha and Omega. Even so. Amen.

SECTION 121
(January 14, 1847; near Council Bluff, Iowa)

The word and will of the Lord, given unto the church under the hands of Brigham Young, the first President of the High Priesthood of the Church since the martyrdom of Joseph Smith, Jr.; at the Winter Quarters of the camp of Israel, Omaha Nation, West Bank of the Missouri River, near Council Bluffs. The westward journey of the saints is shown in the map on the next page:

VII. THE SEVENTH EPOCH: FROM JOSEPH SMITH, JR., TO EZRA TAFT BENSON (c.1805 - 1990 A.D.)



Let the people of the Church of Jesus Christ of Latter-day Saints, and those journeying with them, be organized into companies, with a covenant and promise to keep all the commandments and statutes of the Lord our God. Let the companies be organized with captains of hundreds, of fifties, of tens, with a president and his two counselors at their hand, under the direction of the Twelve Apostles. And this shall be our covenant — that we will walk in all the ordinances and commandments of the Lord. Let each company provide themselves with all the teams, wagons, provisions, clothing, and other necessaries for the journey, whatever they can.

When the companies are organized, let them go with their might, to prepare for those who are to tarry. Let each company, with their captains and presidents, decide how many can go next spring; then choose out a sufficient number of able-bodied and expert men, to take teams, out a sufficient number of able-bodied and expert men, to take teams, seeds, and farming utensils, to go as pioneers and prepare for putting in spring crops. Let each company bear an equal proportion, according to the dividend of their property, in taking the poor, the widows, the fatherless, and families of those who have gone into the army; that the cries of the widows and the fatherless come not up into the ears of the Lord, against his people.

Let each company prepare houses, and fields for raising crops, for those who are to remain behind this season; and this is the will of the Lord concerning his people. And let every man use all his influence and resources to remove this people to a place where the Lord shall locate a stake of Zion. And if ye do this with a pure heart, in all faithfulness, ye shall be blessed; ye shall be blessed in your flocks, in your herds, in

your fields, in your houses, and in your families. Let my servants Ezra T. Benson and Erastus Snow organize a company; and my servants Orson Pratt and Wilford Woodruff; and also my servants Amasa Lyman and George A. Smith organize a company; and appoint presidents, and captains of hundreds, of fifties, and of tens. And let those who have been appointed go and teach this, my will, to the saints, that they may be prepared to go to a land of peace.

Therefore, go ye your way, and do as I have told you, and fear not thine enemies, for they shall not have power to frustrate my work. Zion shall be redeemed in mine own due time. And if any man seeketh to build up himself, and obeys not my counsel, he shall have no power, and his folly shall be made manifest. Seek ye the Lord's counsel diligently; keep all your pledges and vows one with another, and covet not that which is thy brother's; keep yourselves from evil, and take not the Lord's name in vain; for I am the Lord your God, even the eternal God of your fathers, the God of Adam, of Enoch, of Noah and Shem, of Abraham, of Isaac and Jacob, of Moses, and all other prophets and apostles; yea, I am the selfsame God of the kings and priests in all ages, who manifested himself unto the children of men, for their salvation and redemption, in the meridian of time. I am he who led the children of Israel out of the land of Egypt; even as mine arm is stretched out to save my people Israel, in these the latter-days.

Behold, cease to contend one with another, and cease to speak evil one of another. If thou borrowest of thy neighbor, thou shalt restore that which thou hast borrowed; and if thou canst not repay, then go straightway and tell thy neighbor, lest he condemn thee. If thou findest that which thy neighbor hast lost, thou shalt make diligent effort to restore unto him that which was lost. Thou shalt be diligent in preserving that which is given unto thee to keep, that thou mayest be counted a wise steward. If thou are merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving. If thou art sorrowful, call upon the Lord your God, in meekness, in humility, and in patience, and search the scriptures; that your souls may be comforted. Fear not thine enemies, for they are in mine hands, and I will judge their works in mine own due time; for they are placed there for the perfection of my saints, saith the Lord. For my people must be tried in all things, that they may be prepared to receive things which I have prepared for them, even the glory and blessings of Zion; and he that will not bear chastisement is not worthy of my kingdom.

Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes and ears may be opened, so that he can see and hear the hidden things of God. For my Spirit is sent forth into the world to enlighten the humble and contrite, and to condemn the ungodly. Thy brethren have rejected you and your testimony, even the nation that has driven you out; behold, and lo, now cometh the day of their calamity, even the days of sorrow and pain, like a woman that is taken in travail; their sorrow shall be great, lest they speedily repent, saith the Lord. For they killed and despised the prophets and

my righteous servants, who were sent to save and heal them; they have shed innocent blood, which crieth from the ground against them.

Therefore, be not amazed nor marvel at these things. Ye are not yet pure before me, and cannot yet bear my glory; but ye shall behold it if ye are faithful in keeping all my commandments which I have given unto you and your fathers; from the days of Adam to Enoch, Enoch to Melchizedek (or Shem), from Melchizedek to Abraham, from Abraham to Moses, from Moses to Jesus and his apostles; when the first manifestation of the Son of God, or the Only Begotten of the Father (Elohim), and the establishment of his kingdom on earth was completed (the second and the last manifestation of the Son God shall come to pass in the fulness of time, in the days of the Millennium); and even all the commandments unto the arrival of the Millennial day. Yea, then I will reign upon the earth for a thousand years, in peace, safety, salvation, and glory, in the midst of my people Israel; if ye are faithful in keeping all my commandments, and abiding in the covenants which you have made with me.

Behold, Joseph Smith, whom I didst call upon by mine angels, my ministering servants, and by mine own voice, to bring forth my work in these days; didst lay the foundation, in that he was faithful, and I took him unto myself. Many have marvelled because of his death; but it was needful that he seal his testimony with blood; and that all which hath been written about him be fulfilled; that his name should be had for good and evil among all nations, kindred, tongues and people. Behold, the dispensation of the fulness of time is yet to come forth in its due time and season; when all shall be revealed, even all things which have been kept hid from the wise and the prudent, since the foundation of this world, shall be revealed unto my people Israel, saith the Lord God.

Now, therefore, hearken, O ye people of my church, and rejoice in that which is given; for verily I say unto you, O ye elders and high priests of my church; the kingdom is yours, you have received it, even as your inheritance; ask whatsoever ye may, and it shall be granted, not as a cursing, but as a blessing, forever and ever. Be ye, therefore, diligent in keeping all my commandments, lest judgements come upon you; for none can ever escape the consequences of sins and transgressions; for they bring a snare upon your soul and take you into bondage and captivity, and death; and woe, woe, unto the man from whom the presence of the Lord is withdrawn; for it would have been better for him that he was never born to feel the pain and agony of cursed existence, saith the Lord God. Even so. Amen.

SECTION 122

(September, 1890, through April, 1893; Salt Lake City and Logan, Utah)

In the following document known as the Manifesto, dated September 24, 1890, Wilford Woodruff, president and prophet of the Church of Jesus Christ of Latter-day Saints, made an Official Declaration, revealing the will of the Lord concerning the plurality of wives; that the practice of polygamy should be suspended:

TO WHOM IT MAY CONCERN:

Press dispatches having been sent for political purposes, from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, allege that plural marriages are still being solemnized, and that forty or more such marriages have been contracted in Utah since last June or during the past year; also that in public discourses the leaders of the Church have taught, encouraged and urged the continuance of the practice of polygamy.

I, therefore, as President of the Church of Jesus Christ of Latter-day Saints, do hereby, in the most solemn manner, declare that these charges are false. We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice; and I deny that either forty or any other number of plural marriages have during that period been solemnized in our Temples or in any other place in the Territory.

One case has been reported, in which the parties allege that the marriage was performed in the Endowment House, in Salt Lake City, in the spring of 1889; but I have not been able to learn who performed the ceremony; whatever was done in this matter was without my knowledge. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay.

Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise.

There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy; and when any Elder of the Church has used the language which appeared to convey any such teaching, he has been promptly reproved. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.

WILFORD WOODRUFF
President of the Church of Jesus Christ of Latter-day Saints

The Manifesto was received with mixed feelings. There were those in the church who suspected that the cry which had gone up against plural marriage was only a facade behind which were the real reasons. The real reason for the legal persecution of the Church, they felt, was the same as it had been in Missouri and in Illinois; which being that certain local merchants, politicians, law enforcement officials, and ministers in the city resented the unity of the Church and the power of this body of people acting in the strength of unity. Now as a result of the issuing

the Manifesto, these enemies of the Church found themselves without excuse for persecuting the Saints. (In January, 1893, general amnesty was granted by the president of the United States to all who had practiced plural marriage prior to 1890.)

In the general conference of the Church, held in October, 1890, the sustaining vote of the Saints was received, and the Manifesto became binding upon the Saints. Then president Wilford Woodruff made known unto the members of the Church his reasons for issuing this Manifesto; excerpts from his addresses at the Stake Conference at Logan, Utah (November 1, 1891), and at the dedication of the Salt Lake Temple (April, 1893), are also included in this revelation:

> I want to say to all Israel that the step which I have taken in issuing this Manifesto has not been done without earnest prayer before the Lord . . .
>
> The Lord has required at our hands many things that we have not done, many things that we were prevented from doing. The Lord required us to build a temple in Jackson County; we were prevented by violence from doing it. He required us to build a temple in Far West, which we have not been able to do. A great many things have been required of us, and we have not been able to do them because of those that surround us in the world . . .
>
> I say to Israel, the Lord will never permit me nor any other man who stands as the President of this Church to lead you astray. It is not in the programme. It is not in the mind of God. If I were to attempt that, the Lord would remove me out of my place, and so He will any other man who attempts to lead the children of men astray from the oracles of God, and from their duty . . . (October 6, 1890)
>
> It matters not who lives or who dies, or who is called to lead this Church, they have got to lead it by the inspiration of Almighty God. If they do not do it that way, they cannot do it at all . . . I have had some revelations of late, and very important ones to me, and I will tell you what the Lord has said to me. Let me bring your minds to what is termed the Manifesto . . .
>
> The Lord had told me to ask the Latter-day Saints a question, and He also told me that if they would listen to what I said to them and answer the question put to them by the Spirit and power of God, they would all answer alike, they would all believe alike with regard to this matter.
>
> The question is this: Which is the wisest course for the Latter-day Saints to pursue — to continue to attempt to practice

plural marriage, with the laws of the nation against it and opposition of sixty millions of people, at the cost of confiscation and loss of all the Temples, and stopping of all the ordinances therein, both for the living and the dead, and the imprisonment of the First Presidency and the Twelve, and the heads of families in the Church, and confiscation of personal property of the people (all of which of themselves would stop the practice); or, after doing and suffering what we have through our adherence to this principle, cease the practice and submit to the law, and through doing so leave the Prophets, Apostles, and fathers at home, so that they can instruct the people and attend to the duties of the Church, and also leave Temples in the hands of the Saints, so that they can attend to the ordinances of the Gospel, both for the living and the dead?

The Lord showed me by vision and revelation exactly what would take place if we did not stop this practice. If we had not stopped it, you would have had no use for . . . any of the men in this Temple at Logan; for all ordinances would be stopped throughout the land of Zion. Confusion would reign throughout Israel, and many men would be made prisoners. This trouble would have come upon the whole Church, and we should have been compelled to stop the practice. Now, the question is, whether it should be stopped in this manner, or in the way the Lord has manifested unto us (thus the name "Manifesto"), and leave our Prophets and Apostles and fathers free men, and the temples in the hands of the Church, so that the dead may be redeemed. A large number has already been delivered from the prison house in the spirit world by this Church, and shall the work go on or stop? This is the question I lay before the Latter-day Saints. You have to judge for yourselves. I want you to answer it for yourselves. I shall not answer it; but I say to you that that is exactly the condition we as a people would have been in, had we not taken this course . . .

I saw exactly what would come to pass if there was not something done. I have had this spirit upon me for a long time. But I want to say this: I should have let all the temples go out of our hands; I should have gone to prison myself, and let every other man go there, had not the God of heaven commanded me to do what I did do; and when the hour came that I was commanded to do that, it was all clear to me. I went before the Lord, and I wrote what the Lord told me to write . . . I leave this with you, for you to contemplate and consider. The Lord is at work with us. (November 1, 1891, at Logan, Utah)

> Now I will tell you what was manifested to me and what the Son of God performed in this thing . . . All these things would have come to pass, as God Almighty lives, had not the Manifesto been given. Therefore, the Son of God felt disposed to have that thing presented to the Church and to the world for purposes in his own mind. The Lord had decreed the establishment of Zion. He had decreed the finishing of this temple. He had decreed that salvation of the living and the dead should be given in these valleys and mountains. And Almighty God decreed that the Devil should not thwart it. If you can understand that, that is the key to it. (April, 1893, at Salt Lake Temple)

SECTION 123
(October 31, 1918; Salt Lake City, Utah)

The word of the Lord, given through Joseph F. Smith, president of the high priesthood of the church. On October 31, 1918, these words officially became part of the Lord's canon, and they were unanimously accepted by the First Presidency, the Council of the Twelve Apostles, and the Patriarch of the church:

On the third day of October, in the year of our Lord nineteen hundred and eighteen, I (Joseph F. Smith) sat in my room, pondering over the scriptures; and reflecting upon the great atoning sacrifice which the Son of God made, for the redemption and salvation of the world; and the great and eternal love of Christ made manifest by the Father in sending His Only Begotten Son, in the meridian of time; that how wonderful a gift it is to man, that through His atonement and obedience to the principles of the gospel, mankind can be saved. While I was thus engaged, my mind reverted to the writings of Apostle Peter to the primitive saints scattered abroad, throughout Pontus, Galatia, Cappadocia, and other parts of Asia, where the gospel had been preached after the crucifixion and ascension of the Lord.

I opened the Bible and read the third and fourth chapters of the first epistle of Peter, and as I read, I was greatly impressed, more so than I was before, with the following passages:

> For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.
>
> For for this cause was the gospel preached also to them that are dead, that they might be judged according to the men in the flesh, but live according to God in the spirit.

As I pondered over these passages, the eyes of my understanding were opened, and the Spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great. And there were gathered together in one place an innumerable company of the spirits of the just; who had been faithful in the testimony of Jesus, while they lived in mortality; and who had offered sacrifice in the similitude of the great sacrifice of the Son of God, and had suffered tribulations in their Redeemer's name. All these had departed the mortal life, firm in hope of a glorious resurrection, through the grace of God the Father and his Only Begotten Son, Jesus Christ. I beheld that they were filled with joy and gladness, waiting patiently, in the day of their deliverance, in the day of their resurrection of the just, even in the morning of the first resurrection. They were assembled awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death.

Their sleeping dust was to be restored unto its perfect frame, bone to his bone, and the sinews and the flesh upon them; the spirit and body to be united, never again to be divided, that they might receive the fulness of joy. While this vast multitude waited and conversed, rejoicing in the hour of their deliverance from the chains of death, the Son of God appeared, declaring liberty to the captives who had been faithful; and there he preached to them the everlasting gospel, the doctrine of resurrection and redemption of mankind from the fall and from individual sins, on the condition of repentance. But unto the wicked he did not go, and among the ungodly and unrepentant who defiled themselves in the flesh, his voice was not raised; neither did the rebellious who rejected the testimonies and the warnings of the ancient prophets behold his presence, nor look upon his face. Where these were darkness reigned, but among the righteous there was peace. And the saints rejoiced in their redemption, and bowed their knees to acknowledge the Son of God as their Redeemer and Deliverer from death and chains of hell; their countenances shone, and the radiance from the presence of the Lord rested upon them, and they sang praises to his holy name.

I marveled, for I understood that the Savior spent about three years in his ministry among the Jews and those of the house of Israel, endeavoring to teach them the everlasting gospel and call them unto repentance. And yet, notwithstanding his mighty works, miracles, and proclamations of truth, in great power and authority, there were but a few who hearkened to his voice, and rejoiced in his presence, and received salvation at his hands. But his ministry among those who were dead was limited to the brief time intervening between the crucifixion and his resurrection. And I wondered at the words of Peter — wherein he said that the Son of God preached unto the spirits in prison, who sometime were disobedient, when once the long-suffering of God waited in the days of Noah — and how it was possible for him to preach to those spirits and perform the necessary labor in so short a time. And as I wondered, my eyes were opened, and my understanding quickened, and I perceived that the Lord went not in person among the wicked and the disobedient who had rejected the truth, to teach them; but, behold, from

among the righteous, he organized his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to those that were in darkness, even to all the spirits of men; and thus was the gospel preached to the dead. And the chosen messengers went forth to declare the acceptable day of the Lord and proclaim liberty to the captives who were bound, and unto all who would repent of their sins and receive the gospel. Thus was the gospel preached to those who had died in their sins without a knowledge of truth, or in their transgression having rejected the prophets.

These were taught faith in God and His Son Jesus Christ, repentance from sin, vicarious baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands; and other principles of the gospels that were necessary for them to know to prepare themselves, that they might be judged according to men in the flesh, but live according to God in the spirit. And so it was made known among the dead, both small and great, the unrighteous as well as the faithful, that redemption from the bands of death had been wrought through the sacrifice of the Son of God upon the cross. Thus was made known that our Redeemer spent time during his soujourn in the world of spirits, instructing and preparing the faithful spirits of the prophets who had testified of him in the flesh; that they may carry the message of redemption unto all the dead, unto whom he could not go personally; because of their rebellion and transgression, that through the ministration of his servants might also hear his words.

Among the great and mighty ones who were assembled in this vast congregation of the righteous were Father Adam, the ancient of days, and father of all (surviving human races); and our glorious Mother Eve, with many of her faithful daughters, who had lived through the ages and worshiped the true and living God. Abel the first martyr was there, and his brother Seth, one of the mighty ones who was in the express image of his father Adam (official reckoning of the sacred calendar also began during this time, in the year 3761-60 B.C.; and the book of remembrance and generations began to be kept); Noah, who gave warning of the flood; Shem, the great high priest; Abraham the father of the faithful; Isaac, Jacob; and Moses the great lawgiver of Israel, under whom the nation of Israel was established; and Isaiah, who declared by prophecy that the Redeemer was to be anointed to bind up the broken-hearted, to proclaim liberty to the captives, and to open the prison doors. Moreover, Ezekiel, who was shown in a vision the great valley of dry bones, which were to be clothed upon with flesh, to come forth again in the resurrection of the dead, living souls. Daniel, who foresaw and foretold the establishment of the kingdom of God in the latter days, never again to be given to other people, nor to be gradually destroyed unto the creation of a new one. Elias, who was with Moses on the Mount of Transfiguration; and Malachi the prophet who testified of the coming of Elijah — of whom also Moroni spake to prophet Joseph Smith, declaring that he should come before the ushering in of the great and dreadful day of the Lord — were also assembled in this vast congregation of the righteous.

The prophet Elijah was to plant in the hearts of the children the promises made to their fathers; foreshadowing the great work to be done in the temples of the Lord, in the dispensation of the fulness of time, for the redemption of the dead, and the sealing of the children unto their parents; lest the whole earth be smitten with a curse, and utterly wasted at his coming. All these and many more, even the prophets who dwelt among the Nephites and testified of the coming of the Son of God, mingled in the vast assembly and waited for their deliverance; for the dead had looked upon the long absence of their spirits from their bodies as a bondage. These the Lord taught, and gave them power to come forth, after his resurrection from the dead, to enter into his Father's kingdom, there to be crowned with immortality and eternal life; and continue thenceforth their labor as had been promised by the Lord, and be partakers of all blessings which were held in reserve for them who love him.

The prophet Joseph Smith, and my father Hyrum Smith (who was martyred with Joseph Smith in 1844), Brigham Young, John Taylor, Wilford Woodruff, and other choice spirits who were reserved to come forth in the fulness of time, to take part in laying the foundation of the great millennial day work, which is yet to come; including the building of temples and the performance of ordinances for the redemption of the dead, were also there, in the spirit world. I also observed that there were the noble and great ones who were chosen in the beginning, even foreordained, to be rulers in the eternal church of God; even before they were born, they were foreordained to receive their lessons in the world of spirits by the hosts of angels and ministers, to prepare them to come forth in the due time of the Lord to labor in his vineyard, for the salvation of the souls of men.

I beheld that the faithful elders of this dispensation, when they depart from mortal life, continue their labors in the preaching of the gospel of repentance and redemption through the sacrifice of the Only Begotten Son of God, among those who are in darkness, and under the bondage of sin, in the great world of the spirits of the dead. And the dead who repent will be redeemed, through obedience to the ordinances of the house of God. After they have paid the penalty of their transgressions, and are washed clean, they shall receive a reward according to their works, for they are heirs of salvation. Thus was the vision of the redemption of the dead revealed unto me; and I bear record, and know this record is true, through the blessings of our Lord and Savior Jesus Christ. Even so. Amen.

SECTION 124
(September 30, 1978; Salt Lake City, Utah)

Since the days of Ham, son of Noah, the holy priesthood of God had been withheld from his descendants and those carrying his blood, for Ham was cursed by Noah. The holy priesthood had been exclusively bestowed upon the descendants of Shem, the great high priest, prince of peace, truth, and righteousness, even Melchizedek or "Malek-Us-Sadek,"

and also upon the chosen seed of Japheth (Yapheth). After the elapse of nearly 4348 years since the great flood of Ham's time, this curse was removed by the grace and mercy of the Father and His Son; and the word and will of the Lord was revealed unto the Church and the world, under the hand of Spencer W. Kimball, the prophet, seer, revelator, and president of the Church of Jesus Christ of Latter-day Saints.

On September 30, 1978, at the 148th Semiannual General Conference of the Church, the following was presented to the constituent assembly, by N. Eldon Tanner, first counselor of the First Presidency; it was proposed that the assembly (at Salt Lake City, Utah) accept this revelation as the word and will of the Lord; and it was asked — All in favor please signify by raising your hand; any opposed by the same sign. The vote to sustain the foregoing motion was unanimous in the affirmative.

In early June of this year, the First Presidency announced that a revelation had been received by President Spencer W. Kimball, extending priesthood and temple blessings to all worthy male members of the Church. President Kimball has asked that I advise the conference that after he had received this revelation, which came to him after extended meditation and prayer in the sacred room of the holy temple, he presented it to his counselors, who accepted it and approved it. It was then presented to the Quorum of the Twelve Apostles, who unanimously approved it, and it was subsequently presented to all other General Authorities, who likewise approved it unanimously. President Kimball has asked that I now read this letter:

> June 8, 1978
> To All General and Local Priesthood Officers of the Church of Jesus Christ of Latter-day Saints throughout the World:
>
> Dear Brethren:
>
> As we have witnessed the expansion of the work of the Lord over the earth, we have been grateful that people of many nations have responded to the message of the restored gospel, and have joined the Church in ever-increasing numbers. This, in turn, has inspired us with a desire to extend every worthy member of the Church all the privileges and blessings which the gospel affords.
>
> Aware of the promises made by the prophets and presidents of the Church who have preceded us, that at some time, in God's eternal plan, all of our brethren who are worthy may receive the priesthood; and witnessing the faithfulness of those from whom the priesthood has been withheld, we have pleaded long and earnestly in behalf of these, our faithful brethren; spending many hours in the Upper Room of the Temple, supplicating the Lord for divine guidance.
>
> He has heard our prayers, and by revelation has confirmed that the long-promised day has come when every faithful, worthy man in the Church may receive the holy priesthood;

with power to exercise its divine authority, and enjoy with his loved ones every blessing that flows therefrom, including the blessings of the temple. Accordingly, all worthy male members of the Church may be ordained to the priesthood without regard to race or color. Priesthood leaders are instructed to follow the policy of carefully interviewing all candidates for ordination to either the Aaronic or Melchizedek Priesthoods to insure that they meet the established standards of worthiness.

We declare with soberness that the Lord has now made known his will for the blessings of all his children throughout the earth who will hearken to the voice of his authorized servants, and prepare themselves to receive every blessing of the gospel.

Sincerely yours,

Spencer W. Kimball
N. Eldon Tanner
Marion G. Romney

The First Presidency

The Twelve Great Latter-day Prophets

Now, a brief background into the twelve presidents of the Church of Jesus Christ of Latter-day Saints, which came after the martyrdom of Joseph Smith, Jr., the fallen prophet of the Lord; from the time of Brigham Young (1844), until the current president of the Church Ezra Taft Benson (1990), is as follows:

1. Brigham Young

(the colonizer, pioneer, prophet, seer, and revelator; President of the Church from December 27, 1847 to August 29, 1877; led the Church as president of the Quorum of the Twelve, 1844 till 1847.)

Brigham Young was the ninth child born to Abigail Howe Young and John Young, on June 1, 1801, in Whittingham, Vermont. When he was fourteen years of age, his mother died, whose religious influence on him and his brothers and sisters was quite profound, emphasizing the value of work and religion based on simple faith. These are the words of Brigham Young concerning his mother:

> . . . My mother, while she lived, taught her children all the time to honor the name of the Father and Son, and to reverence the Holy Book. She said: Read it, observe its precepts and apply them to your lives as far as you can. Do everything that is good; do nothing that is evil; and if you see any persons in distress, administer to their wants; never suffer anger to arise in your bosoms, for if you do, you may be overcome by evil.

At the age of twenty-one Brigham Young had matured to manhood, and was trained as a carpenter, joiner, painter, and glazier. At twenty-two, he joined the Methodist Reformed Church to satisfy in his soul the gnawing for Spiritual food; but he was not able to do so in that church. At the age of twenty-three, he married Miriam Works, in 1824. In the spring of 1829, Brigham moved to Mendon, New York, fifteen miles from Palmyra.

In the fall of 1831, five elders of the Church of Jesus Christ of Latter-day Saints came to the home of Phineas Young, the brother of Brigham, in Victor, New York. Brigham and his close friend Heber C. Kimball listened to these missionaries, and had their own testimonies concerning the truthfulness of the restored gospel. They were so uplifted in the Spirit by this experience, that during the January of the following year, these two men traveled through snow, ice, and across rivers to Columbia, Pennsylvania, that they might hear the missionaries again. Now fully convinced, Brigham Young returned to Mendon, but shortly after journeyed to Canada on his first mission to report his knowledge of the Gospel of Jesus Christ to his brother Joseph Young, even before he was baptized into the Church. He returned to Mendon in March of 1832, and on April 14, 1832, he was baptized, confirmed a member of the Church, and ordained an elder.

Five months after his baptism, Brigham Young met Joseph Smith, in September of 1832; and just a few weeks before, he had experienced deep sorrow, when his wife Miriam died, leaving him with two little girls. Shortly after the burial of his wife, Brigham Young, ladened with the grief of the loss of a loved one, found a home for his daughters in the home of Heber C. Kimball, and journeyed to Kirtland, Ohio, to meet Joseph Smith, the prophet of the Church at that time. These are the words of Brigham Young concerning his meeting with Joseph Smith:

> . . . We found the prophet (Joseph Smith), and two or three of his brothers, chopping and hauling wood. Here my joy was full at the privilege of shaking the hands of the prophet of God; and receiving the sure testimony, by the Spirit of prophecy, that he was all that a man could believe him to be, as a true prophet.
>
> In the evening a few of the brethren came in, and we conversed together upon the things of the Kingdom. He called

> upon me to pray; in my prayer I spoke in tongues. As soon as we arose from our knees the brethren flocked around him, and asked his opinion concerning the gift of tongues that was upon me. He told them that it was the pure Adamic language. Some said to him they expected he would condemn the gift brother Brigham had, but he said: "No, it is of God, and the time will come when brother Brigham Young will preside over this Church." The latter part of this conversation was in my absence.

During the winter of 1832-33, Brigham Young traveled to Canada on a mission, in company of his brother, Joseph Young. This time Brigham went to Canada after his baptism. Together they traveled some two hundred and fifty miles in snow a foot and a half deep, with a foot of mud under it. They traveled, preached and baptized forty-five people in the dead of winter. When they left, the Saints gave them five York shillings with which to bear their expenses, two hundred and fifty miles on foot; and one sister gave him a pair of woolen mittens, two-thirds worn out. However, Brigham worked mostly with his hands and supported himself; and the hardships accompanying this mission left a deep impression upon his mind.

In the spring of 1833, Brigham Young went again on a mission to Canada. This time he baptized twenty people and organized several branches of the Church. At the end of this mission, he gathered together many of those that were baptized into the Church and led them to Kirtland. This was his first experience in leading a group of Saints in exodus. Then in February of 1834, Brigham Young married Mary Ann Angell, a recent convert to the Church, a woman of the same disposition as his deceased wife Miriam. And in the selfsame year Brigham joined in the two-thousand mile march of Zion's camp from Ohio to Missouri and return. From this experience the Lord acquired a body of Saints who had offered their lives an acceptable sacrifice unto the Lord. And Brigham had a good opportunity to learn about the organized mass exodus of the children of Israel; as in the days of old, when under the supervision of Moses and Aaron, they had left Egypt, crossed the Red Sea, and camped in the Sinai Peninsula for forty years.

In February of 1835, Brigham Young was chosen as one of the members of the Quorum of the Twelve Apostles. From that time onward until 1844, when the mantle of the prophet fell upon his shoulders, he became the Lord's spokesman on the earth. He played several roles in defending the reputation of the fallen prophet Joseph Smith, Jr., during the turbulent days of the Kirtland apostasy, until they were forced to flee for their lives to Missouri; organizing the exodus of Israel from Missouri to Illinois following the exterminating order; suffering with the Saints during the early days in Nauvoo; and laboring as a missionary during the days of the tremendous growth of the Church in Great Britain, between 1839 and 1841. His administration, which lasted thirty-three years, is the longest in the history of the Latter-day church, and a most colorful one, too.

When Joseph Smith, Jr., was martyred, Brigham Young led the Church as president of the Quorum of the Twelve, at the age of forty-three, in 1844. President Young became known for his administrative abilities; and under his direction the headquarters of the Church was moved from a city-state in the East to an empire in the West. Members of the Church colonized the Great Basin desert, and through irrigation and hard work they made it to "blossom as a rose." Several thousands of pioneers left their homes and made their way to this newly created Zion in the West. One temple was completed and others were planned, including the great Salt Lake Temple. Missions were opened in many nations of the world, and thousands of people left their homeland to colonize Utah.

It is said that one of the causes of the expulsion of the Saints from Missouri in 1833 and 1839, besides the character of Joseph Smith, Jr., was the fear on the part of the other settlers that the Saints might give the Indians a false sense of power and pride. The Saints were accused of keeping a constant communication with the Indian tribes of the frontier; and declaring from the pulpit, that the Indians were a part of God's chosen people, and were decreed by heaven to inherit this land in common with themselves. In Nauvoo, Illinois, Indian agents continued to be suspicious of the Saints because of the accusations made by the apostates. On one occasion, several Potawatomi chiefs visited Joseph Smith to discuss their grievances. After a lengthy "powwow," the agent Henry King, who interpreted for the prophet, reported to Iowa's governor John Chambers, that: It seems evident, from all that I can learn . . . that a grand conspiracy is about to be entered into between the Mormons and the Indians to destroy all white settlements on the Frontier. And when the Saints were expelled from Illinois in 1846, they fully expected that in their new setting they would be able to render service in behalf of the Indians. Thereupon the Church leaders issued this statement concerning the forest people, their Indian (or Lamanite) brethren:

> The sons and daughters of Zion will soon be required to devote a portion of their time in instructing the children of the forest. For they must be educated, and instructed in all the arts of civil life, as well as the Gospel. They must be clothed, fed, and instructed in the principles and practices of virtue, modesty, temperance, cleanliness, industry, mechanical arts, manners, customs, dress, music; and all things calculated in their nature to refine, purify, exalt and glorify them, as the sons and daughters of the royal house of Israel . . . The despised and degraded son of the forest, who has wandered in dejection and sorrow, and suffered reproach, shall then . . . stand forth in manly dignity . . . His heart shall expand with knowledge . . . and his mind shall comprehend the vast creations of his God and His eternal purpose of redemption, glory, and exaltation.

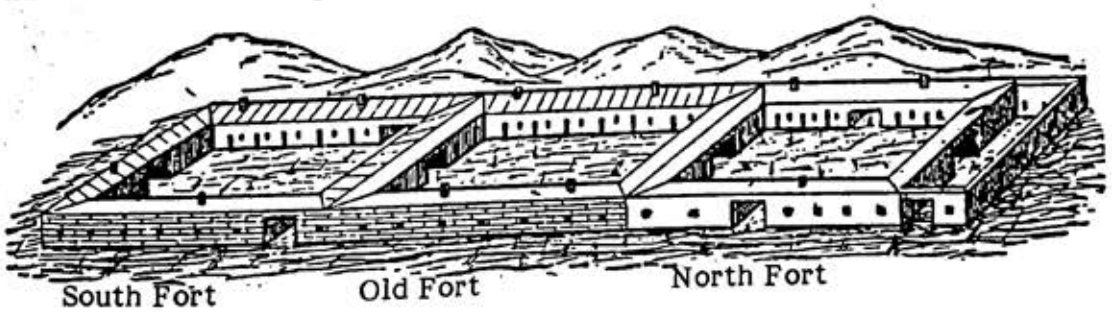
And when the Saints arrived at the Great Basin, they established their settlements near the native people; they followed a conciliatory policy, and met in council with the chiefs of local tribes and secured their consent to settle, although they did not pay for their land after the manner of William Penn, it is written. At this time, there were four Indian cultures prevalent in the region. In the Wasatch Mountain and Uinta Basin areas to the east the Shoshone and Ute Indians practised a similar culture to that of the Indians of the Great Plains, based primarily on the buffalo. In the south dwelt the Hopi with primarily a settled agricultural economy of corn, beans, squash, and small game; and the nomadic Navaho and Apache with their herds of sheep and goats, were silversmiths and makers of rugs. In the western desert region, the Gosiute and Paiute obtained their meager existence from roots, berries, insects, and occasionally rabbit or antelope.

The Saints promised to give the Indians whatsoever they could spare of their livestock and produce, during their periodic visits; in return, the Indians promised not to molest the settlers nor to raid their livestock. In June of 1849, Brigham Young met with chief Wakara (Walker in English) and twelve Ute Indians to discuss the matter. After Wakara had filled his pipe, he offered the Lord the first smoke, pointing the pipe and stepping toward the sun. He then smoked it and passed it around the ring by the right hand to H. C. Kimball; after he had smoked it, by the left hand it was passed to the rest of the company, ending with the Indians. Thus an agreement was reached permitting the Saints to settle the Sanpete Valley in central Utah. Although conflicts over land, water, and natural tendencies of men prevailed, the Saints from the time of their settlement of the Great Basin in 1847, until the removal of the Indians to the reservations in eastern Utah and other places in the late 1860's, maintained the following policy toward their Indian (or Lamanite) brethren, in the words of Brigham Young:

> I have uniformly pursued a friendly course of policy toward them, feeling convinced that independent of the question of exercising humanity toward so degraded and ignorant a race of people, it was manifestly more economical and less expensive to feed and clothe, than to fight them . . .
>
> I wish to impress all with the necessity of treating with kindness, and to refrain from harboring the revengeful, vindictive feeling that many indulge in. I am convinced that as long as we harbor in us such feelings toward them, so long they will be our enemies, and the Lord will suffer them to afflict us . . . Why should men have disposition to kill a destitute, naked Indian, who may steal a shirt or a horse and think it no harm, when they never think of meting out a like retribution to a white man who steals, although he has been taught better from infancy? . . . We exhort you to feed and clothe them so far as it lies

> in your power. Never turn them away hungry from your door; teach them the arts of husbandry, bear with them in all patience and long suffering, and never consider their lives as equivalent for petty stealing.

The first communities of the Saints were generally settled in a fort-like arrangement, with a wall around each village; as a protective measure against the sudden attacks of the Indian bands. The territorial militia, called the Nauvoo Legion, was composed of the male members of the community over eighteen years of age. Three days after the Saints had arrived in the Salt Lake Valley, the Indians of the Ute and Shoshone tribes began to visit the camp, begging, and also stealing; and trying to trade for guns and ammunition. And a fight broke out between the Shoshone and the Ute, when a Ute was killed by the Shoshone for stealing one of their horses. Thereupon, Brigham Young instructed the Saints that they should trade no more with the Indians, who manifested a spirit of jealousy. It was for this reason, as a means of protection against Indian raids and thefts, that a fort, or stockade, was built on one of the city ten-acre squares. At a meeting held on August 1, 1847, it was decided that an enclosure should be built of logs and sundried bricks (or adobe). The Saints immediately set to work, each to his own assigned task. On August 10, the work began on the stockade. The walls were twenty-seven inches thick and nine feet high on the outer side.



It was built as a continuation of huts joined together in rectangular form around the outside of the ten acres on which it stood. The east side was built of logs, and the three other sides of adobe walls; the roofs were slanted, but slightly inward, and were made of brush covered with mud. Each house had a loop hole facing the outside, and a door and windows facing the interior. The main entrances, on the east and west sides of the stockade, were guarded by heavy gates which were locked at night. Later, two additional blocks were joined to the original fort, one on the north and one to the south; these were similar in construction as the old fort.

A special conference of the Church was held on Sunday, August 22, 1847, in the Salt Lake Valley. There it was decided to fence the city, and such portions of the adjacent lands as might be deemed proper for cultivation, thus affording protection from cattle. Brigham Young declared: We can raise thousands of bushels of grain next season for our-

selves and also some to sustain those who shall come after us; I would rather fence a block of ten acres, and have a crop, than plant a hundred acres for the cattle to destroy. It was also decided at this conference that a presidency and a high council be appointed to preside over the Saints in the valley. Elder John Smith, uncle of Joseph Smith, Jr., who was at that time on the plains, was chosen as president. And President Brigham Young moved that, We call this place The Great Salt Lake City, of the Great Basin of North America; and that the post office be called, The Great Basin Post Office. Elder Heber C. Kimball moved that the river running west of the settlement be called, The Western Jordan. The names of several creeks were also given at that time, but the streams farther to the south were not named.

The unpredictable nature of the Indian raids and attacks brought upon the Saints the necessity to devise benevolent yet self-protective measures; as a result, these four practises were carried out: First, the Fort and the territorial militia, the Nauvoo Legion, provided some protection against the sneak attacks of the marauding groups of Indians. Second, the Saints appointed a number of persons who had an understanding of Indian language and culture to conduct all the trading for the community of the Saints. This kept the Indians from circulating in the villages and eliminated competitive bargaining among the Indians and the Latter-day Saints. Third, a community storehouse, or tithing house, was maintained by each village to which the Saints brought one-tenth of their production of calves, colts, grain, flour, butter, eggs, fruits, vegetables, and other commodities. Stores of these could be drawn upon in presenting gifts to visiting groups of Indians. Each tithing house contained an Indian Account, that detailed each item drawn against it, the names of the Indians receiving it, the date and the value. (For example, in 1864, the Indian Account of Cache Valley, Utah, Tithing House showed the disbursements during the spring and summer of that year of more than a ton of flour,

The central tithing office and Church Store, Salt Lake City. (1850's)

four beeves, and thirty bushels of vegetables. And in the summer of 1866, when a band of about one thousand Shoshone Indians camped near the settlement of the Saints in Ogden Valley, Utah, the local bishop invited them to the public square to receive their presents. After they had sung and danced and performed a mock fight, they received from the community four beeves, nine sheep, several sacks of flour, some seventy bushels of potatoes, carrots, beets, and turnips. Fourth, the women of many wards and settlements were organized into an Indian Relief Society, which met once a week to make articles of clothing and bedding for the Indian women and children. And in agricultural settlements, they arranged with their husbands for Indian women to glean the harvest in the grain fields of the Saints.)

In 1849, Timpanagos Utes from Utah Valley raided the range in Tooele Valley; but some were killed and many fled to the mountains. In 1853, however, Chief Wakara (or Walker), the powerful Ute chief, who had welcomed the Saints, and had also been baptized and ordained an elder, found himself unable to control the young Indians, aroused by their passions to retaliate against the white invaders. During these raids the Saints lost no women or children, but twelve men; two met death in guarding the community, and the remainder were killed because they failed to obey the precautions given them by their military superiors. Approximately four hundred head of livestock were also lost. On July 25, 1853, Brigham Young wrote the following letter to chief Wakara (Walker), to appeal to his sense of right, it is said:

> Great Salt Lake City, July 25, 1853
>
> Captain Walker:
>
> I send you some tobacco for you to smoke in the mountains when you get lonesome. You are a fool for fighting your best friends, for we are the best friends, and the only friends, that you have in the world. Everybody else would kill you if they could get a chance. If you get hungry send some friendly Indian down to the settlements and we will give you some beef-cattle and flour. If you are afraid of the tobacco which I send you, you can let some of your prisoners (Saints) try it first and then you will know that it is good. When you get good natured again I would like to see you. Don't you think you should be ashamed? You know that I have always been your best friend.
>
> Brigham Young

And this gesture of kindness paid off, for Wakara was now able to gather the various old Indian chiefs together for a council at Nephi. When Brigham Young arrived with his men on the road opposite Wakara's camp, he sent a delegation to inform the chief that he had arrived and would be ready to give him audience. Wakara sent back word that if Young wanted to see him, he would have to come to the Indian camp. To this

Brigham Young said: If the mountain will not come to Mohammed, Mohammed will go to the mountain! And he gave orders for the troop to proceed to Wakara's camp. After the ceremony of shaking hands, the chiefs began to speak, one by one. The first said, I am for war; Mericats (whites in general) and Mormonee (Saints) no friends to Utahs (Utes), said the second. When most had spoken, some for peace and some for war, president Brigham Young asked Wakara to speak, but he shook his head, saying: No, I got no heart to speak. No can talk today. Brigham Young then handed him a pipe. Wakara took it, gave one or two puffs, and told him to smoke; which the governor did, and passed it around to all the company.

Then president Young began to speak, saying that he wanted to be friends with all the Indians, and loved them like a father; and would always give them plenty of clothes and good food. He then presented them with gifts he had brought along for this purpose, namely: sixteen head of cattle, blankets and clothing, toys and utensils, arms and ammunition. Wakara then spoke, saying: Wakara has heard all the talk of the good Mormon chief. Wakara no like go to war . . . Wakara no want to fight more. Wakara talk with Great Spirit; Great Spirit say, Make peace. Wakara love Mormon chief, he is a good man. If Indian kill white man again, Wakara make Indian howl. The peace pipe was then passed around to seal the agreement; after all the party took the smoke, the meeting was adjourned.

Moreover, the Saints also established Indian farms to teach them the art of agriculture and assist them in other operations. The supervisors of the Saints, called Indian farmers, assisted them in raising their crops and livestock, and improving their quality and yield. Outpost missions were also established, each consisting of thirty to forty men; there agriculturist missionaries were called to preach the Gospel of Jesus Christ to their Indian brethren, and teach them all they needed to know to become self-sufficient. They lived among the Indians, spoke their language, and sometimes intermarried. President Brigham Young gave the following injunction to these missionaries:

> Beloved Brethren:
>
> We wish you to devote your time and energies to the great duty of instructing the Lamanites (Indians) in the knowledge of the Gospel. You will need to be wise servants and harmless as doves, preserving an unblemished integrity towards them in all your words and actions. Teach them by precept and example, to labor and cultivate the earth; teach them to respect each other's rights; to cease the shedding of blood, and to promote peace. Teach them to know the value of their time, and how to appropriate it in such a manner as to make themselves self-sustaining and independent. Be ye not discouraged if the work progress slowly, but remember that if you spend a whole lifetime, and by so doing save one soul of the seed of Abraham, your

> joy will be very great; and how much greater indeed will be your joy if your ministry should result in the salvation of many souls.

But there were other hostilities towards the Saints by the federal Indian agents; for the federal agents saw the efforts of the Latter-day Saints as tampering with their's. There truly was a great deal of hostility and suspicion towards the Saints, for the secular government had brought about public allegations against plural marriage and political sovereignty. Many Indians believed that the Big Chief was in Salt Lake City, rather than in Washington D.C. But the Indians maintained their natural affinity towards the Saints, for they regarded each other as their natural kinsmen; and both practised collective herding, shared with the poor, and had similar moral beliefs. In the year 1865, a treaty was signed by which Utah chieftains conveyed the title of their land in the settled areas of the territory; in exchange the Indian tribes were alloted land in the Uintah country of eastern Utah, and they were warded off into a reservation. And this removal of most of the Indians from the neighborhoods of the Saints was complete by 1869, when president Ulysses S. Grant's Quaker policy of making the Indians wards of the nation took effect.

Brigham Young, as Joseph Smith, Jr., and most other presidents of the Church, was a man of the world, not a typical prophet of the Lord of the nation of Israel; more concerned with the glory and things of the world, rather than of the Hereafter and of the Spirit. Four years before his death, Brigham wrote this to the editor of the New York Herald:

> My whole life is devoted to the Almighty's service; and while I regret that my mission is not better understood by the world, the time will come when I will be understood, and I leave to futurity the judgement of my labors and their results, as they shall become manifest.

Moreover, Brigham Young's name, like that of Joseph Smith's, has truly become known for good and evil throughout the world. Today, one of the largest universities, in Provo, Utah, bears his name; as does the community of Brigham City in Utah. In 1950, his statue was placed in the nation's Capitol Building in Washington, D.C. And during World War II, the United States government, which had once sent an army against him, honored Brigham Young by naming one of the liberty ships in the American navy after him. And many despise him also as a polygamist and friend of the Indians.

These are partial highlights of Brigham Young's life (1801-1877 A.D.):

1801 - Born in Whittingham, Windham County, Vermont on June 1, 1801.
1815 - Brigham's mother taken home (dies), when he was fourteen; and he begins to earn his living, and eventually becomes a carpenter.
1824 - Marries Miriam Works at the age of twenty-three.

1832 - On April 14 he is baptized into the Church, and ordained an elder, at the age of thirty-one; his wife Miriam dies five months after, in September.
1834 - Marries Mary Ann Angelli; joins in the march of Zion's camp.
1835 - Ordained an Apostle of the Quorum of the Twelve Apostles.
1839-41 Serves mission to Great Britain.
1844 - Joseph Smith, Jr., is martyred; Brigham Young leads the Church as president of the Quorum of the Twelve, at the age of forty-three.
1846-47 Leads exodus to Salt Lake City; and at Winter Quarters, in 1847, is sustained as president of the Church.
1850 - Becomes governor of the Territory of Utah.
1853 - Lays the cornerstone for the Salt Lake Temple.
1857-58 Is released as the governor of Utah after eight years term; also Utah war takes place.
1867 - Tabernacle is completed.
1869 - Railroad comes to the Territory of Utah.
1877 - St. George Temple is dedicated; and on August 29, 1877, he is taken up, in Salt Lake City, at the age of 76 years.

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2. John Taylor

(the missionary, prophet, seer and revelator; President of the Church from October 10, 1880 to July 25, 1887; led the Church as president of the Quorum of the Twelve from 1877 till 1880)

John Taylor was born November 1, 1808, in Great Britain; he was some seven years younger than Brigham Young. While yet a boy of eleven, John worked diligently on the farm of his father's estate. At the age of fourteen, according to the custom of the land, he chose a vocation of a cooper, one who makes barrels and casks, to earn a living. A year later his employer failed in business, and he returned home. At the age of fifteen John chose the vocation of a woodturner, a craftsman skilled in the use of a lathe. A descendant of the great family of the Flemings of Europe, the coopers.

Although in his infancy he had been baptized into the Church of England, at the age of sixteen, John heard the Methodist doctrine and was deeply touched by it. During the last half of his teen years, he spent many hours searching diligently for greater light, and prayerfully sought

the Lord's guidance. And at the age of seventeen, while walking with a friend on the way to his first preaching assignment in the Methodist Church, young John Taylor stopped and said: I have a strong impression on my mind, that I have to go to America to preach the Gospel. He also beheld a vision of an angel in the heavens, holding a trumpet in his mouth, sounding a message to the nations; although he did not fully understand the significance of this manifestation, he later grasped its meaning.

In 1832, John Taylor followed his parents from England to Toronto, Canada, pursuing his vocation and continuing his activity in the Methodist Church. And in the new land he was chosen as a class leader of the church, which opened the way to continue preaching and teaching in that sect. It was during this time, as a class leader in the Methodist Church, he became acquainted with Leonora Cannon, who had come to Canada as a companion to the wife of Mr. Mason, the private secretary of the Governor of Canada. It is said that she had a mind and will of her own, and when John proposed to her the first time, she rejected his offer. Later, she saw herself in a dream as his companion and accepted his marriage proposal. Another advantage he had gained through his class leadership and preaching was that he was brought in contact with some of the other fine young minds in the Methodist Church near Toronto.

From these contacts a group was formed which met several times a week to search the Scriptures and investigate more thoroughly the doctrines of various other Christian sects of that time. As a result of this group study, they began to discover the many differences between the facts and parable of Christ and the doctrine of the Methodist church. As a result, a special conference was held in which the findings of John Taylor and his group were examined by the leaders of the Methodist church in Canada. And they laid down this ruling: Brethren, we esteem you as brethren and gentlemen; we believe you are sincere, but we cannot fellowship your doctrine. Wishing, however, to concede all we can, we would say, You may believe your doctrines if you will not teach them; and we will still retain you in fellowship as members, leaders and preachers. Unable to accept these conditions, John and his friends were removed from their callings, but remained members of the church. And they continued to seek truth in Toronto through prayer and study.

In the meantime, in Kirtland, Ohio, the Lord was preparing through Parley P. Pratt an answer to the prayers of John Taylor. One night after Parley P. Pratt had retired to bed, Heber C. Kimball, a fellow member of the Quorum of the Twelve, and others came to elder Pratt's home requesting him to get up and receive a blessing elder Kimball felt inspired to give him. Elder Pratt had been married to his wife for ten years, but his wife remained barren. Elder Kimball conferred this blessing upon brother Pratt:

> Brother Parley, thy wife shall be healed from this hour, and shall bear a son, . . . He shall do a great work on earth in ministering the Word, and teaching the children of men. Arise, therefore, and go forth in the ministry, nothing

> doubting. Take no thought for your debts, nor the necessaries of life; for the Lord will supply you with abundant means for all things.
>
> Thou shalt go to Upper Canada, even to the city of Toronto, the capital, and there thou shalt find a people prepared for the fulness of the Gospel; and they shall receive thee, and thou shalt organize the Church among them, and it shalt be brought to knowledge of the truth and shall be filled with joy. And from the things growing out of this mission, shall the fulness of the Gospel spread into England, and cause a great work to be done in that land.

As a result, Parley P. Pratt journeyed to Toronto in the early spring of 1836, carrying with him a letter of introduction addressed to John Taylor from Moses Nickerson. When elder Pratt reached Toronto, Mr. Taylor and others appeared to be apprehensive and suspicious, for slanderous reports concerning the Latter-day Saints had preceded the young apostle. And local church officials would not let elder Pratt use their chapels to deliver his message, nor the city officials give him access to a public building. Thereupon, in discouragement, Parley decided to leave the city. Having made this decision in his mind, he called at the home of John Taylor to say farewell. And while he was there, he met a Mrs. Walton who was moved to let him use her home as a meeting place; she also offered to lodge and feed him. In the house of this kind woman elder Pratt began to hold weekly meetings.

Shortly after, elder Pratt was invited to speak at the meetings held by John Taylor and his friends. From now on John truly began to investigate the claims of the Latter-day Saints. And he wrote down the contents of eight sermons of Parley P. Pratt, so that he might compare the teachings of the missionary with those of the scriptures. For three weeks he followed elder Pratt from place to place, listening to each sermon and examining each in the light of the scriptures. Every night John prayed in earnest to be guided properly; and on May 4, 1836, he and his wife Leonora were baptized. Soon after, John was ordained an elder in the Church of Jesus Christ of Latter-day Saints, and began to preach the Gospel in America, in fulfillment of the revelation he had received when he was a youth in England. With the work of elder Taylor, the Church began to grow so rapidly in Canada that Orson Hyde and Orson Pratt of the Quorum of the Twelve were sent to assist Parley P. Pratt. Throughout the summer they diligently continued to spread the Word; and in the autumn, when the apostles returned to Kirtland, John Taylor was placed in charge of all the work of the Church in Canada.

In March, 1837, elder Taylor visited Kirtland and met Joseph Smith for the first time. And at a meeting in the Kirtland Temple, from which Joseph Smith was absent, Warren Parrish and others made violent attack upon the character of the president of the Church. In response to this, John Taylor stood up in defiance of the apostate, and reminded them that

all of them owed understanding of God to the prophet. During his stay in Kirtland, elder Taylor continued to defend the character of the president, Joseph Smith. And while returning to Toronto, the party in which elder Taylor was traveling arrived on the sabbath day near Queenstown. At the suggestion of elder Taylor, the party retired to a secluded spot under a cliff below Niagara Falls before seeking an opportunity to preach in town that day. While engaged in prayer near the great falls, John Taylor spoke in tongues for the first time, as the Spirit of the Lord rested upon him.

And in Kirtland, Ohio, the apostate took deep offense at the support of elder Taylor in defending the character of Joseph Smith, Jr. It is said that Doctor Sampson Avard was sent by this group to Canada with false credentials, stating that he was to take charge of the branches of the Church there. Not suspecting anything, elder Taylor turned over to Avard the leadership of the Church in Canada. But, Joseph Smith, Jr., and other brethren toured Canada in August of 1837, and the deception was uncovered. Avard was severely rebuked; and John Taylor was ordained a high priest, and reappointed to preside over the Church in Canada. During the fall of 1837, he was requested to settle in Far West, Missouri, some twelve hundred miles from Toronto. He traveled by sled the few hundred miles to Kirtland, and found the prosperous, thriving town he had visited earlier that year taken over by the apostate. All the leaders of the Church had moved with Joseph Smith to Missouri. Heart-broken and fatigued, elder Taylor and his party moved on toward Missouri.

It is said that, at DeWitt, Missouri, Taylor's party received their first taste of organized violence. About one hundred and fifty mobocrats threatened the lives of the Church members there. Later, John Taylor wrote of this experience as follows:

> This was the first mob I had ever seen . . . and the whole affair was new to me, especially when I considered the kind of officers they had. I had up to this time looked upon the Gospel ministers as messengers of peace; here they came not only in a war-like capacity, but as leaders of an armed mob -- a gang of marauders and free-booters, with the avowed object of driving peaceful citizens --men, women and children -- from their homes . . .
>
> I had no arms . . . and considered that I needed none in a Christian civilized land; but I found I had been laboring under a mistake. The civilization here was of a very low order, and the Christianity of a very questionable character. I therefore threw off the sling and bandages from my lame arm (having broken it in an accident while on the way to Missouri), supressed my repugnance to fighting, borrowed a gun, bought a brace of pistols; and prepared myself at least for defensive measures.

Thus elder Taylor was able to continue his journey to Far West, arriving there during the first part of October, 1838. And as he was helping other Saints to make their way to Far West, the persecutions at Crooked River, Haun's Mill and other places increased; and were followed by the exterminating order which was issued the month after his arrival in Missouri. It was during these days of confusion and hardship that John Taylor was ordained an apostle of the Lord Jesus Christ, at the age of thirty years, on December 19, 1838. The call, however, had been given by the Lord in July of 1838, but circumstances had prevented the ordination until December. And, for Joseph Smith was in prison in Liberty, Missouri, at the time of his ordination, it was performed by two members of the Quorum of the Twelve, Brigham Young and Heber C. Kimball.

Shortly after his ordination as a member of the Quorum of the Twelve, the lot fell on elder Taylor to lead a group of Saints in the exodus from Missouri to Illinois. Although Brigham Young and other leaders of the Church had prepared the Saints for migration, the increased persecution had forced elder Young to flee Missouri with his family in February. Therefore, the main body of the Saints left for Illinois under the leadership of John Taylor and Heber C. Kimball. This experience would prepare elder Taylor to lead another migration of Saints westward to the valley of the Great Salt Lake, some eight years later.

On July 8, 1838, the call of the Lord was given to elder Taylor and the members of the Quorum of the Twelve, as follows:

> Let a conference be held immediately; and let the Twelve be organized, and men appointed in place of those who are fallen. (For, by now Joseph Smith, Jr., and his close associates were not only condemned by men and angels, but also by the Lord Himself.)
>
> Next spring let them depart to go over the great waters, and there promulgate my Gospel, the fulness thereof, and bear record of my name. And let them take leave of my Saints in the city of Far West, on the twenty-sixth day of April next, on the building spot of my house, saith the Lord.

The last of the Saints had left Far West on April 20, 1839, six days before the Lord's appointed time. Many of the leaders of the Church were in prison, and some, including Thomas B. Marsh, president of the Quorum of the Twelve, had apostatized from the Church. Yet others remained true to their Faith during persecutions and hardships. Five of the apostles, elders Young, Kimball, Taylor, Page, and Pratt, made their way by different routes to the temple site in Far West on the appointed day, and there before dawn transacted some of the Church business. Two more apostles were ordained, namely Wilford Woodruff and George A. Smith; making a total of seven apostles in attendance. A cornerstone was laid for the proposed Far West Temple, and the apostles took leave of their brethren from the building-spot of the Lord's house for their mission over the great waters.

Uncertainty and doubt prevailed among the members of the Church, and elder Taylor's help was needed in moving the Saints to more permanent quarters in Illinois. With the rest of the apostles, elder Taylor returned to Quincy, where they met Joseph Smith, Jr., on May 3, who had escaped from his captors. And he advised the Saints to move to Commerce, Illinois; which was later to become Nauvoo. As a result John Taylor moved his family to the vicinity of Commerce. Very few lodgings existed in Commerce at this time, so the Taylors and others settled across the Mississippi River in Montrose, Iowa Territory; where they found lodging in old log army barracks left from the Black Hawk War of a few years before. Later, the Taylors moved to Nauvoo and helped in the building efforts of the Saints; here he was also to have the opportunity of being in close contact with Joseph Smith, and to perform healings during the malaria epidemic.

These early days in Nauvoo were full of hardship, making it all the more difficult for elder Taylor to leave for Britain. Nevertheless, on the eighth of August, 1839, he did leave Illinois for England; and wrote the following words concerning his family:

> The thought of the hardship they had just endured . . . the uncertainty of their continuing in the house they then occupied -- and that only a solitary room -- the prevalence of disease, the poverty of the brethren, threats of the mobs, together with the uncertainty of what might happen during my absence, produced feelings of no ordinary character . . . But the thought of going forth at the command of the God of Israel to revisit my native land, to unfold the principles of eternal truths and make known the things that God had revealed for the salvation of the world, overcame every other feeling.

The Church of the Saints had been introduced in the British Isles nearly three years before the arrival of elder Taylor and his companions. And the local ministers who had seen some of their best church members leave their congregations to join the restored church of Christ in America had grown bitter, and began to oppose the missionaries whenever or wherever they could. This experience in the mission field would provide elder Taylor with another taste of the organized opposition he would encounter when he would become the president of the Church, some forty years later.

Often apostle Taylor met in debate with ministers older and wiser than he, but because of his testimony of the Gospel, he defended the truth with all his heart, might and strength. When others wrote against the Church, he countered them with his testimony; when others spoke against the Church, he sought opportunity to reply in public; and those who tried to destroy the work of the Lord in England, found elder Taylor to be their perfect match. And through his efforts Ireland and the Isle of Man were opened to the preaching of the Gospel. The latter part of elder Taylor's

mission was spent in the seaport city of Liverpool, where he devoted himself to assisting the Saints in their preparations to gather to Nauvoo.

And, although Joseph Smith, Jr., had advised the apostles to say nothing to the Saints about the gathering, the Spirit of the Lord often communicated to the migrating Saints that it was so, although no word was uttered by the apostles. Elder Taylor found that time and time again the Saints were receiving dreams that the gathering was taking place. After helping more than eight hundred Saints migrate to Zion, and having served a rewarding mission of one and one-half years, elder Taylor followed them. Returning home, he found the conditions somewhat different than that of the mission field; for now the struggle involved the building of a city worthy of the Saints of God. Nauvoo had already been partially built before the Twelve returned, the Saints having given themselves wholly to its construction. Much dedication and self-sacrifice also prevailed among the women, especially Leonora, elder Taylor's bride of his youth; who, broken in exhaustion, lay on her sick bed, her life slowly ebbing away. Immediately elder Taylor called upon twenty elders to come to his home, and he asked them to unite their faith with his while he pleaded with the Lord for the life of his wife. As a result, Leonora was raised from her affliction and served as a companion to her husband for more than a quarter of a century. And she was to be given support and help as a companion to John Taylor, the future prophet of the Lord.

Shortly after his return, the principle of celestial marriage, and doctrine of plural wives, was revealed unto him. These are elder Taylor's impressions on this subject:

> . . . The Twelve were told (by the President) that if this law was not practised, if they would not enter into this covenant, then the kingdom of God could not go one step further. Now, we did not feel like preventing the kingdom of God from going forward. We professed to be the Apostles of the Lord, and did not feel like putting ourselves in a position to retard the progress of the kingdom of God. The revelation says that, All those who have this law revealed unto them must obey the same. Now, that is not my word, I did not make it. It was the prophet of God who revealed that to us in Nauvoo; and I bear witness of this solemn fact before God, that He did reveal this sacred principle to me and others of the Twelve. And in this revelation it is stated that it is the will and law of God that, All those who have this law revealed unto them must obey the same.
>
> I had always entertained strict ideas of virtue, and felt as a married man, that this was to me, outside of this principle, an appalling thing to do. The idea of going . . . It was a thing calculated to stir up feelings from the innermost depths of the human soul. I had always entertained the strictest regard of chastity . . . Hence with the feelings

> I had entertained, nothing but a knowledge of God, and the revelations of God, and the truth of them, could have induced me to embrace such a principle as this.

Thus, within two years from the time he returned from his mission, out of love of God and His laws, elder Taylor entered into plural marriage. In February, 1842, he was chosen as associate editor of the Times and Seasons, the main newspaper of the Church. After serving about a year, he was made editor-in-chief, filling the position which had been held by Joseph Smith, Jr. He also became editor and proprietor of another newspaper, the Nauvoo Neighbor. It was also John Taylor who recommended and fought for the nomination of Joseph Smith for president of the United States. Through the two newspapers, he defended the character of Joseph Smith, the president of the Church. In his zeal, elder Taylor, as a member of the Nauvoo City Council, proposed that the press of the Nauvoo Expositor be destroyed, because of its printing of the facts concerning the character of Joseph Smith, the prophet of the Church. And when the press was destroyed, its owners and the opponents of Joseph Smith fled the city in fear; and began to proclaim the truths concerning the fallen prophet of the Lord, and how their lives had been threatened by the hirelings of Church leaders, and how their properties had been destroyed. In the meantime, elder Taylor used both of the newspapers to defend the character of Joseph Smith. And when the mobs began burning these newspapers at post offices of surrounding communities, he had the papers carried some thirty and forty miles from Nauvoo before mailing them; in some cases papers were carried as far as St. Louis, two hundred miles away, to be mailed.

And when Governor Ford came to Carthage to investigate the matter, it was John Taylor and Dr. J. M. Bernhisel, who went to see Ford in an attempt to present the case for the Saints. When the governor demanded that Joseph Smith come to Carthage, elder Taylor carried the message back to Nauvoo. Immediately a conference of the brethren was held in the home of Joseph Smith, to decide as to what course to pursue --whether or not to go to Carthage. This meeting was interrupted when two gentlemen from the East came to meet him, and he was called out. When the hour grew late and Joseph Smith did not return, elder Taylor, thinking the Prophet would not come back to the meeting that night, retired to his home to sleep. It is said that Joseph Smith did return and with Hyrum crossed the river to Montrose, starting for the West. When elder Taylor was made aware of this, he decided to leave Nauvoo for a time also. Before leaving, however, he took the precaution of removing type, stereotyped plates of the Book of Mormon, and other valuable items from the printing office, thinking if the mob came, they would destroy the printing office first. Then he disguised himself as an old man in order that he would not be recognized while leaving the city, and made his way across the river to Iowa. In Montrose he received the word that Joseph Smith was planning to return to Carthage and desired John Taylor to return with him. In Carthage jail, Joseph and Hyrum, his brother and Patriarch

of the Church were martyred and elder Taylor was wounded. Elder Taylor was one of the two eyewitnesses to the bloodshed in Carthage. During this time his wife Leonora and his father and mother risked their lives in coming to Carthage to render assistance; and he was taken to the city of the Saints.

The brethren visited elder Taylor at his home, while he was recuperating from the wounds. At this time, John Taylor and Willard Richards were the only apostles in Nauvoo; they in conjunction with brother W. W. Phelps did all they could to ensure peace in the city and to encourage the Saints to remain calm, awaiting the arrival of the Quorum of the Twelve. When the remainder of the apostles did arrive, they met in the home of elder Taylor, until he was well enough to move about. Soon he threw himself into a scheme to build up Nauvoo with his usual zeal and devotion to the cause of the Lord, that businessmen might come and establish commerce and industries, providing a source of income for the Saints in helping them prepare to go West. For a while people appeared to be somewhat peaceful, then illegal writs were issued for the arrest of the Twelve; and problems arose again. Righteous indignation was aroused in elder Taylor, and he declared that he would not submit again to arrests of the nature which had led to the death of Joseph Smith.

Plans were pushed forward to leave the city of Nauvoo and move westward; after a winter of preparation the exodus began. John Taylor's family moved across the Mississippi and onto the Iowa plains less than two weeks after the first wagon left Nauvoo. Snow was still on the ground in Nauvoo when Elder Taylor left, making the travel difficult; but worse was the mud created by an early thaw in Iowa. Wagons sank to their hubs in mud, and movement often was only a foot or so at a time. On February 24, eight days after they arrived in Sugar Creek, Orson Pratt's thermometer recorded twelve degrees below zero. But as they continued to move westward, winter gave way to spring, and by June 5, 1846, they were at Mount Pisgah; and by June 17, at Council Bluffs, Iowa. At Council Bluffs, elder Taylor was chosen to be part of the pioneer company going to the West, from Winter Quarters (Omaha, Nebraska); but as he began to make preparations, circumstances arose, according to the providence of God, so that he was several hundred miles from Winter Quarters of the Camp of Israel, when the pioneer company left.

Then, less than two weeks after elder Taylor's arrival in Council Bluffs, the call came from the United States government for the Mormon Battalion. As a result, president Brigham Young decided to postpone the trek of the pioneer company until the spring of 1847. Before spring arrived, news of problems in Britain reached Winter Quarters of the Camp of Israel. The missionary net which pulls in both good and bad brought into the Church in England some of the same type of men who had caused so many problems in Kirtland years before. These men were telling members of the Church there to invest their money in a company that was to bring them financial gain; and the money was squandered by the few who controlled the company. Thereupon, president Young saw the need to set things straight in the British Isles. Again the call came to John

Taylor, who with Orson Hyde, returned to his mission field and former homeland. This time he left not one but four families behind, trusting them to the care of the Lord, the Saints and each other. For nine months, elders Taylor and Hyde worked diligently together, setting the branches of the Church there in order.

When Parley P. Pratt, who had later joined the other two apostles in England, and elder Taylor had returned, they brought with them the scientific instruments to be used during Israel's exodus to the West. When elders Pratt and Taylor arrived to deliver the instruments to president Brigham Young, the pioneer company had already left Winter Quarters nearly two days before. So the two apostles had to follow after the company, catching up at Elk Horn, some twenty-five miles west. After delivering the instruments at Elk Horn, the two apostles turned eastward to their families and the main body of the Church at Winter Quarters. And upon their shoulders now fell the difficult task of the exodus of the main body of Saints to the West. Wagons had to be repaired and put in order, horses and oxen had to be gathered, shod, and prepared to move again. For three months the group labored together in a unified effort. Then came the time to roll their wagons again. Elder Taylor was noted during these times for his cheerfulness and his ability to lift the spirits of the Saints, renewing their faith in themselves. He had been prepared for this task, as the Lord did with all his prophets, seers and revelators. It is truly said, that God has fashioned every man whom he has ever called to lead his people, from Moses of old unto this day; for no man ever comes to lead God's people whom He has not trained for his task.

In the early part of October, the two companies entered the Salt Lake Valley and dug in to stay. Elder Taylor wrote that their houses were built on the outside line of the fort in shanty form, with the highest wall outside, the roof sloping towards the interior. The windows and doors were placed on the side facing the enclosure, the outside being left solid, except the loop holes, for protection. And their corrals, haystacks and stables were some distance behind and outside the fort. By Christmas of that year (1847), elder Taylor had helped them put up, enclose and cover about ninety feet of building made of split logs, out of which was taken a four-inch plank; and the plank was used for partitions, et cetera. He also assisted in building corrals and stables behind, and in enclosing a garden spot in the front, with a broad-rail fence, plus sawing, hauling, and so on; enough work for one fall. Much of the leadership and administration of the Church during the first winter fell upon the shoulders of elders John Taylor and Parley Pratt; for president Brigham Young and other members of the Quorum of the Twelve wintered back at Winter Quarters (in Nebraska).

For nearly two years, elder Taylor was kept busy helping to develop the Salt Lake Valley, and his influence was noted throughout the region. Then during the October conference of 1849, president Young called several of the brethren to the mission field. Elder Taylor's assignment was to open part of Europe to the preaching of the Gospel. By now missionaries had been active in Britain for some twelve years, but no organized

missionary work had been performed in continental Europe. In the year 1850, elder Taylor was to leave the heart of the desert wilds of America for the splendor of France. For two years, he labored diligently, and defended the Church against the attacks from the renowned men of the world of the time; among such influential people of the world was M. Krolokoski, a disciple of M. Fourier, the famous French socialist. He was the editor of a paper published in Paris in support of Fourier's views. And the society to which he belonged had sent M. Cabet to Nauvoo with the French icarians, to establish a community on Fourier's principles. M. Krolokoski requested elder Taylor to explain to him the leading principles of the Gospel.

After he had explained the principles and ordinances of the Gospel of Jesus Christ, namely, Faith, Repentance, Baptism, and the Gift of the Holy Ghost, M. Krolokoski remarked: Mr. Taylor, do you propose no other plan to improve the condition of mankind than that of baptism for remission of sins? And elder Taylor replied: This is all I propose about the matter. M. Krolokoski said: Well, I wish you every success; but I am afraid you will not succeed. And to this elder Taylor gave the following reply:

> Monsieur Krolokoski, you did send Monsieur Cabet to Nauvoo, some time ago. He was considered your leader, the most talented man you had. He went to Nauvoo shortly after we had deserted it. Houses and lands could be obtained at a mere nominal sum. Rich farms were deserted, and thousands of us had left our houses and furniture in them, and almost everything calculated to promote the happiness of man was there. Never could a person migrate to a place under more happy circumstances. Besides the advantage of having all the necessities made ready to his hand, Monsieur Cabet had a select company of colonists. After all this, what do Monsieur Cabet and his company report from there? For I read in all your reports, published in your own paper here, in Paris, a continued cry for help. The cry is money, money! We want money to carry out our designs. While your colony in Nauvoo with all the advantages of our deserted fields and homes, that they had only to move into, have been dragging out a miserable existence.
>
> And the Latter-day Saints, though stripped of their all and banished from civilized society into the valleys of the Rocky Mountains, to seek that protection among savages . . . which the so-called Christian civilization denied us. There our people have built houses, enclosed lands, cultivated gardens, built schoolhouses, and have organized a government and are prospering in all the blessings of civilized life. Not only this, but they have sent thousands and thousands of dollars over to Europe to assist the suffering poor to go to America, where they might find an asylum.

> The Society I represent, Monsieur Krolokoski, comes with the fear of God -- the worship of the Great Eloheim (the Almighty God); we offer a simple plan ordained by God, viz: faith in the One God, repentance, baptism for remission of sins, and the laying on of hands for the gift of the Holy Ghost. Our people have not been seeking the influence of the world, nor the power of government, but they have obtained both. Whilst you, with your philosophy, independent of God, have been seeking to build up a system of communism and government which is, according to your own accounts, the way to introduce the Millennial reign. Now, which is the best, our religion, or your philosophy?

And to all this Monsieur Krolokoski replied: Well, Mr. Taylor, I can say nothing! Elder Taylor also had been responsible for the introduction of the Gospel into France and Germany, having had the Book of Mormon printed in both French and German. While in France he became acquainted with the process of sugar manufacturing, and under his direction the necessary machinery was purchased and shipped to Utah. After nearly three years, elder Taylor returned home from Europe; and shortly after, he was called to travel among the stakes of the Church in Zion, to encourage and strengthen the members. In 1854, two years after his return, he was appointed to the Territorial Legislature, but he was not allowed to serve. For the Church had a need for an outstanding man in New York to defend its cause, and elder Taylor was selected. He was to travel to New York City and there preside over the branches of the Church in the eastern states; and supervise emigration of the Saints from there, and publish a paper in defense of the Church. Two years before, in 1852, the doctrine of plural marriage had been officially announced, and negative reaction in the East was strong. Thus arose the need for an exceptionally capable man, such as John Taylor.

He went east to fulfill this mission, though without funds. Through help from contributions from a few of the eastern Saints and money obtained from selling the teams and wagons he brought with him from Salt Lake, John Taylor, the former editor of the Times and Seasons and the Nauvoo Neighbor began a newspaper which he entitled The Mormon. He secured the use of a building in the heart of the battleground of ideas in New York; with the office of the New York Herald on one side of him and the office of the New York Tribune on the other. These words of elder Taylor reflect the type of fight he was involved in:

> We have said before and say now, that we defy all the editors and writers in the United States to prove that Mormonism is less moral, scriptural, philosophical; or that there is less patriotism in Utah than in any other part of the United States. We call for proof; bring on your reasons, gentlemen, if you have any; we shrink not from the

> investigation, and dare you to encounter. If you don't do it, and you publish any more of your stuff, we shall brand you as poor, mean, cowardly liars; as men publishing falsehoods knowing them to be so, and shrinking from the light of truth and investigation.

In the late summer of 1857, elder Taylor returned to Salt Lake; and two days after his return he spoke these words:

> So far as I am concerned, I say let everything come as God has ordained it. I do not desire trials; I do not desire afflictions. I would pray to God to leave me not in temptation, . . . but if the earthquake bellows, the lightnings flash, the thunders roll and the powers of darkness are let loose, and the spirit of evil is permitted to rage and evil influence is brought to bear on the Saints, and my life with theirs is put to the test, let it come . . . I know that president Young and those associated with him are full of the Spirit of revelation, and they know what they are doing. I feel to yield to their counsel, and put my shoulder to the work, whatever it is. If it is for peace, let it be peace; if it is for war, let it be to the hilt.

The news of the coming of Johnston's Army was in the air. And John Taylor took active part in preventing the Army from entering the Salt Lake Valley. During this time he was also a member to the Utah Territorial Legislature from Salt Lake County. For five seasons he was chosen Speaker of the House by the other delegates, and remained a member from 1857 until 1876. Also, in 1869, while serving as Probate Judge of Utah County, John Taylor was called upon for one of the most important tasks of his life. At this time he was in Boston, and in a speech made in Utah, the vice president of the United States, Schuyler Colfax, attacked the stand of the Saints on plural marriage. In response, elder Taylor answered through the New York Tribune. It is said that, Thus began one of the most important discussions of all the history of the Church of Jesus Christ of Latter-day Saints. This was the debate of John Taylor vs. the Vice President of the United States. Mr. Colfax was noted for his speaking ability and as a writer, having been a member of the Congress, and well-schooled in debate. At the end, elder Taylor proved to be superior and a most worthy opponent for the vice-president.

After leaving the Territorial Legislature in 1876, John Taylor was elected superintendent of all the district schools in the Territory of Utah; and again performed his task in a praiseworthy manner. And in 1877, when president Brigham Young died, elder John Taylor became president Taylor, the living prophet of the Lord. It was the will of God that he now lead the Church, and God doth sustain His leaders. For three years, president Taylor presided over the Church as the president of the Quorum of the Twelve. Then, in 1880, the First Presidency was reorganized and

the prophet chose George Q. Cannon as first counselor and Joseph F. Smith as second counselor. And under the inspiration of the Lord, president Taylor accomplished much during the first eight years of his administration. As the opposition against the Church in Utah grew more intense, the body of the Church under John Taylor grew in strength. Another temple was dedicated in Logan, Utah, in May, 1884. Two others, at Manti and Salt Lake City, were pushed closer to completion, thereby confirming the true zeal of the Church to establish throughout Zion houses of the Lord, where the Saints could dedicate themselves more fully to the Lord.

Moreover, during John Taylor's administration, the organization of the Church was improved. Up to this time, no meeting schedule had been established for various bodies of the priesthood; now, the bishops were requested by the First Presidency to hold weekly priesthood meetings. And, for the power of the Church is in the priesthood, under president Taylor the worthy brethren of the Church were to be drawn closer together and made more aware of their responsibilities through regular meetings in their respective quorums. Stake presidents were also required to hold regularly appointed quarterly conferences under the direction of the First Presidency. President Taylor personally attended many of these quarterly conferences, or sent members of the Quorum of the Twelve to instruct them. Never before had the Saints throughout the stakes of Zion had such a blessing as this, to receive instruction and guidance from the apostles. As a result, a great Spiritual awakening became evident throughout the Church, both at home and abroad. During the ten years of president Taylor's administration nearly one hundred more missionaries were sent out each year than the yearly average of the previous ten years.

During the year 1880, the fiftieth anniversary of the Church, president Taylor proclaimed it to be a Jubilee Year; and, according to the ancient custom of the Israelites, made the fiftieth year of great rejoicing. The Israelites who were debtors were to be released from their financial bondage to each other; and to relieve those that were oppressed with debt, to assist those that were needy or afflicted, and to break off the yoke of those that felt burdened with poverty and oppression.

This gift from God, during the Jubilee Year of the Church, was a great blessing to many Saints; especially those who had left their homelands to make Zion their new home. Many of these immigrants owed large debts to the Perpetual Emigration Fund. Upon the recommendation of president Taylor, the worthy poor were released from this debt. Others had lost their herds and farms in 1879; drought had been excessive and crops were light. The winter had been severe and many sheep and cattle had died, some had lost all their cows and sheep. However, the Saints raised sufficient funds for one thousand head of cattle and five thousand head of sheep to be given to the worthy poor. Thirty-four thousand bushels of wheat that had been stored in the past by the Relief Society was given to those who had been ruined by crop failure. Private businessmen were encouraged to erase, either totally or partially, debts that the worthy poor could not pay at the time. Such practises were employed during the Jubilee Year of the Church of Jesus Christ of Latter-day Saints.

As a result, bonds of brotherhood were drawn closer together among the Church members; and no greater love had been manifested in the Church than during these days.

But troubles were just ahead; and president Taylor, as a prophet of the Lord, was able to see difficult times for the Saints ahead. During the July pioneer celebration of 1880, he spoke these words:

> There are events in the future, and not very far ahead, that will require all our faith, all our energy, all our confidence, all our trust in God, to enable us to withstand the influences that will be brought against us . . . We cannot trust in our own intelligence alone; we cannot trust to any surrounding circumstances with which we are enveloped. We must trust alone in the living God, within and without, to guide, to direct us, to lead us, to teach and instruct us. And there never was a time when we needed to be more humble and more prayerful; there never was a time when we needed more fidelity, self-denial, and adherence to the principles of truth, than we do this day.

Soon this prophecy was fulfilled. Throughout the 1880's persecution grew stronger; and in 1882, the same year president Taylor's book, Mediation and Atonement of our Lord and Savior Jesus Christ was published, the Edmunds Law was passed. The passage of this legislation brought forth these hardships upon the Church:

1. All who were living in plural marriage could not vote or hold public office.
2. Anyone who believed in plural marriage -- whether they were practising plural marriage or not -- could not be a member of a jury.
3. Federal appointees were sent to function in offices where locally elected officers formerly served; thus taking away from the Saints the right to local rule.
4. The segregation ruling began, which stated that each day a man was found living with a plural wife, he could be charged with a separate offense. Therefore, if a man were found guilty of living with any of his plural wives for five different days, five charges could be brought against him. And if found guilty, he could receive a sentence for every charge. Under such a condition a man could easily be sent to prison for life.

Now, at the semi-annual general conference held in October of 1880, reports were compiled on the distribution of cattle, sheep and other items, to be voted on at the April general conference. It was a time of great rejoicing, when the First Presidency was again reorganized, with

John Taylor as president of the Church, and George Q. Cannon and Joseph F. Smith as his first and second counselors, respectively. The voting was conducted according to the established principles: It was done by quorums, as it was in sustaining of president Young, beginning first with the apostles, then the patriarchs, stake presidents, counselors, and high councils; then the high priests; then the seventies, the elders; then the bishop and his counselors; then the Aaronic priesthood holders, priests, teachers, deacons; the presidents of various ward quorums; and finally, the whole congregation.

On October 13, 1882, elders George Teasdale and Heber J. Grant were called to the apostleship by revelation given through president John Taylor, along with Seymour B. Young as one of the seven presidents of the seventies; three days later these brethren were ordained. Moreover, the Lord in this revelation called upon various quorums of the Priesthood to arise and purify themselves, and for the members to magnify their callings. The Saints were commanded to set their houses in order, that they might be purged from sin. And the prophecy was made that eventually a new Zion (or New Jerusalem) will be established, and the nations of the world shall acknowledge the Lord and His Millennial reign. Then, on May 17, 1884, under president Taylor, the Logan Temple was dedicated, and he also offered the dedicatory prayer. The site for this temple was dedicated by Orson Pratt on May 17, 1877; excavation work began on May 28, and the laying of rock in July. On September 19, 1877, the corner-stones were laid, the order of temple-building being followed to the letter and in Spirit. The dedicatory services in 1884 lasted three days, very solemn and Spiritually uplifting; the Saints rejoicing greatly in the glory of the Lord, that another House of the Lord had been built unto their eternal and everlasting God; where work for the salvation of the living and the dead could be performed.

The persecutions against the Saints continued in Utah and elsewhere, for their practise of patriarchal marital arrangements, which were referred to as plural marriage, polygamy, celestial marriage, and other names; which allowed the patriarchs or the priests of the Order of Melchizedek to carry on the responsibility of custodianship by being husbands and fathers to the needy, afflicted, divorced, orphaned, or otherwise appointed by God, families. But the persecution was of God, for a great majority of the Saints had traded their true life of piety and peace for the life of passion and passing pleasures; they had become more the men of the world than of God; they had kept part of the covenant of celestial marriage; in the absence of obedience to the laws of God, upon which the blessing of patriarchal or celestial marriage was ordained unto the Saints, by the Lord throughout all ages. And throughout all ages this opposition between the blessed of the Lord and the not-so-blessed prevailed in varied degrees of its manifestation. Therefore,the Lord brought upon the Saints and the world His judgements, through persecutions, debates, contentions, arguments and oppositions.

During January of 1885, president Taylor went south to Arizona, where much of the persecution was directed. There he comforted the

Saints that they might remain steadfast, and counseled them to settle in Mexico to avoid persecution. In February he returned to Salt Lake, and preached his last public sermon to his people. After this, he went into hiding, for he felt that he would be deprived of his constitutional rights, and that law enforcement had become legalized persecution. From his place of hiding, president Taylor continued to guide the Church. His only association with his family during these years was through letters. And he was not able to attend the funeral of his wife, for fear of the reproach that his arrest would bring upon his people.

The Edmunds-Tucker law was passed in March of 1887. Under the terms of the law, the Church lost its standing as a legal corporation; therefore, it could not hold property, and its money and property were taken over by the government; and the Church was forced to pay rent for its own property, such as the temple block, tithing offices, the historian's office, and others. Moreover, the Church was unable to borrow to pay the debts which it owed. Slowly the health of president Taylor deteriorated due to undue stress and pressures, and four months later, John Taylor died in Kaysville, Utah, age seventy-eight; in self-imposed exile from his own people. At his funeral, elder Lorenzo Snow, a future president of the Church, said of John Taylor: The Latter-day Saints feel that they have lost a friend; that we have lost a mighty counselor; that we have lost one of the greatest men that have stood upon the earth since the days of the Son of God -- a man whose virtue, whose integrity, whose resolution to pursue the path of righteousness is known, and well known.

And, indeed, those who carry with them the Divine assurance are rightly guided; and are hard to move from their course. Elder Taylor carried this assurance from his childhood; even the assurance of the Lord Jesus Christ, who was sent forth in the meridian of time, that blessed are they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.

Following is a partial highlight of John Taylor's life (1808-1887):

1808 - Born in Milnthorpe, Westmoreland County, England.
1822 - At the age of fourteen goes to work as a cooper, later as a wood-turner.
1824 - Joins Methodist Church at the age of sixteen.
1825 - Receives impression that he will preach the Gospel in America.
1832 - Emigrates to Canada.
1836 - Baptized into the Church of Jesus Christ of Latter-day Saints; at the age of twenty-eight is placed in charge of the Church in Canada.
1838 - Ordained an apostle by Brigham Young and Wilford Woodruff at the age of thirty.
1839-41 Serves first mission to Great Britain.
1842-46 Acts as editor of Times and Seasons in Nauvoo.
1843-45 Acts as editor of Nauvoo Neighbor.

1844 - Witnesses martyrdom of Joseph Smith.
1846-47 Serves second mission to Great Britain.
1847 - Leads company of Saints from Winter Quarters (Omaha) to Salt Lake City, at the age of thirty-nine.
1848 - Labors with other Saints in building houses, corrals, stables, etc.; and provides Spiritual strength to the brethren.
1849-52 Serves mission to France and Germany; causes the Book of Mormon to be printed in both languages. The doctrine of plural marriage announced in 1852, and brings unfavorable reaction in the East.
1852-53 Called to travel among the stakes of the Church in Zion, encouraging and strengthening the members.
1854-57 Publishes the newspaper, The Mormon, in New York; presides over the Eastern States Mission. Helps numerous Saints to acquire transportation across the United States.
1857 - Returns to Salt Lake; the news of the coming of Johnston's Army is in the air.
1857-76 Serves as member of Utah Territorial Legislature.
1869 - Enters nationally publicized written debate over plural marriage with Schuyler Colfax, vice-president of the United States.
1877 - Leads the Church as president of the Quorum of the Twelve.
1880 - Sustained president of the Church.
1882 - Publishes the book, Mediation and Atonement of our Lord and Savior Jesus Christ.
1885 - Makes his last public appearance before withdrawing to voluntary exile in view of laws against plural marriage.
1887 - Is taken up in Kaysville, Davis County, Utah, on July 25, at the age of 78 years.

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3. Wilford Woodruff

(the missionary, temple builder, prophet, seer and revelator; President of the Church from April 7, 1889 to September 2, 1898; leads the Church as president of the Quorum of the Twelve from 1887 till 1889)

The news of president Taylor's death reached Wilford Woodruff, the eighty-year old president of the Quorum of the Twelve in Sanpete County, one day after he was taken up. At this time, elder Woodruff was in hiding, due to friction between the Church and the government over plural marriage. The Edmunds-Tucker law had been passed just

months before; the property of the Church had been taken over by the government; and the Saints were troubled by the loss of so many fathers and community leaders in prison or in hiding. In Idaho the Saints had lost their right to vote by the passing of the Idaho Test Oath; which decreed that no person who believed in the principle of plural marriage, whether he practised it or not, could vote in general elections. Then, in 1890, the Supreme Court of the United States declared this test oath legal. And the enemies of the Church in Utah and the nation attempted the passage of a bill in Congress, the Cullom-Struble Bill, which was to take away the right to vote from every member of the Church, thereby putting the entire Church membership in the position of being politically controlled by those who were hostile toward the Church; and putting the Saints in the similar position as that of their ancestors who had risen in rebellion against the principle of taxation without representation. The Church was also threatened that all members who had immigrated would never be allowed to become citizens of the United States. Such were the problems faced by elder Woodruff.

And upon hearing of the death of John Taylor, elder Woodruff recorded these words in his journal:

> President Taylor's death places the chief responsibility and care of the Church of Latter-day Saints upon my shoulders, in connection with the Twelve, which now become the presiding authority of the Church. This places me in a very peculiar situation. It is a position I have never looked for, but in the providence of God this new responsibility is thrown upon me. I pray God, my heavenly Father, to give me grace equal to my day. It is a high responsibility for any man and it is a position which requires great wisdom. I never expected to outlive president Taylor, but God has ordained otherwise . . .
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> . . . I can only say, Marvelous are Thy ways, O Lord Almighty, for Thou has truly chosen weak instruments to perform in Thy hand Thy work on the earth. May Thy servant, Wilford, be prepared for whatever is required at his hands by the God of heaven. I ask this blessing of

my heavenly Father in the name of Jesus Christ, the Son of the living God, even so, Amen.

Wilford Woodruff was a man of deep trust in the power of the Lord, which he had developed in his childhood. According to his own words, he had been plagued with a chain of freak accidents. At the age of three he had fallen in a caldron of hot water. He fell from a beam in his father's barn, landing face down on the bare floor; he broke both his arms by falls; he broke his leg by a fall from a carriage; he was kicked in the stomach by an ox, and narrowly missed being gored by a bull. He was buried beneath a load of hay when his wagon tipped over, and was in a wagon which overturned when a runaway horse bolted down hill. He fell fifteen feet from a tree, landing flat on his back; and was saved from drowning in thirty feet of water. He was narrowly saved from freezing to death by a passer-by, who happened to see Wilford crawl into the hollow of an apple tree and was unable to crawl out. He split the instep of his left foot while chopping wood; and was bitten by a mad dog in the last stages of hydrophobia. He was thrown from a runaway horse, and the fall broke one of his legs in two places and put both ankles out of place. All these accidents happened before he was twenty years old. Later he fell twice from the top of a mill wheel, narrowly missing being crushed to death; twice he was dragged behind a runaway horse. Once a gun aimed directly at his chest snapped accidently, but missed firing. After this, a falling tree hit him in the chest and pinned him against a standing tree, breaking his breastbone, three ribs on his left side, and badly bruising left thigh, hip, and arm. Later in life, elder Woodruff, thinking over all these freak accidents, stated: I, therefore, ascribe my preservation on earth to the watch-care of a merciful Providence, whose hand has been stretched out to rescue me from death when I was in the presence of the most threatening dangers.

In 1830, when the Church of Jesus Christ of Latter-day Saints was officially established as an institution among men, Wilford Woodruff was twenty-three years of age. And it was father Mason, a devout man of God of the Catholic (or Universal) Church, who received a vision in 1800 concerning the restoration of the Gospel; but he was not to participate in the blessings in this life, but in the Hereafter. The following was related to Wilford by Robert Mason:

> At the close of the vision I bowed down in humble prayer and asked the Lord to show me the meaning of the vision. Then the Spirit of the Lord declared: Son of man, thou hast sought me diligently to know the truth concerning my Church and Kingdom among men. This is to show thee that my Church is not organized among men in the generation to which thou belongeth; but in the days of thy children the Church and Kingdom of God shall be made manifest with all the gifts and blessings enjoyed by the Saints in past ages. Thou shall live to be made acquainted with it, but shall not partake of its blessings before thou depart

> this life. Thou wilt be blest of the Lord after death, because thou hast followed the guidance of my Spirit in this life.
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> When father Mason had finished relating the vision and its interpretation, he said, calling me by my Christian name: Wilford, I shall not be able to partake of this fruit in the flesh, but you will become a conspicuous actor in the New Kingdom. He then turned and left me. These were the last words he ever spoke to me upon the earth.

It is said that this revelation touched Wilford greatly, for he had been searching God and His divine guidance from his early childhood. And it was this search that led him to establish prayer meetings in his hometown, and to seek the Lord in prayer. He prayed daily night and day, and the Lord blessed him of his Holy Spirit. These were the happiest days of his life, and he wrote: "I felt that the sun, moon, and stars; the mountains, hills, and valleys; and all creation were united in the praise of the Lord. My work in the mill was very light and I passed much of my time in reading, in meditation, and in prayer. I read the Bible and it was like a new book to me. I received much light in perusing its sacred pages. If I was cast down, tired, or tempted, I found in it relief in connection with the Spirit of God."

Diligently, Wilford sought everywhere for a Church that could match the principles and ordinances of the Bible. He felt a need for baptism, but the Christian ministers that performed the baptism lacked the true knowledge and the Spirit of God. Two years after his talk with father Mason, in 1832, Wilford read an account of the Church of the Latter-day Saints in a newspaper article. Although the editor of the newspaper poked fun at the Saints, Wilford, now twenty-five, was deeply impressed. From that time forth his Soul hungered and thirsted to meet some of those people who claimed to possess the gifts of the Holy Spirit cherished anciently by God's people. He also wished to leave his home state of Connecticut and settle in New York; and when the opportunity came and he was preparing to move to western New York with his brother Azmon (or Osman), both he and his brother were persuaded to go to Rhode Island. But they had made up their minds to go to New York, and they did go there, and settled in Richland. In December of 1833, the Woodruffs met the missionaries of the Church of Jesus Christ of Latter-day Saints; and this is the account of Wilford concerning their first meeting:

> Elder Pulsipher opened with prayer. He knelt down and asked the Lord in the name of Jesus Christ for what he wanted. His manner of prayer and the influence which went with it impressed me greatly. The Spirit of the Lord rested upon me and bore witness that he was a servant of God. After singing a hymn, he preached to the people for an hour and a half. The Spirit of God rested mightily upon him and he bore a strong testimony of the divine authenticity of the Book of Mormon, and the mission of

> the prophet Joseph Smith. I believed all that he said, and the Spirit bore witness of its truth . . .
>
> Liberty was then given by the elders to any one in the congregation to arise and speak for or against what they had heard as they might choose. Almost instantly I found myself upon my feet. The Spirit of the Lord urged me to bear testimony to the truth of the message delivered by these elders. I exhorted my neighbors and friends not to oppose these men, for they were the true servants of God. They had preached to us that night the pure Gospel of Jesus Christ. When I sat down, my brother Azmon arose and bore a similar testimony. He was followed by several others.

Wilford then invited the missionaries to his home, that he might learn about the Gospel. Carefully he searched the message contained in the Book of Mormon; and two days after he heard the missionaries for the first time, he submitted himself to baptism on December 31, 1833. At the time of his baptism, the snow was about three feet deep, the day was cold, and water was mixed with ice and snow, yet Wilford did not feel the cold. It is noteworthy also, that although Wilford had never met Joseph Smith in person, yet Wilford's name was recorded in the journal of prophet Joseph Smith, and also his ordination to the office of a teacher in the Aaronic priesthood.

Wilford Woodruff was the best of all the Church historians up to that time, for he truly cherished the task of keeping his own journal, and the record of works, teachings and sermons of other prophets, apostles, and elders of the Church. Three months after his baptism, on the first of April, 1834, Wilford left his home in New York and resolved to go with the Faithful, whithersoever the Lord would send him to gather the Saints for the march of Zion's Camp; although the warning was given that conflict with the mobs of Jackson County might be a real possibility. Wilford put his trust in the Lord, and believed that the prophet of the Lord needed him. And this he recorded in his journal concerning his first encounter with Joseph Smith, the president of the Church, and his brother Hyrum, when he arrived in Kirtland, Ohio:

> Here for the first time in my life I met and had an interview with our beloved prophet Joseph Smith, the man whom God had chosen to bring forth His revelations in these last days. My first introduction was not of a kind to satisfy the preconceived notions of the sectarian mind as to what a prophet ought to be, and how he should appear. It might have shocked the faith of some men.
>
> I found him and his brother Hyrum out shooting at a mark with a brace of pistols. When they stopped shooting, I was introduced to brother Joseph, and he shook hands with me most heartily. He invited me to make his habitation my home while I tarried in Kirtland. This invitation

I most eagerly accepted and was greatly edified and blest during my stay with him. He asked me to help him tan a wolfskin which he said he wished to use upon the seat of his wagon on the way to Missouri. I pulled off my coat, stretched the skin across the back of a chair, and soon had it tanned -- although I had to smile at my first experience with the prophet.

The march of Zion's Camp included mostly all young men; they were brought together from all parts of the United States, strangers to each other, and yet they soon became true friends. It was a marvelous training experience, calculated to strengthen and develop them, having been led by a prophet of God a thousand miles through cities, towns, villages, and wilderness areas. It was at this time that Wilford Woodruff began to record pertinent events of the Church history. It is also said that so complete and proper were his recordings that his diaries later became a most valued source of Latter-day Saints' history. At the end of this march Wilford remained in Missouri, as all young unmarried men were counseled to do by Joseph Smith. And here he remained, and dedicated all that he possessed to the Lord, for the upbuilding of Zion upon the earth. His chief desire at this time was to spend a part of his life in the mission field. But he felt that he should be called rather than cause himself to be asked to go. So he retired into the woods to pray, and poured out his heart to the Lord. The prayer was soon answered, for as Wilford left the secluded spot where he was engaged in prayer, he met elder Elias Higbee, who greeted him, saying: Brother Wilford, the Spirit of the Lord tells me that you should be ordained to go and preach the Gospel. And a few days later, on November 5, 1834, at Adam-ondi-Ahman, Wilford was ordained a priest in the Aaronic Order; and sent on a mission to Arkansas and Tennessee.

Wilford and his missionary companions visited a remote place called Harmony Mission, on the Osage River. At this time this mission was kept by a Presbyterian minister and his family. When they arrived there at sunset on Sunday, they had walked all day without eating anything, very hungry and exhausted. Lo, neither the minister nor his wife would give them anything to eat, nor allow them to stay there overnight; for they knew that these were the Latter-day Saints. The only alternative available was to travel twelve miles down the river to an Osage Indian trading post kept by a Frenchman named Jereu. But the wicked minister who denied them not only a morsel of bread and a place to stay overnight, also lied to them about the directions, and sent them across the swamp, where they wallowed in mud and water, knee-deep, until ten o'clock that night. When they finally got themselves out of the swamp, in trying to follow the crooked river, they heard Indian drumming and singing. In almost total darkness they traveled toward the noise; and as they drew near the Indian camp, a large number of Indian dogs came out to meet them. They smelled them but did not bark or bite; soon Wilford and his missionary companions were surrounded by the Osage Indians; and were kindly received by Mr. Jereu and his wife, who was an Indian. She gave them an excellent

supper and a place to sleep; which they most gratefully accepted. Next day they had a hearty breakfast; and Mr. Jereu sent an Indian to see them across the river, and said that it was sixty miles to the nearest settlement of either white or red man. So the missionaries journeyed some sixty miles without a morsel of food of any kind.

And as they continued their journey in the cloudy and dark night on foot, unable to keep the road, a large drove of wolves gathered around, and followed them. They came very close at times and the missionaries were at the verge of being eaten up. They had materials for striking a light, so at ten o'clock, without knowing where they were, and the wolves becoming so bold as to be almost ready to attack, they decided to make a fire. And they stopped to gather the oak limbs that lay scattered on the ground, and lit them. As the fire began to burn, the wolves left. The missionaries had no blankets with them, and as they were about to lay down on the ground, they heard a dog bark. Then each of them took a firebrand, and went about a quarter of a mile, and found a log cabin, about twelve feet square. It was an old rundown place, with no door, but an old blanket was hung up in the doorway. There was no furniture exept one bedstead, upon which lay asleep a woman, several children, and several small dogs. And a man, also asleep, lay on the bare floor, with his feet to the fireplace.

Wilford went in and spoke to the man, but he did not wake. He stepped up to him, and laid his hands on his shoulder, and the moment the man felt the weight on his shoulder, he jumped to his feet and ran around the room in fright. But when he was told that they were his friends, he was quieted. He said that the cause of his fright was that he had shot a panther a few nights before, and thought its mate had jumped on him. He asked the missionaries what they wanted; and when they told him that they would like to spend the night under his roof, and would like something to eat, he said they might lie on the floor as he did, but he had not a mouthful to eat, as he had to depend on his gun to get breakfast for his family in the morning. Thereupon they slept on the bare floor during a rainy night, with empty stomachs after walking some sixty miles. According to Wilford's own account, that was the hardest day's work of his life. This man's name was William, and he had been one of the mob in Jackson County, Missouri. After the Saints were driven out, he and many others went south. Early in the morning the missionaries left, and walked in the rain twelve miles to the house of a man named Beman, also one of the mob of Jackson County. They arrived as the family was about to sit down to breakfast; and according to the custom of the Missourians to ask visitors to eat, even though they might be strangers or adversaries, the missionaries were asked to take breakfast; which they very gladly accepted. Mr. Beman knew that they were Latter-day Saints, as soon as he saw them; and as they sat down to eat, he began to swear about the Saints. He had a large platter of bacon and eggs, and plenty of bread on the table; and Wilford wrote in his journal that his swearing did not hinder their eating, for the harder he swore, the harder they ate, until their stomachs were full. Then they got up, took their hats, and thanked

him for the breakfast. He was still swearing when they left, but they blessed him in their hearts for feeding them.

During his first two years of mission in Arkansas, Tennessee and Kentucky, Wilford Woodruff was ordained an elder, returning to Kirtland, Ohio, in 1836. He remained in Kirtland for more than a year, and during this time, at the age of thirty years, he married Phoebe Carter, on April 13, 1837. After a month and a day he responded to the mission call to Fox Island, off the coast of Maine. And during this mission he not only brought many on the island into the Church, but also all his kinsfolk who dwelt in Connecticut. Moreover, this time he was blessed with the companionship of his wife; and a baby daughter, his first child, was born while serving on this mission; also he was called to become an apostle. But in order to receive his ordination to the Quorum of the Twelve, he had to journey back to Missouri. Thereupon, elder Woodruff took leave of his friends and kinsfolk on Fox Island and nearby Connecticut; and left for Zion in Missouri, with his wife and newly born daughter, and fifty-three Saints who also desired to make the journey.

This return journey to Missouri was quite perilous, requiring some two thousand miles of travel through mud, rain, snow, and frost; during the winter months of October, November, and December. During the trek his wife and child became seriously ill; and in the first days of December Phoebe Woodruff lay before her husband as though dead. But elder Woodruff, being full of faith, prayed to his Father in heaven to allow her to remain on earth. The following are the words of elder Woodruff concerning this incident:

> The Spirit and power of God began to rest upon me until, for the first time during her sickness, faith filled my soul, although she lay before me as one dead.
>
> I had some oil that was consecrated for my anointing while in Kirtland. I took it and consecrated it again before the Lord, for anointing the sick. I then bowed down before the Lord, prayed for the life of my companion, and in the name of the Lord anointed her body with the oil. Then I laid my hands upon her, and in the name of Jesus Christ I rebuked the power of death and of the destroyer; and commanded the same to depart from her and the spirit of life to enter her body. Her spirit returned to her body; and from that hour she was made whole. And we all felt to praise the name of God, and to trust Him and keep His commandments.
>
> On the morning of the 6th of December, the Spirit said to me: Arise, and continue thy journey; and through the mercy of God my wife was enabled to arise and dress herself; she walked to the wagon, and we went on our way rejoicing.

The company of Saints reached Rochester, Illinois, toward the end of December, 1837; where they were informed of the exodus of the Saints

from Missouri. So they decided to spend the remainder of the winter there. In the spring, elder Woodruff and his family journeyed to Quincy, Illinois, where they joined again the main body of the Saints in their migration to Commerce, and then to Montrose; and here the families of Wilford Woodruff and Brigham Young lived together for a time in a one room dwelling, fourteen feet square.

At Far West, Missouri, at the site where the temple was to be built, elder Wilford Woodruff was ordained an apostle of the Lord, prior to his departure to the British Isles. At this time, Phoebe his wife lay ill, and soon after gave birth to their first son; but some four months later their daughter passed away. In the meantime, elder Woodruff was blessed with great success in Britain in the mission field. Just outside of Burmingham (Birmingham), England, a group of Christians known as the United Brethren, joined together at John Benbow farm, praying in earnest for the Lord to send them messengers with the fulness of the Gospel. From this group elder Woodruff baptized forty-five preachers and one hundred and sixty members of the congregation; even the constable of police that was sent to arrest him for preaching the Gospel, after listening to elder Woodruff, submitted himself to be baptized. Two local officials of the Church of England who went to spy on the meetings of the American missionaries also asked to be baptized. Altogether elder Woodruff brought three hundred and thirty-six people into the Church of Jesus Christ of Latter-day Saints in 1840. After this, on April 20, 1841, elder Woodruff with other members of the Quorum of the Twelve set sail for home, bringing with them a boatload of converts. The reunion with his family was both bitter and sweet, for the loss of his firstborn, and the gain of his young son whom he had never seen. And by this time, Nauvoo had grown from a town of less than a dozen homes to a city of several hundred, including a temple, almost completed.

A solemn assembly was held in the Kirtland Temple, on Sunday, March 27, 1836. Now the first House of the Lord was finally built in Ohio; a monument to the unfaltering faith and industry of the little band of the Latter-day Saints, who amidst the persecution and violence of the enemies of the Church, in their poverty, did serve the Lord their God with all their heart, mind, might, and strength. The ground of this temple site was broken on June 5, 1833, in obedience to the command of the Lord which was given in 1832, that a House to His name be built. The corner-stones were laid on the twenty-third of the following month; and on the same day the Saints in Jackson County, Missouri, were forced by mob violence from their homes. During the months of January and February, 1836, the Saints were busy in council meetings, and filling vacancies in various organizations of the priesthood. Professor Seixas, a most worthy Hebrew scholar, was appointed in place of Dr. Piexotto, who failed to live up to his contract. On January 21, the first of a number of meetings were held in the temple; in which the faithful elders of the Church received blessings by the laying on of hands and anointing with oil. At this first meeting, the Presidency met, and the father of Joseph Smith, the patriarch of the Church, was anointed and blessed. He then anointed each of the

brethren of the Presidency, beginning with the oldest; and blessed them individually as the Holy Spirit of the Lord brought forth utterance.

The Kirtland Temple
The House of the Lord was dedicated on March 27, 1836.

The temple was built of stone; eighty feet in length, sixty in width, fifty feet to the square, with a tower one hundred and ten feet from the ground. And on the day of the solemn assembly, at nine o'clock, the session was called to order by Sidney Rigdon, the first counselor of the First Presidency; and in full silence he read the 96th and the 24th psalms, then the choir sang: Ere long the veil will rend in twain. After prayer, another hymn, and Church business interspersed with singing, the prayer of dedication was offered, which had been given by revelation. After this, the congregation sang the hymn, The Spirit of God Like a Fire is Burning (also called Hosanna), which had been written for this occasion; and then shouted: Hosanna, hosanna, hosanna to God and the Lamb; and then filled with the Holy Spirit, they shouted, Amen, Amen, and Amen. Angels were present, and the Holy Spirit filled the House and rested upon the assembly. The people of the neighborhood came running from all directions, hearing a strange sound and seeing a bright light resting on the temple, a sign unto the Saints that the House had been accepted by the Lord.

Soon after the dedication of the temple, began ordinance work for the elders. During this time of outpouring of the Holy Spirit at the Kirtland Temple, the Savior appeared to several of the brethren, and angels ministered to others in these meetings. Then on Sunday, April 3, 1836, after the administering of the Sacrament in the temple at the meeting, Joseph Smith and Oliver Cowdery retired to the pulpit, the veils being dropped, and there bowed in silent prayer. After rising from their knees, they beheld the Savior standing on the breast-work of the pulpit and He blessed them, accepting the building in His name. After this vision, they beheld Moses, who committed to them the keys of the gathering of Israel; Elias, who lived in the days of Abraham, then appeared, and committed to them the keys of the Gospel of Abraham (of Abrahamites). Then appeared Elijah, and committed to them the keys to fulfill the prophecies of Malachi, of turning the hearts of the fathers to the children, and the hearts of the children to the fathers; which was to be done before the coming of the great and dreadful day of the Lord.

Now, the Lord had revealed unto a party of the Saints known as Zion's Camp on Fishing River, Missouri (on June 22, 1834), when they fled from Kirtland due to increased mob violence and persecutions, and encamped there, that, the elders must be endowed with power from on

high before they would be fully prepared to go forth to build up the Church, and prune his vineyard. This endowment having now been received, and the ancient powers and authorities of the Holy Priesthood having now been restored, the elders of the Church were prepared for their ministry among all the nations, kindred, tongues and people of the earth. They now began to preach the Gospel with new Spirit and zeal, and many had received their testimony that they were numbered among the people of the Lord.

The Kirtland temple was, however, built mainly for the Lord to restore the fulness of the Priesthood, which had been taken away from Israel; and where the Lord could come and restore the various keys of former dispensations. Only a partial endowment was given at the Kirtland Temple, not the fulness; that the apostles and others might be endowed with necessary power and authority to go forth to prune the vineyard for the last time, before the coming of that Great Day. After this a greater light was revealed, and the full purpose of temples and ordinance work was made manifest unto the brethren. Then it became necessary to build a House of the Lord, that would meet at least the basic requirements of the holy temple. For the Kirtland Temple had no provisions for the salvation of the dead, nor did it have a baptismal font.

In Jackson County and in Far West (Missouri), the Saints were prevented from building temples by their enemies, who drove them from their homes. At the General Conference of the Church held in October, 1840, Joseph Smith spoke on the subject of the necessity of building a House of the Lord in Nauvoo, Illinois. And Reynolds Cahoon, Elias Higbee, and Alpheus Cutler were appointed to a committee to build the House. It was also resolved that it must commence ten days from that day (October 3, 1840); and that every tenth day be appropriated for the building of the temple. In early January of 1841, a proclamation was issued by the First Presidencey to the Saints scattered abroad; which stated that the temple of the Lord is in progress to be erected here, where the Saints will come to worship the God of their fathers, according to the order of his House and the power of the Holy Priesthood; and will be so constructed as to enable all functions of the priesthood to be duly carried out, and where instructions from the Most High will be received.

Then an important revelation was received on January 19, 1841, concerning the building of the temple and the ordinances to be performed therein. The Lord declared through the prophet of the Church to make a solemn proclamation of the Gospel to all the kings of the world on the face of the earth; to the president-elect of the United States, and the governors of the nation, and to all other nations of the world; that they may give heed to the light and glory of Zion, whose set time has come. The Lord will visit the mighty rulers, priests and kings in the day of his visitation. Therefore saith the Lord, Awake, O kings of the earth; Come ye, O come ye, with your gold and your silver to the help of my people, to the house of the daughters of Zion. Moreover, the Saints were commanded to come from afar; messengers were to be chosen and sent forth, saying: Come ye, with all your gold, and your silver, and your precious

stones, and with all your antiquities; and with all those who have knowledge of antiquities, that will come, may come. And bring the bore tree, the fir tree, the pine tree, together with all the precious trees of the earth; and with your iron, and with copper, with brass, with zinc, and your precious things of the earth; and build a House to my Name for the Most High to dwell therein. For there is not a place found on earth where He may come and restore again that which was lost unto you, or which He hath taken away, even the fulness of the priesthood; which fulness was to be obtained in the House of the Lord.

The Lord had granted the Saints the privilege of performing the ordinance of baptism for the dead; a most ancient privilege and rite, whose roots are imbedded in Egypt of millennia past. Thus the Saints could be baptized for their relatives or friends, the worthy, who are dead. So important was this work that the Lord declared that the living could not be made perfect without them, and when the opportunity presented itself, should the members of the Church fail to perform the ordinance for their dead, the Lord would reject them; for the dead were to be saved by the same principles which would save the living. In ages past, as unto this day, the Lord allows His servants to perform this rite in a river and some other place; but a unified body of the Saints of the Latter-day, who were to gather Israel and prepare the way for the Second Coming of the Savior, were to perform this ordinance in a baptismal font. It was to be placed in the basement of the temple, in the similitude of the grave; it was to be in a place underneath where the living are accustomed to assemble, to show forth the living and the dead; that all things may have their likeness, that they may accord with one another, that which is earthly conforming to that which is heavenly.

On April 6, 1841, the corner stones of the Nauvoo Temple were laid. Fourteen companies of the Nauvoo Legion and two military companies from across the river in Iowa were assembled early in the morning, and were conducted to the grounds assigned for public review. During the forenoon impressive military maneuvers were conducted; at twelve o'clock the procession arrived at the temple grounds and the ceremonies of laying the corner stones began. Strict adherence to the priesthood laws was maintained; the first stone was to be laid at the south-east corner, by the First Presidency of the Church; next, at the south-west corner; the third at the north-west corner; and the fourth, on the north-east corner. The First Presidency was to lay the south-east corner stone and name the proper persons to lay the other corner stones. And if a temple is built at a location where the First Presidency are unable to be present, then the Quorum of the Twelve Apostles were to dictate the order of laying the corner stones of the temples. In the absence of the Twelve, the presidency of the stake will lay the south-east corner stone; the Melchizedek priesthood laying the corner stones on the east side of the temple, and the Aaronic priesthood on the west side.

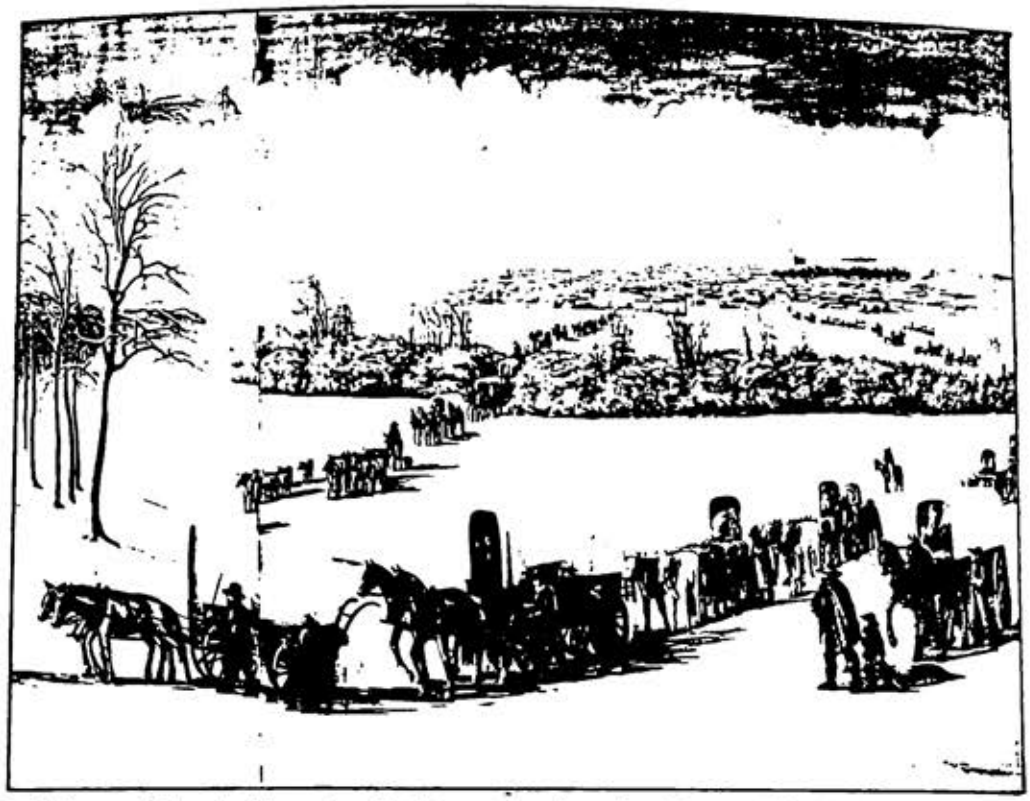
On November 8, 1841, the baptismal font in the Nauvoo Temple was dedicated in the basement, and Brigham Young was the spokesman. Thereafter no baptisms for the dead could be performed in the river.

The font was situated in the center of the basement room, under the main hall of the temple. It was constructed of pine timber, and put together of staves tongued and grooved; oval in shape, sixteen feet long east and west, and twelve feet wide, seven feet high from the foundation; the basin four feet deep, and the moulding of the cap and base were formed of decorative carved work. It stood upon twelve oxen, four on each side, and two at each end; their heads, shoulders, and forelegs projecting out from under the font. The oxen and ornamental mouldings were carved by elder Elijah Fordham, who finished the work in eight months. This font was later replaced by a more durable one.

On Sunday, November 21, 1841, the Twelve met in council at the house of Brigham Young; and at four o'clock they repaired to the baptismal font, in which elders Brigham Young, Heber C. Kimball and John Taylor baptized about forty persons for their dead; and elders Willard Richards, Wilford Woodruff and George A. Smith confirmed them. These were the first baptisms for the dead performed in the font, rather than in the river, at the Nauvoo Temple. The construction of the temple continued with increased diligence until the fall and winter months of 1845-46. The October General Conference of the Church was held in the building; and in December, 1845, ordinance work in the temple officially began. Thereafter, the building was occupied both day and night, that most all of the Saints might receive their endowments; this continued until most of the Saints had departed on westward journey. By May 1, 1846, most of the people had departed; and on this day the temple was publicly dedicated in the presence of some three hundred people. The Saints had already converted every available building in Nauvoo into a workshop, where wagons, harness and other articles necessary for their journey could be manufactured. The timber for the wagons was cut and brought to Nauvoo, where it was prepared and boiled in salt and water or kiln dried. Teams were sent to various parts of the country to obtain iron. Blacksmiths, wheelwrights, carpenters and other workmen were kept busy night and day. On Wednesday, February 4, 1846, the first of the Saints left Nauvoo; and president Brigham Young, Willard Richards, and George A. Smith, with a large company of Saints, crossed the frozen Mississippi on the sixteenth of February; and continued their journey about nine miles to Sugar Creek, where a temporary camp was formed for the Saints abandoning Nauvoo.

The Nauvoo Temple
The House of the Lord contained the baptismal font in the basement, that was dedicated on November 8, 1841; the temple was publicly dedicated on May 1, 1846.

On the same day, February 4, 1846, two hundred and thirty-five members of the Church, from branches in New England and the Atlantic



Painting of the Latter-day Saints crossing the frozen Mississippi River, as they leave Nauvoo in February, 1846.

states, under Samuel Brannan, sailed from New York for California. They had chartered the ship Brooklyn at twelve hundred dollars per month, plus lessee to pay port charges. They carried with them farming implements, all kinds of tools and fixtures, and necessary parts for gristmills and sawmill irons. Many volumes of books on various subjects, the press, type, paper, and all other items needed for the establishment of a new colony, were also carried by them. They arrived at Yerba Buena (now San Francisco), on Wednesday, July 29, 1846; they had gone around Cape Horn, and touched the Hawaiian Islands. On their arrival they saw the American flag waving over the fort, and they were received by the salute of the fort guns, as they entered into the bay. Three weeks earlier the flag of the United States had been raised and the country occupied in the name of the government. And soon after, in January, 1847, Samuel Brannan began to publish a newspaper there, called the California Star, the first English paper published in California.

The temple occupied a large portion of his time, soon after elder Woodruff returned from his mission in the British Isles. It is said that no president of the Church has ever been more closely associated with building temples and administering ordinances therein, than Wilford Woodruff the Faithful. He began his work by hauling rock from the quarry near the Mississippi River in Nauvoo to the Temple Hill; and he finished his work in the temple building half a century later, when he dedicated the most famous of the latter-day temples, namely the Salt Lake Temple. In Nauvoo, Wilford Woodruff was called from his task as a rock hauler

to become business manager for the Times and Seasons; thus he was in close contact with Joseph Smith the prophet and John Taylor the future prophet of the Church.

In July of 1843, elder Woodruff, with other members of the Quorum of the Twelve, were called to serve a short mission to the Eastern States; that they might hold conferences and gather funds for the completion of the Nauvoo Temple. And when Joseph Smith called elder Woodruff for this mission, he said: Brother Woodruff, I want you to go, and if you do not you will die. These are the words of Wilford Woodruff, which he later recorded, parting from the prophet of the Church:

> Joseph stood in the entry of his door when I took his hand to bid him farewell. As he took me by the hand, he said: "Brother Woodruff, you are about to start upon your mission." I answered, Yes. He looked me steadily in the eye for a time without speaking a word; he looked as though he would penetrate my very soul, and at the same time seemed unspeakably sorrowful, as if weighed down by a foreboding of something dreadful. He finally spoke in a mournful voice: "God bless you, Brother Woodruff, go in peace." I turned and left him with a sorrowful heart, partaking of the same spirit which rested upon him. This was the last time I ever saw his face or heard his voice -- in the flesh.

It was while elder Woodruff was in the city of Portland, Maine, that he received the news of the martyrdom of Joseph Smith. Thereupon he and others of the Quorum of the Twelve returned to Nauvoo, where the Twelve were sustained as the successors to the prophet Joseph Smith. And elder Woodruff, now thirty-seven, was sent to Britain to his former mission field, to preside over the European Mission, from 1844 to 1846. During this period, the Saints in Nauvoo were preparing themselves for their westward journey; and elder Woodruff was called back to Nauvoo to assist in the exodus. Many of the Saints had already left Nauvoo before elder Woodruff arrived. But he did participate with Orson Hyde and about twenty other elders in the dedication of the Nauvoo Temple on May 1, 1846; the second temple, their symbol of dedication to the Lord, to be left behind as a memorial to their God. After this, Wilford Woodruff left the city behind, with other Saints; and like the other Saints he suffered many hardships along their journey westward. Two of his children died less than a month apart at Winter Quarters (now Nebraska), and were buried there. It was also there that elder Woodruff was seriously injured, when a tree fell; and he was forced to leave his life of activity so that his broken bones could mend. By the coming of spring, he was back on his feet again; and was off again with the pioneer group which had volunteered to leave behind their families to prepare the way for others to follow. It was in elder Woodruff's wagon that Brigham Young traveled the last few miles of the trip into Salt Lake Valley; and when they had

arrived there, Brigham Young uttered: This is the right place! Yea, Zion was indeed built in the valley, for the Lord had so willed for the Saints, that the gathering of Israel, preparations for the Second Coming and the Millennium might commence there; only to reestablish the Millennial reign of our Lord and Savior Jesus Christ, and the Sabbath of the Father, in the Mountain and not in the Valley of Zion. There upon the mountain and hilltops the New Jerusalem will be built.

One month and two days after his arrival, elder Woodruff left Salt Lake; and took eastward journey again with other brethren to Winter Quarters. The trek was dangerous because much of the way led through hostile Indian country, who were intent on stealing their horses. The small company of returning pioneers arrived at Winter Quarters in October of 1847. While many of the pioneers stayed there until May of 1848, then returned to the Salt Lake Valley, elder Woodruff was called to preside over the Church in the eastern United States. And while he was journeying eastward with his family, he had tied his mule to an oak-wood tree beside which they camped; his children were asleep in the wagon. Then the promptings of the Holy Spirit impressed upon him to move his camping-ground; this he did, and moved his children into a cabin. Shortly after this, a thunderstorm swept over the palce in great fury, and the large oak came thundering down to the ground with a terrifying crash. If he had not moved his mules and his carriage, it would have been crushed to pieces, and they would have been killed, as the tree fell where the carriage had stood.

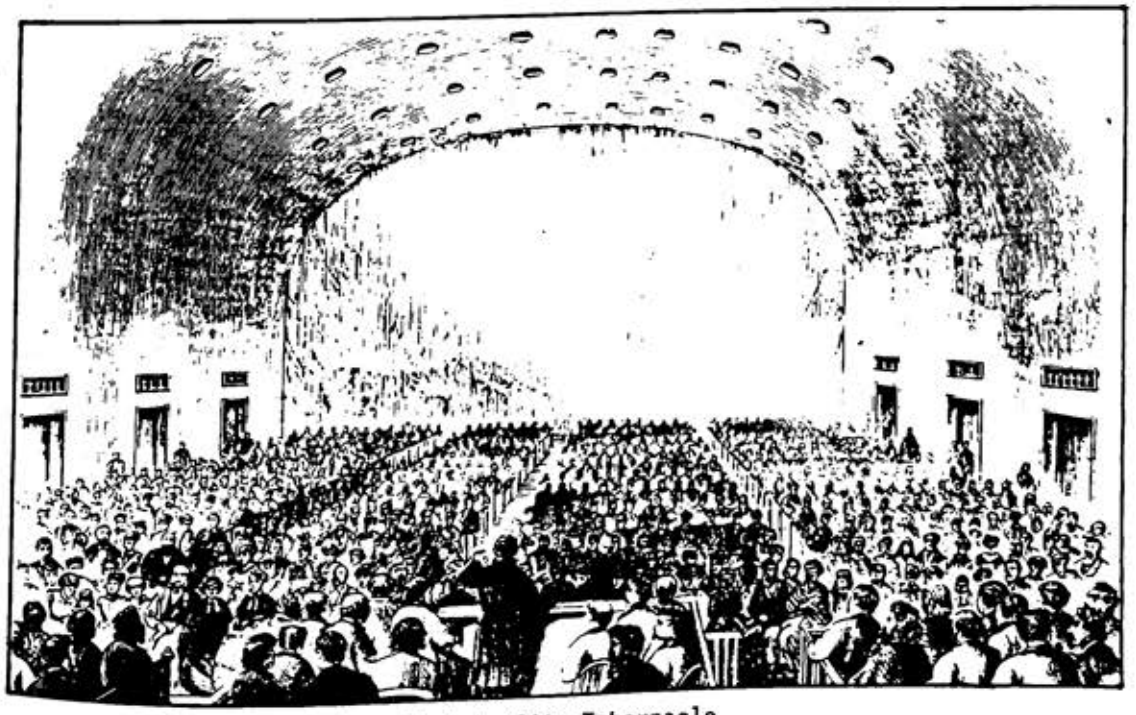
After nearly two years in the mission field, elder Woodruff was called back to the Salt Lake Valley; and was instructed to bring with him the Saints from the eastern states, who would come, with all their supplies if they could. In October of 1850, elder Woodruff and his party arrived in the Valley. During the next twenty-seven years, elder Woodruff entered into a type of work, the colonizing of the empire in the west; for so far he had been involved mainly with missionary work. In 1856, he was appointed assistant Church historian; and these are his words concerning this calling:

> The devil has sought to take away my life the day I was born until now, more so even than the lives of other men. I seem to be a marked victim of the adversary. I can find but one reason for this: the devil knew if I got into the Church of Jesus Christ of Latter-day Saints, I would write the history of that Church and leave on record the works and teachings of the prophets, of the apostles and elders. I have recorded nearly all the sermons and teachings that I ever heard from the prophet Joseph (Smith). I have in my journal many of the sermons of president Brigham Young, and such men as Orson Hyde, Parley P. Pratt and others. Another reason I was moved upon to write in those days was that nearly all the historians appointed in those times apostatized and took the journals away with them.

(And Wilford Woodruff, the Faithful Servant of God, in his lifetime traveled more than 175,000 miles to preach the Gospel; baptized two thousand persons into the Church; and wrote a journal of more than seven thousand pages.)

Moreover, elder Woodruff, shortly after his return to Utah, was appointed by president Brigham Young to serve in the Utah Territorial Legislature, then consisting of thirteen members. And during these twenty-seven years of colonizing, elder Woodruff also became the first to experiment with fruit orchards, and was recognized as one of the authorities in horticulture. In 1858, he was chosen president of the Deseret Agriculture and Manufacturing Society, and kept that position for nearly twenty years. As in Nauvoo, he kept himself abreast of the temporal affairs through his involvement in the City Council in Utah, as he did through the Legislature, but he was also involved in other organizations such as: the School of the Prophets, which had been started again in many communities in Utah, and various agricultural, manufacturing, and professional groups. Besides these involvements, elder Woodruff kept abreast of all the Spiritual developments among the Saints, by virtue of his position as a member of the Quorum of the Twelve.

In 1867, the Salt Lake Tabernacle, which was begun in 1863, was completed. This was one of the most unique buildings in the world. The structure was elliptical in shape, one hundred and fifty feet in width, and two hundred feet in length. The roof was a self-supporting wooden structure, which was originally fastened together without nails; instead, wooden pins and rawhide were used. It rested upon buttresses of red sandstone set about twelve feet apart. The Tabernacle also contained a pipe



Salt Lake City Tabernacle
(1870)

organ, the largest in the world, which was the original work of Joseph Ridges of Salt Lake City; and was made out of native timber. The October general conference of that year was held in the new Tabernacle, which was almost complete. Here, one hundred and sixty-three persons were called to go and strengthen the settlements in southern Utah; and the Saints were called on to gather the worthy poor from Great Britain and other foreign lands. Some two and a half years before on April 10, 1865, a special conference of the Church was held; in which it was decided that a telegraph line throughout the settlements in Utah be built. The members of the Church were called upon to assist in this undertaking. As a result, between 1865 and 1867, five hundred miles of lines were constructed at a cost of one hundred and fifty dollars per mile. Now the main settlements of the territory of Utah, and also the towns in Idaho and Nevada were able to reach Salt Lake City; and the authorities of the Church were able to transmit their instructions and communications to the members, without miles of weary travel and great expense. The telegraph line remained under the control of the Church until 1900, when it was merged into Western Union System.

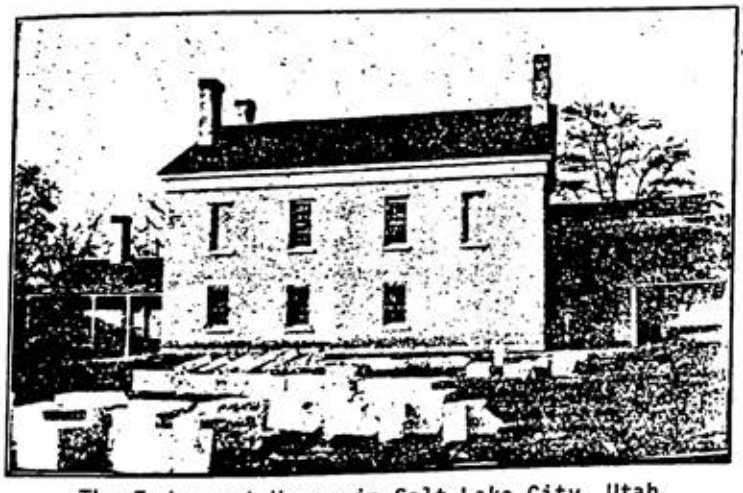
After the completion of the Deseret Telegraph, came to Utah the transcontinental railway. Much of grading of the most difficult part of the route, especially from Echo Canyon to Ogden, was done by the members of the Church. The last spike which united the East with the West was driven at the junction of the two railroads, the Central Pacific and the Union Pacific, at Promontory, Utah. Some eleven hundred high officials of both railways and dignitaries attended this historic event on May 10, 1869. But the transcontinental railways passed through Ogden, Utah; and Salt Lake City was not on the railway line. The same day that the Union Pacific finished laying rails in Ogden, the Utah Central Railway was organized in Salt Lake City. In May of 1869, ground was broken, and the last spike on the railroad between Salt Lake City and Ogden was driven on January 10, 1870.

In April, 1877, the forty-seventh general conference was held in St. George, Utah, in connection with the temple dedication. The temple was dedicated on the sixth; and Daniel H. Wells offered a dedicatory prayer. This was the first temple to be built without molestation by the enemies of the Saints. Elder Woodruff, now seventy years of age, at the request of Brigham Young, offered the dedicatory prayer, in the lower portion of the temple, where the baptismal font was. After the dedication, president Young returned to Salt Lake, and left elder Woodruff in St. George as temple president. Work for those who had passed on held an important place in elder Woodruff's life. He began his first labors in Nauvoo, from hauling stones for the temple to performing ordinance work therein. And as soon as he was informed of the baptism for the dead, he went to the temple in Nauvoo, and in the baptismal font there was baptized for father (Robert) Mason, the one who had prophesied (in 1830, when Wilford was twenty-three years old) that Wilford would become a conspicuous actor in the new Kingdom; meaning that he would occupy

St. George Temple, Utah
The House of the Lord was dedicated on April 6, 1877.

an important place in the hierarchy of the Church. Then, when the Saints moved to the Salt Lake Valley, elder Woodruff worked many hours in Endowment House, administering ordinances in behalf of the dead. The Endowment House was a relatively small temple; erected in the northwest corner of the Temple Block. (It was torn down later by the order of president Wilford Woodruff.) And in Logan, Utah, elder Woodruff prophesied that the day would come that a temple would be built in that city.

On August 21, 1877, elder Woodruff was baptized for the signers of the Declaration of Independence and other patriots of the United States, in St. George Temple; a little over a week later he received a telegram announcing the death of Brigham Young. By the beginning of 1879, elder Woodruff found it necessary to go into exile from his home in Salt Lake City; because of the persecution against those who had entered into patriarchal (or plural) marriage.

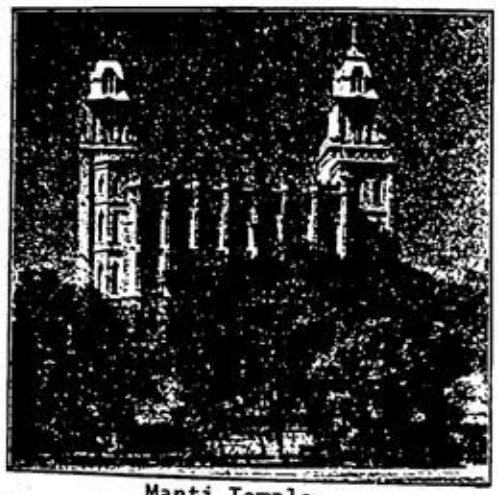


The Endowment House in Salt Lake City, Utah
(Before it was torn down in 1889)

During this period he spent much time in the south-western states, especially the branches of the Church in Arizona, and labored a great deal among his cherished tribes of Indian Israel. He was an outdoorsman, who enjoyed hunting and fishing; and was among the first to experiment with artificial flies in fly fishing in the western United States. He also was compassionate toward animals, especially his horses.

In October of 1880, elder Woodruff was officially sustained as the president of the Quorum of the Twelve Apostles. Now seventy-three years of age, in January of 1881 he was sustained as superintendent of Young Men's Mutual Improvement Association; proving his ability to remain young at heart, as the leader of the young men of the Church. Until the year 1884, Wilford Woodruff was able to make occasional public appearances without fear of legal prosecution, from his voluntary exile. In 1884, he was able to attend the dedication of the second temple completed in the Utah territory; this Logan Temple was prophesied to

Logan Temple
The second House of the Lord in the Utah territory was dedicated on May 17, 1884.



Manti Temple
The temple at Manti, Sanpete County, was dedicated May 21, 1888, elder Lorenzo Snow offering the prayer.

be built on a prominent hill in that city, by elder Woodruff, over seven years before. The temple was dedicated on May 17, 1884, under the direction of president John Taylor, who offered the dedicatory prayer; the site for the temple was dedicated May 17, 1877, by Orson Pratt; the work of excavation began on May 28, and laying of rock in July. On September 19, 1877, the cornerstones were laid, with the ancient order of temple building being followed. The solemn dedicatory services in 1884 lasted three days, and were quite impressive. The Saints rejoiced in completing another House of the Lord, where work for the salvation of the living and the dead could be performed; a symbol of dedication to their Eternal and Almighty God.

Phoebe, the wife of Wilford the Faithful, died in November of 1885; and while he was yet in hiding, in 1886, the persecution and prosecution against the Saints continued to increase. On May 17, 1888, he attended semi-public dedication ceremonies of the Manti Temple. This third temple at Manti, Sanpete County, was dedicated on May 21, 1888; Lorenzo Snow offered the dedicatory prayer, and the services lasted three days. (The site was chosen in June, 1875, by president Brigham Young; excavation began in April, 1877; the cornerstones were laid April 14, 1879, with proper ceremonies. The building is situated on a hill north-east of the city.)

The so-called crusade against the practise of patriarchal or plural marriage by the Saints continued. Besides the crusade by the Idaho territorial legislature, and supporters of the Struble Bill, the enemies of the Church in Utah used other political means to persecute and molest the Latter-day Saints. In the midst of all these circumstances, Wilford Woodruff remained faithful to the Lord and His revelations, and sought the Lord diligently for relief. One of the most important days of his life was April 7, 1889, when he was sustained President of the Church. Following the death of President Taylor in Kaysville, Utah, on July 25, 1887, Wilford Woodruff became the leader of the Church as president of the Quorum of the Twelve; and the Apostles continued to act in the position of the Presidency; until the April conference of 1889, when the First

presidency was again reorganized. The first and second counselors of president Taylor, George Q. Cannon and Joseph F. Smith respectively, who had resumed their places in the Twelve, were again selected by president Wilford Woodruff as his first and second counselors respectively. The following words are from the diary of president Woodruff, under the date of April 7, 1889:

> The 7th day of April, 1889, is one of the most important days in my life, for I was made President of the Church of Jesus Christ of Latter-day Saints by the unanimous vote of ten thousand of them. The vote was first taken by quorums and then by the entire congregation as in the case of president John Taylor. This is the highest office ever conferred upon any man in the flesh. It came to me in the eighty-third year of my life. I pray God to protect me and give me power to magnify my calling to the end of my days. The Lord has watched over me until the present time.

And after much prayer and supplication, the Lord gave the revelation to president Woodruff that the practise of plural marriage be suspended. When the Supreme Court sustained the anti-polygamy laws, which restricted the religious rights of the Saints, the Church had to submit or stand as violators of the law. In response to these conditions of the time, by revelation from the Lord, president Woodruff issued the document known as the Manifesto; and in his diary, under September 25, 1890, the following was recorded:

> I have arrived at a point in the history of my life as the President of the Church of Jesus Christ of Latter-day Saints, where I am under the necessity of acting for the temporal salvation of the Church. The United States government has taken a stand and passed laws to destroy the Latter-day Saints on the subject of polygamy or patriarchal marriage; and praying to the Lord and feeling inspired, I have issued the following proclamation which is sustained by my counselors and the twelve apostles.

On the same day, September 25, 1890, the Manifesto was published as the Official Declaration shown below:

> TO WHOM IT MAY CONCERN:
>
> Press dispatches having been sent for political purposes, from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, allege that plural marriages are still being solemnized, and that forty or more such marriages have been contracted in Utah since

last June or during the past year; also that in public discourses the leaders of the Church have taught, encouraged and urged the continuance of the practice of polygamy.

I, therefore, as President of the Church of Jesus Christ of Latter-day Saints, do hereby, in the most solemn manner, declare that these charges are false. We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice; and I deny that either forty or any other number of plural marriages have during that period been solemnized in our Temples or in any other place in the Territory.

One case has been reported, in which the parties allege that the marriage was performed in the Endowment House, in Salt Lake City, in the spring of 1889; but I have not been able to learn who performed the ceremony; whatever was done in this matter was without my knowledge. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay.

Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise.

There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy; and when any Elder of the Church has used the language which appeared to convey any such teaching, he has been promptly reproved. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.

WILFORD WOODRUFF
President of the Church of Jesus Christ of Latter-day Saints

In October general conference of the Church, the Official Declaration or Manifesto was presented to the congregation; and on motion by Lorenzo Snow, president of the Quorum of the Twelve, was approved by the Latter-day Saints by a unanimous vote; therefore it became binding upon the members of the Church. After this action was taken, George Q. Cannon spoke on the history of polygamy (or patriarchal marriage) and anti-polygamy legislation; and he justified the action taken by president Woodruff, on these grounds: First, when a commandment is given to the children of men, and they are hindered by their enemies, the Lord accepts their offering. Second, the Authority which gave the commandment has the right to revoke. After brother Cannon finished his testimony, thus spoke president Woodruff:

> I want to say to all Israel that the step which I have taken in issuing this Manifesto has not been done without earnest prayer before the Lord . . .
>
> The Lord has required at our hands many things that we have not done, many things that we were prevented from doing. The Lord required us to build a temple in Jackson County. We were prevented by violence from doing it. He required us to build a temple in Far West, which we have not been able to do. A great many things have been required of us, and we have not been able to do them, because of that which surrounds us in the world.
>
> I say to all Israel, the Lord will never permit me nor any other man who stands as the President of the Church to lead you astray. It is not in the program. It is not in the mind of God. If I were to attempt that, the Lord would remove me out of my place; and so He will any other man who attempts to lead the children of men astray from the oracles of God and from their duty. God bless you. Amen.

And it came to pass, that on December 19, 1891, the First Presidency and Apostles petitioned for amnesty. This petition was endorsed by the governor Arthur L. Thomas and chief justice Charles S. Zane, and many leading gentiles. The petition was read before the senate committee on territories, and became a part of their published record. President Benjamin Harrison, who a short time before had visited Utah, later issued a proclamation of amnesty to polygamists for past offenses, on January 4, 1893; who entered into such relationship before November 1, 1890. The Utah commission then ruled that the restrictions against voters in the territory should be removed, based on the pardon of the President.

That patriarchal marriage did not end in Utah is certain; for a formal protest of nineteen citizens of Salt Lake City a few years later was forwarded to the senate of the United States in 1903, asking for the expulsion of Reed Smoot, who believed in polygamy, and was an apostle of the Church; and the protest was divided under six headings:

1. The Holy Priesthood of the Saints, according to the doctrine of that Church, is vested with supreme authority in all things temporal and Spiritual.
2. The First Presidency and the Twelve Apostles are supreme in the exercise and transmission of the mandates of this authority.
3. As this body of men has not abandoned the principles and practices of political dictation, so also it has not abandoned belief in patriarchal marriage and polygamous cohabitation.
4. That this is the attitude of the First Presidency and apostolates, even since the suspensory manifesto of 1890, is evidenced by their teachings since then.

the power of the adversary would be broken; and from that time onward, the enemy would have less power over the Saints and meet with greater failures in oppressing them. From that time, a renewed interest in the Gospel message would be awakened throughout the world.

In the fall of 1893, president Woodruff traveled with the Tabernacle Choir to Chicago, to attend the Chicago World's Fair; on the way the choir sang in Denver, Kansas City, and Independence (Missouri). At the world's Columbian Exposition the Salt Lake Tabernacle Choir entered the competition, and received second place in the midst of prejudice and suspicion. On their way to Chicago and returning home, the choir gave concerts in large cities, which did engender goodwill among the people. During this exposition also a World's Parliament of Religions was held, beginning September 11. The Church of Jesus Christ of Latter-day Saints was not invited to participate, although the religions of the world, Christians, Mohammedans (Islamites), Jews, and pagans did represent themselves, and were heard. And when elder Brigham H. Roberts, of the first council of seventies, representing the Church, requested the privilege of taking part and speaking before the assembly, he was denied the privilege. Truly, the Church of the Saints is not of the world, nor has it ever been, nor will it ever be; although at times it may appear to be so. However, elder Roberts was granted permission to deliver a paper in one of the committee rooms, which would seat about fifty people; this brother Roberts declined, and instead he exposed the matter to the press, concerning the bigotry of the officials; and the Church made some political gain from it.

On September 6, 1893, Joseph L. Rawlins, a delegate from Utah, presented a bill in the House of Representatives, entitled: An Act to Enable the People of Utah to Form a Constitution and State Government and to be Admitted into the Union on an Equal Footing with the Original States. After some opposition from congressman Morse of Massachusetts, who declared the people of Utah to be criminals and vagabonds, the bill passed the House, December 13, 1893, and the senate in July, 1894; and was signed by president Grover Cleveland. And in the election held on November 6, 1894, for delegates to the constitutional convention, Republicans were successful. The constitutional convention met March 4, 1895, in Salt Lake City; and was organized by electing John Henry Smith, a member of the Quorum of the Twelve, as president. Both the Saints and the opposition sat side by side for sixty-six days, framing the constitution of the State of Utah. It was ratified by the people of Utah by an overwhelming vote. Then, on January 4, 1896, president Grover Cleveland issued a proclamation, and Utah was admitted into the great Union of States. And after Utah obtained statehood, the escheated property of the Church was returned. On March 28, 1896, president Cleveland approved the restoration of the personal property of the Church. Although in September, 1893, Joseph L. Rawlins presented in Congress a resolution for the restoration of Church property, and the resolution was favorably received by Congress, and was signed by president Cleveland on October 25, the real estate escheated to the government was not returned until three years later.

Also, before the administration of president Wilford Woodruff, the first Thursday in each month was set apart by the Church as a fast day; and Friday was considered by some General Authorities a holy day. On December 6, 1896, a change in the day was made and the first Sunday of each month became the general fast day for the members of the Church, from that time onward. Then, during July of 1897, the fiftieth anniversary of the pioneer's arrival in the Salt Lake Valley was celebrated; and all the pioneers still alive were honored, president Woodruff being the most esteemed of them all. A few months earlier he had been given special honors in the Tabernacle, when he turned ninety years of age. On returning home that evening, president Woodruff made the following entry into his journal:

> The scene completely overpowered me. The events of my childhood and early manhood came to my mind. I remembered vividly how I prayed to the Lord that I might live to see a prophet or an apostle who would teach me the Gospel of Christ. Here I stood in the great Tabernacle filled with ten thousand children, with Prophets, Apostles, and Saints. My head was a fountain of tears.

In the fall of 1897, on the twenty-fifth anniversary of the coronation of king Oscar II and queen Sophia of Sweden, president Wodruff sent to the king and queen a specially bound copy of the Book of Mormon, in behalf of the Swedish Saints in Utah. Elder Sjodahl, who made the actual presentation of the book, received special invitation to the grand banquet in the palace, on this festive occasion. Thenceforth, the Church of the Saints began to grow in the royal courts of Europe. In August of 1898, Wilford Woodruff left Utah for the Pacific Coast, to find relief from the illness which was making it difficult for him to move about among his people. And while he was in San Francisco, he took leave from his earthly life, at the age of ninety-one (on September 2, 1898).

Major highlights of the life of Wilford Woodruff (1807-1898) are listed below:

1807 - Born in Farmington, Hartford County, Connecticut.
1821 - At the age of fourteen, begins work, learns the trade of miller.
1830 - Informed by father (Robert) Mason concerning the restoration of the Gospel, and Wilford's part in the new Kingdom.
1832 - Learns of the religion of the Latter-day Saints in a newspaper article.
1833 - Baptized into the Church of the Saints.
1834 - Takes part in march of Zion's camp.
1834-36 Serves mission in Arkansas, Tennessee, and Kentucky.
1837 - Marries Phoebe Carter, at the age of thirty years.

1837-38 Serves mission to Eastern States and Fox Island.
1839 - Is ordained an Apostle by Brigham Young.
1839-41 Serves mission in the British Isles; work on Nauvoo Temple begins in 1840, and the font is dedicated in late 1841.
1842 - Serves as business manager for the Times and Seasons, in Nauvoo.
1843 - Serves a short mission to the Eastern States, to solicit funds for the completion of the Nauvoo Temple.
1844 - Serves a secret short mission to the Eastern States; and in the city of Portland, Maine learns of the martyrdom of Joseph Smith and Hyrum Smith.
1844-46 Presides over the European Mission; and the Saints in Nauvoo prepare for Israel's exodus to the Salt Lake Valley.
1847 - Enters Salt Lake Valley with Brigham Young.
1848-50 Presides over the Church in Eastern States.
1850 - At the age of forty-three, is appointed to Territorial Legislature; serving one term in lower house, and twenty sessions in upper house.
1856 - At the age of forty-nine, is appointed to assist Church historian.
1858 - Is chosen president of the Deseret Agricultural and Manufacturing Society; later this position became president of Utah State Fair board (for nearly twenty years, until 1877, he held this position).
1867 - Becomes active in the reestablishment of the School of the Prophets.
1877 - Is appointed president of St. George Temple; at the age of seventy.
1879 - Does missionary work among the Indian Israel, while in hiding.
1880 - Is sustained as president of the Quorum of the Twelve.
1881 - Is sustained as superintendent of the Young Men's Mutual Improvement Association.
1884 - Attends the dedication of the Logan Temple.
1885-87 Goes into self-imposed exile, remains in the vicinity of St. George; in November, 1885, his wife Phoebe dies; and president Taylor dies on July 25, 1887.
1887 - Becomes leader of the Church as president of the Quorum of the Twelve, at the age of eighty years.
1888 - Dedicates Manti Temple, in private services (Lorenzo Snow offers the dedicatory prayer).

1889 - Is sustained president of the Church.
1890 - Issues Manifesto.
1892 - The capstone of the Salt Lake Temple laid by president Woodruff, in the presence of about forty thousand people, on April 6.
1893 - Dedicates the Salt Lake Temple, on April 6.
1896 - Utah obtains statehood; fast day is changed from first Thursday to first Sunday of each month.
1897 - During July of the year, the fiftieth anniversary of the arrival of the pioneers in the Salt Lake Valley is celebrated; and earlier, in March, president Woodruff receives special honors in the Tabernacle, on the ninetieth anniversary of his birth.
1898 - Is taken up in San Francisco, California, on September 2, 1898; at the age of 91 years.

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4. Lorenzo Snow

(the missionary, social reformer, prophet, seer and revelator; President of the Church from September 13, 1898 to October 10, 1901)

Lorenzo Snow was born in Mantua, Portage County, Ohio, on April 3, 1814; during a time when America was at war with England. In his early years he was filled with the excitement of military life. And unlike Joseph Smith, Jr., Brigham Young, John Taylor, and Wilford Woodruff, Lorenzo was somewhat uninterested in religious pursuits, although he had been reared in a religious family. He had heard Joseph Smith, Jr., speak to a group in 1831, when he was seventeen years old, in Hiram, Ohio; and his mother and sister Leonora were baptized into the Church. And before his military career came to an end, he was awarded a lieutenant's commission from the governor of Ohio. His sister Eliza R. Snow was baptized into the Church in 1835; and had a constant fear that if he continued in the military, his life would be cut short in the battlefield. As a result, she watched diligently for the right time to persuade him to accept the truths of the Gospel.

When Lorenzo was twenty-one years of age, he had decided that a good education was as essential as his military career. Therefore, he enrolled at Oberlin College in Ohio, a Presbyterian institution. Just before

completing his course there, he wrote to his sister Eliza: If there is nothing better than is to be found here in Oberlin College, good bye to all religions. Immediately, Eliza responded to the confusion with which her younger brother was faced; for she had been baptized a few months before. And while Lorenzo was traveling to Oberlin, he became acquainted with David W. Patten, president of the Quorum of the Twelve, who was then returning from a mission in Canada. During the twenty-five miles they rode together, the two men had a lengthy discussion, and elder Patten left a marked impression upon Lorenzo Snow. Eliza Snow, realizing these things, wrote to her brother to come to Kirtland, Ohio, after his course at Oberlin, in order that he might further his education by studying Hebrew under an able Hebrew professor in the School of the Prophets. This experience with the brethren in the School was to change altogether the religious misconceptions of Lorenzo Snow.

When he came to Kirtland, Ohio, he was pleased with the members of the Church, and was impressed with the company of the prophet Joseph Smith; especially Joseph's father Joseph Smith, Sr., Patriarch of the Church at that time. Following are the words of Lorenzo Snow, in retrospect, concerning his impression of the Patriarch:

> He (Joseph Smith, Sr.) surprised me when he said: Don't worry, take it calmly and the Lord will show you the truth of this great latter-day work; and you will want to be baptized. I studied the principles, I heard the Prophet discourse upon the grandest subjects. At times he was filled with the Holy Ghost, speaking as with the voice of an archangel and filled with the power of God; his whole person shone and his face was lightened until it appeared as the whiteness of the driven snow. Finally my prayers were answered and I was convinced of the truth sufficiently to want to be baptized to get a knowledge for myself of the testimony that Joseph Smith had seen God.
>
> A peaceful, good Spirit came upon me that I had never experienced before, and I felt satisfied with the sacrifice I had made. Since then I have been ashamed to call it a sacrifice, but at that time it was a sacrifice to me, because I could see that it would change my whole future and perhaps destroy all my worldly prospects and aspirations, besides being a great disappointment to my relatives and friends.

At the age of twenty-two years, in June of 1836, Lorenzo Snow was baptized into the Church, in Kirtland, Ohio; and the following winter he was ordained an elder. And some two or three weeks after his baptism, his faith and testimony were strengthened by means of divine manifestations which he received, as described by him:

> . . . I began to reflect upon the fact that I had not obtained a knowledge of the truth of the work -- that I

had not realized the fulfillment of the promise, He that doeth my will shall know of the doctrine. And I began to feel very uneasy. I laid aside my books, left the house, and wandered around through the fields under the oppressive influence of a gloomy, disconsolate spirit; while an undescribable cloud of darkness seemed to envelope me. I had been accustomed at the close of the day to retire for secret prayer to a grove a short distance away from my lodgings; but at this time I felt no inclination to do so. The spirit of prayer had departed and the heavens seemed like brass over my head. At length, realizing that the usual time had come for secret prayer, I concluded that I would not forego my evening devotion (service). And, as a matter of formality, I knelt as I was in the habit of doing, in my accustomed secluded place, but not feeling as I was accustomed to feel.

I had no sooner opened my lips in an effort to pray, than I heard a sound, just above my head; like the rustling of silken robes, and immediately the Spirit of God descended upon me; completely enveloping my whole person, filling me from the crown of my head to the soles of my feet, and O, the joy and happiness I felt! No language can describe the almost instantaneous transition from a dense cloud of mental and Spiritual darkness into a refulgence of light and knowledge, as it was at that time imparted to my understanding.

I then received a perfect knowledge that God lives, that Jesus Christ is the Son of God; and of the restoration of the (Higher) priesthood (unto mankind), and of the bringing forth of the fulness of the Gospel. It was a complete baptism, a tangible immersion in the heavenly principle or element, the Holy Ghost; and even more real and physical in its effects upon every part of my body system than the immersion by water; dispelling forever, so long as reason and memory last, all possibility of doubt or fear in relation to the fact handed down to us historically; that the babe of Bethlehem is truly the Son of God; also the fact that He is now being revealed (again) to the children of men; communicating knowledge, the same as in the Apostolic times. I was perfectly satisfied, as well I might be, for my expectations were more than realized, I think I may safely say in an infinite degree.

I cannot tell how long I remained in the blissful enjoyment and divine enlightenment; but it was several minutes before the celestial element which filled and surrounded me began gradually to withdraw. On arising from my kneeling posture, with my heart swelling with gratitude to God, beyond the power of expression. I felt, I knew that He

had conferred on me what only an Omnipotent Being can confer; that which is of greater value than all the wealth and honors worlds can bestow. That night as I retired to rest, the same wonderful manifestations were repeated, and continued to be for several successive nights. The sweet remembrance of those glorious experiences, from that time to the present, bring afresh before me, imparting an inspiring influence which pervades my whole being; and I trust will, to the close of my earthly existence.

During the winter of 1836-37, Lorenzo was attending the School of the Prophets in Kirtland, and was encouraged by Sidney Rigdon to continue his education; but in Lorenzo's heart was the desire to serve the Lord in the mission field, and he remained firm in his commitment. In the spring of 1837, Lorenzo Snow set out to preach the Gospel in the nearby towns and cities in Ohio, without purse or scrip. At first, it was difficult for him to rely on others for food and shelter, besides being somewhat bashful, never having spoken in public before. And when he was called upon to speak during this short-term mission, he would often pray during much of the day to gain Spiritual strength. The blessings of patriarch Joseph Smith, Sr., given to elder Snow also left a great impression on his mind; these were the blessings bestowed upon him:

Thou hast a great work to perform in thy day and generation. God has called thee to the ministry. Thou must preach the Gospel of thy Savior to the inhabitants of the earth. Thou shalt have faith like that of the brother of Jared . . . There shall not be a mightier man on earth than thou . . . The diseased shall send to thee their aprons and handkerchiefs and by thy touch their owners shall be made whole. Thou shalt have power over unclean spirits; at thy command the powers of darkness shall stand back and devils shall flee away. If expedient the dead shall rise and come forth at thy bidding . . . Thou shalt have a long life. The vigor of thy mind shall not be abated and the vigor of thy body shall be preserved.

Soon after his mission in Ohio, elder Snow, a hunter and military man, traveled to Missouri with the Saints. There he decided to go hunting for wild turkeys. And as he was thus engaged in his favorite pastime of hunting, he realized that he was amusing himself by giving pain and death to harmless and innocent creatures that had as much right to life and nature as he himself. Thus he realized that such indulgence was without any justification, and felt condemned. Thereupon, he laid his gun on his shoulder and returned home; and from that time onward he felt no desire for the cruel and murderous pastime.

About the fall of 1838, he again had the urge to go on a mission, and this time it was southern Missouri, Illinois, Kentucky, and Ohio. Elder

Snow was not in good health during these days, and the journey on foot was exhausting and perilous. When he departed from Kentucky to go to Ohio in February, it was the worst time of the year to travel; he walked much of the five hundred miles through rain and snow. By the time he reached Ohio, the Saints there did not even recognize elder Snow. He was forced to confine himself to bed many days, due to raging fever and exhaustion. Soon after priesthood blessings were bestowed upon him, he recuperated; and went about his mission of serving his Father in Heaven. During the winter of 1839, he taught school in Ohio, while waiting for spring and return to his family, who were recently driven from Missouri to Nauvoo, Illinois.

Elder Snow arrived in Nauvoo in the spring of 1840; and shortly after, left for England to serve the Lord in the mission field. In February of 1841, elder Snow was appointed to preside over the members of the Church of Jesus Christ of Latter-day Saints in London; as the official spokesman for the Church there. It was during this time that he presented a specially-bound copy of the Book of Mormon to Queen Victoria. After this, elder Snow was called to assist the mission president, and in 1843, he was asked to take charge of a company of two hundred and fifty Saints bound for Nauvoo, Illinois.

It had now been nearly seven years since the time Lorenzo Snow had joined the Church; and soon after his arrival in Nauvoo, he was called by Joseph Smith to organize a military company mainly from those he had brought with him from England, as part of the Nauvoo Legion. After he had accomplished this task, elder Snow was made captain over this company; however, most of the time he labored as a school teacher in Lima settlement, some thirty miles south of Nauvoo; and there he diligently taught the roughnecks, who in the past had whipped their teachers and vandalized the school. He won their support by teaching them the importance of education. After this, Joseph Smith was martyred, and elder Snow was called back to Nauvoo; and from June of 1844 until the beginning of the exodus of Israel to Salt Lake City, he labored in the building of the Nauvoo Temple; and he was assigned to gather donations and tithes for the temple. Then he performed temple work until the exodus. In 1845, Elder Snow married Charlotte Squires and Mary Adaline Goddard, at the age of thirty-one years.

And during the exodus of the Saints from Nauvoo, elder Snow was not assigned to the journeys of the camp of Israel; but he was called by the leaders of the Church to preside over the grain settlement at Mount Pisgah, where he was forced to stay earlier because of illness. Here he fell ill again for several days with burning fever; but recuperated soon after the priesthood blessings were invoked, and his wives and sister Eliza provided tender and loving care. Soon after, Charles C. Rich, the president of the colony of Mt. Pisgah, was called to join the main body of the Saints at Council Bluff; and elder Snow became the Spiritual leader for the colony. At Mt. Pisgah, elder Snow developed keen insight into the administrative problems of a settlement, and into the process of colonization.

The Saints in Mt. Pisgah were poverty-stricken; few of them had

enough food and clothing, sickness and disease prevailed throughout the colony; and many died as a result. Thereupon, elder Snow organized and sent people into Ohio, to solicit for contributions from men of means, who were not members of the Church. The efforts of elder Snow were so successful, that he was not only able to provide food and supplies for the Saints in Pisgah, but also was able to send a wagonload of supplies as a New Year's gift to Brigham Young for the Saints in Council Bluff. Besides these efforts, he was also successful in originating various types of entertainment, which was vitally needed for the mental and physical health of the Saints; for several families, including elder Snow's, had already lost children or other loved ones in the exodus from Nauvoo, Illinois.

Elder Snow's abilities as a leader and colonizer became so widely recognized that soon he was called upon to help the leaders at Garden Grove, and to organize their people. Then, in the spring of 1848, elder Snow was appointed a captain of a hundred by president Brigham Young, and was instructed to journey with his group to the valleys of the mountains. With this group of three hundred and twenty-one souls in their ninety-nine wagons, they traveled across the plains by ox team; and arrived in the Salt Lake Valley in the fall of 1848. In February of 1849, elder Snow was called to appear at a meeting of the Quorum of the Twelve; and there he was ordained an Apostle and member of the Quorum of the Twelve. During the summer of that year, he served as the chairman of the Pioneer Day celebration; and in the fall was called to gather funds to enable the Saints with very little money to immigrate. Out of these efforts was later developed the Perpetual Emigrating Fund.

And at the October conference of 1849, elder Lorenzo Snow was called with John Taylor and Erastus Snow, to open Europe to the preaching of the Gospel, with a special task of establishing a mission in Italy, the homeland of the Universal or Catholic Church. Elder Taylor was to open France, and elder Erastus Snow, Scandinavia to missionary work. But elder Lorenzo Snow stationed himself in Rome, where the pope at this time was Pius IX. And in the Piedmont area of Italy, he found some success among a Protestant group, known as the Waldenses. Elder Snow directed his missionary work from Italy, and opened Switzerland, Sicily, India, and Malta to the preaching of the Gospel. It is said of elder Snow that he and Paul the Apostle of Christ Jesus had similar experiences during their missionary work. Both preached the Gospel in Italy and in the island of Malta; and both labored in Malta because of boat problems. Paul was shipwrecked there and Lorenzo Snow remained there longer than planned because of the breakdown of a steamer in the Suez Canal. While at Malta, elder Snow decided to make it the headquarters for having the Scriptural material printed there, to be supplied to Italy, Spain, Switzerland, Bombay, and Calcutta. He also hoped to take the Gospel to Greece, Russia, the Turkish empire, and Spain. And the Gospel was preached in Gibraltar.

After an absence of some three years (1849 to 1852), the First Presidency issued a special request calling all members of the Quorum

of the Twelve home for April conference. Upon returning home to Salt Lake Valley, elder Snow taught school during the winter; he was also appointed a regent of the University of Deseret, and to the legislative body of the Territory of Utah, which position he kept for thirty years. In 1872, he was elected president of the Legislative Council, and kept this position for ten years. His broad spectrum of activities included not only these and many other committees, but also in the areas of arts and science. Sensing a need among the pioneers for greater appreciation of arts and sciences, he organized a society; the main purpose of which was to bring people together for evenings of music, poetry, reading, commentaries and discussions on various subjects and topics. This society later came to be known as Polysophical Society. At first the meetings were held at the home of elder Snow, then in the Seventies Hall. When the attending group became even larger, the meetings had to be held in the Social Hall in Salt Lake City. And the success of all today's Mutual Improvement Associations is attributed to the social programs introduced to Israel by elder Snow. It is recorded, that the Polysophical Society is the basis upon which all the Mutual Improvement Associations of the Church have been built; to it they were indebted for their ideals, which by utilizing various gifts and endowments found in gathering Israel, gave them a greater scope and mightier influence; provided recreation and scattered intelligence, and served as the nursery and showcase for their talents in arts, sciences, religion, politics, amusement, and other areas; all this was done in the spirit of refining, purifying and edifying, under the supervision of the priesthood.

Besides being involved in such diversified activities, elder Snow, together with Wilford Woodruff and John Taylor, took active part in the Universal Scientific Society; whose purpose was to improve and uplift the intellectual capacities and pursuits of its members, primarily by these four means: through lectures and essays on every aspect of arts and sciences; through the use of a good library and reading room; through collections in every department to form an extensive museum; and through obtaining scientific instruments and apparatus that display advancement in arts and sciences.

In 1853, elder Snow had been called to go to Brigham City in northern Utah to build up that community which was confronted with social and financial problems; for it was a common practise during colonization to place some General Authorities over such missions. Thereupon, elder Snow, with fifty families as his helpers, journeyed to the Brigham City settlement. He devoted more than thirty years to the development of this poverty-stricken community of mud huts to a most successful cooperative community in the territory of Utah; it became a model community in terms of social reforms. President Brigham Young spoke these words concerning the efforts of elder Snow in the development of this community: And brother Lorenzo Snow, who has had charge of you, has set the best example for the literal building up of the Kingdom of God of any of our presiding elders.

Tabernacle of the Saints in Brigham City (originally constructed in the 1870's)

However, in 1864, the work of elder Snow in Brigham City was interrupted, due to problems in the Hawaiian Islands. The Church was established in the Islands by the missionaries some fourteen years before (in 1850), during the first great missionary drive after the arrival of the Saints in the Salt Lake Valley. And some seven years before (in 1857), during the time of Johnston's Army, all of the missionaries in Hawaii were called home by president Brigham Young. As a result, the local branches of the Church in the Islands were left without guidance from Utah. Then in 1861, an elder named Walter M. Gibson went to the Islands as a missionary. He established himself as a dictator and began to run the affairs of the branches of the Church; then acting without authority, proceeded to sell offices in the priesthood, including apostles, high priests, and seventies. He had asked the Church members to turn over to him all of their properties; and had organized the male members of his congregations into armies. When president Young was informed of the matter, he called two of the apostles, Lorenzo Snow and Ezra T. Benson, to investigate the misconduct of elder Gibson. These two men went, and three other missionaries who had previously worked in Hawaii; among them was also Joseph F. Smith, now twenty-six years old (who was later to succeed Lorenzo Snow as president of the Church).

Now, Gibson had established himself in the Islands, claiming authority equal to that of president Young's, among the Saints there. And he ruled them with compulsion and played upon their fears and superstitions. After hearing about the arrival of these missionaries, Gibson told the natives that these men did not hold as much authority as he, and if they listened to them their eternal welfare would be threatened. But through the Lord's grace working through Joseph F. Smith, who had previously labored among these people, Gibson's influence was subdued. Elder Snow came close to losing his life, when the apostles (the missionaries) arrived there; they had transferred to a small boat just off the coast of Hawaii, and elder Snow lost consciousness in the water and sank out of sight, when an upset in the surf caused the boat to tilt. When his body was found and brought

to the beach, several hours of physical therapy and prayer were required to revive him. Soon after his recovery, elder Snow labored among these people of the Isles until order was restored in the Church. Thereupon, the missionaries left elder Smith (Joseph F.) in charge of the affairs of the mission there, and returned home. This most adventurous mission lasted a little over one month, among the good, simple and warm-hearted natives of the Isles.

Then, in 1872, elder Snow was again called away from Brigham City, for a trip to Palestine, the birthplace of the house of Israel. It so happened that president Young had called elder George A. Smith to fill a mission to Palestine, to investigate the possibility of opening more missions in Europe and to dedicate Palestine anew as a gathering place for the Jews. Elder Smith was given the choice of taking whomsoever he wished on this mission; and elder Snow was one of those he chose. Thus the Latter-day apostles of the Lord Jesus Christ rededicated Palestine for the return of the Jews, and held the service on the Mount of Olives.

Another task awaited him, upon his return home to Brigham City; elder Snow was to instigate the United Order in Brigham City; and he was involved in this project from 1873 till 1880. These are his words on this matter:

> I view cooperation, when properly understood and practiced, as being a stepping stone to the Order of Enoch; and will enable the Saints, who receive it in a proper Spirit, to gradually prepare themselves to enter in due time, more fully into the practice of the (moral) principles necessary to accomplish the building up of the Kingdom of God. We must have experience in order properly to understand how to sustain temporal institutions and manage financial concerns wisely, and for concentrated means.
>
> . . . (Thus hath the Lord spoken): Wait a little season for the redemption of Zion; that my people may be taught more perfectly, and have experience, and know more fully concerning their duty and the things which I require at their hands. For, behold, I do not require at their hands to fight the battles of Zion; for as I didst say in the former commandment, even so will I fulfill, I will fight your battles.

Between 1872 and 1882, elder Snow also served as president of Utah Territorial Legislative Council. In 1873, at the age of fifty-nine years, he had been called as one of the additional counselors in the First Presidency; and he held that position until the death of president Brigham Young, in 1877. In 1879, he offered dedicatory prayers at Manti, Sanpete County, when cornerstones were laid on April 14, for the Manti Temple. Then, after serving a short-term mission to the Indians in the northwestern United States, in November of 1885 elder Snow was arrested for practicing patriarchal (plural) marriage. At this time he was seventy-one years old; forty years before he had wholeheartedly embraced the doctrine of celestial marriage, and Mary Adaline Goddard and Charlotte Squires were

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sealed to him on the same day in the Nauvoo Temple. After spending eleven months in prison, the case of Lorenzo Snow was tried before the courts of the land. The ruling of Utah's lower courts, which found him guilty, was finally reversed by the Supreme Court of the United States. The Segregation Ruling was declared unconstitutional, and the seventy-three year old apostle was released from prison in February of 1887.

But elder Snow wasted no time in prison; soon he and other brethren formed a school there, and a total of sixty-five students enrolled; many of the prisoners who were unable to read or write left the prison with the joy of being able to do so. After elder Snow had served his term for the offense of celestial or patriarchal marriage, he was now able to appear in public without fear of arrest. In the selfsame year, elder Snow was given the task of organizing and conducting the April general conference; which was to be held in the newly constructed Tabernacle, in Provo, Utah. In July of 1887, president John Taylor died in Kaysville, Utah; and elder Snow was one of the main speakers at his funeral.

In 1888, he was chosen as a member of the general board of education, to take charge of the Church schools; and in May of that year, elder Snow offered the dedicatory prayer at Manti Temple. The following year he was sustained as the president of the Quorum of the Twelve Apostles. In 1893, when the Salt Lake Temple was completed, after forty years, and was dedicated on April six, president Wilford Woodruff appointed elder Snow as its first president; and thus he became that blessed watchman at the door which opens between the living and the dead.

Now, at the age of seventy-nine years, elder Snow was appointed president of the Salt Lake Temple; and after serving five years, at the age of eighty-four he was sustained president of the Church, in 1898. As the time of death of president Wilford Woodruff approached, elder Snow retired to one of the rooms in the temple and dressed himself in the robes of the Priesthood. He then kneeled before one of the altars and prayed that president Woodruff's life be extended beyond his own; that he (as the president of the Quorum of the Twelve) might not have to bear the burdens of the Presidency in his old age. Although the Lord fulfills every word of his servants and justifies their prayers and utterances; president Woodruff was taken up according to the Lord's will, purposes, and designs. Thereupon, elder Snow returned again to the solace of the temple and poured out his heart, saying: Nevertheless, (O Lord) Thy will be done; I have not sought this responsibility but if it be Thy will, I now present myself before Thee for Thy guidance and instruction. I ask that Thou show me what Thou wouldst have me do.

And the Lord instructed president Lorenzo Snow in the temple to reorganize immediately the Presidency of the Church; and to choose George Q. Cannon and Joseph F. Smith as counselors. Eleven days after the death of president Woodruff, the apostles met in council and reorganized the First Presidency. At the October semiannual conference, the usual procedure was followed in presenting the new officers of the Presidency, and all the authorities of the Church were unanimously sustained, on October 9, 1898.

At this time the Church was confronted with financial difficulties, because of political persecutions and prosecutions; and it became necessary to issue bonds. The bonds in the sum of one million dollars were issued, and were well supported by the Saints and their many enterprises. Thus the Church was able to meet its financial obligations in the face of adversity. It was also during the administration of president Snow that the law of tithing was preached with full force. Southern Utah was experiencing one of the worst droughts of its history; and prospects of crops were so poor that many Saints did not even plant; cattle were dying by the hundreds for lack of water, and the Saints were planning on moving from southern Utah. Thereupon, under the inspiration of God, president Snow and leading General Authorities decided to go to St. George in southern Utah to hold a special conference there. And the Lord revealed to president Snow that the law of tithing had been neglected by the Saints; and many were already heavily in debt; including the Church. But, now, through strict obedience to the law of tithing, by paying full and honest tithing, not only would the Church be relieved of its indebtedness, but also through the blessings of the Lord upon the Latter-day Saints, they would be relieved of their own indebtedness, and would become a prosperous people. It was now June of 1899, and president Snow promised the Saints in St. George that if they would pay their tithes and plant their crops, trusting in the Lord, they would harvest a good yield in the fall.

As a result, the Saints in southern Utah did show their faith in the Lord and his prophet, by planting their crops and abiding in the law of tithing at a great personal sacrifice. After their preaching in St. George, president Snow and his team of missionaries moved northward, informing the Saints in all the towns along the way to demonstrate their faith in the Lord by payment of a full tithe. One month passed away, and yet there was no sign of rain. President Snow, however, remained steadfast in his prayers and supplications in behalf of the Saints in southern Utah. Lo, on August 2, 1899, word arrived from St. George that rain was pouring; and according to the word of the prophet, the Saints there did harvest a good crop that fall.

On their return from St. George, the law of tithing was made the special topic of discussion in the Mutual Improvement conference, which was held in May of 1899; and it became the slogan of the various stakes of Zion. And in that conference, this resolution was unanimously approved: That we accept the doctrine of tithing, as now presented by president Snow, as the present word and will of the Lord unto us; and we do accept it with all our hearts; we will ourselves observe it, and we will do all in our power to get the Latter-day Saints to do likewise. And president Snow thanked them, saying: Brethren, the God of our fathers Abraham, Isaac and Jacob bless you; every man who is here, who has made this promise will be saved in the Celestial Kingdom. God bless you. Amen.

Following the Mutual Improvement conference, a solemn assembly of all General Authorities and the officers of various stakes was held in the Salt Lake Temple, on Sunday, July 2, 1899; this day was also a general fast day. The law of tithing was again discussed, among the other

topics of discussion. Six hundred and twenty-three officers of the Church adopted a resolution, that they would covenant with the Lord to observe the sacred law of tithing, and teach the Saints to do likewise. Also during president Snow's administration, the fiftieth anniversary of the introduction of the Gospel into Scandinavia was celebrated on June 14, 1900, in the Assembly Hall, in Salt Lake City; and the festivities continued until June 17. In December of that year, similar ceremonies and festivities took place in Honolulu; in commemoration of the opening of the mission in the Hawaiian Islands. The Saints from various islands assembled together to hang loose, to feast and refresh; and to hear George Q. Cannon, one of their first missionaries, speak.

Just before the celebration of mission Jubilees, however, an explosion in Mine #4, at Winter Quarters, near Scofield, Carbon County (on May 1, 1900) killed nearly two hundred miners; many Saints were also numbered among them. In response to this sad occurrence, George Teasdale, Heber J. Grant, and Reed Smoot of the Twelve attended the services at Scofield, on Sunday, May 6, 1900. And Governor Heber M. Wells appealed to the people of the state of Utah; and they responded in a saintly manner.

By now, president Snow was about eighty-seven years of age; and his earthly ministry was nearing its end. On February 14, 1901, elder Heber J. Grant of the Council of the Twelve Apostles was chosen to open a mission in Japan. Thus on July 24, 1901, elder Grant with three other elders (Horace S. Ensign, Louis A. Kelsch, and Alma O. Taylor) departed for Yokohama, Japan; and arrived there on August 12. Due to language and cultural problems the preaching was difficult; but elder Alma Taylor did remain there as president of the mission for nine years; and since that time a great deal of success has been achieved in that region.

When the time of October general conference arrived in 1901, president Snow was ill and unable to attend the opening sessions. On Sunday afternoon of October six, the third and final day, he was present, although he appeared to be somewhat feeble. At the close of his address the General Authorities were sustained; Joseph F. Smith was presented as first counselor in the Presidency, and Rudger Clawson as the second counselor (George Q. Cannon having died in California on April 12, 1901). These counselors, however, were not set apart for their offices, for after president Snow returned from the conference, he was confined to his room in the Bee Hive House; where four days later, on October 10, he died. After the funeral services, which were held on the thirteenth of October in the tabernacle, his body was taken by a special train to Brigham City, his former home; and there buried, in the presence of the General Authorities and a vast gathering of people.

Thus the patriarchal blessings, which Joseph Smith, Sr., conferred upon young Lorenzo Snow were fulfilled; for he did become the mightiest man on earth, the Prophet, Seer and Revelator of the Lord's Church. But one of the final and most important accomplishments of Lorenzo Snow's life was to formalize and solidify for future generations of Church leaders, the main purpose and objective of the Church of Jesus Christ of Latter-day Saints: that of carrying the Gospel into all the world to prepare for the Second Coming of the Savior.

These are the major highlights of the life of Lorenzo Snow (1814-1901):

1814 - Born in Mantua, Portage County, Ohio, on April 3.

1831 - Lorenzo's mother and sister Leonora are baptized into the Church; and he hears Joseph Smith speak at Hiram, Ohio.

1835 - His sister Eliza joins the Church, and he attends Oberlin (Presbyterian) College.

1836 - In June is baptized by John F. Boynton, and the following winter ordained an elder; and attends the School of the Prophets in Kirtland.

1837 - Serves mission in Ohio.

1838 - Moves to Far West, Missouri; serves mission to southern Missouri, Illinois, Kentucky, and Ohio.

1840-43 Serves mission to Great Britain; presents a leather-bound copy of Book of Mormon to queen Victoria.

1844 - At the age of thirty, learns of the martyrdom of Joseph Smith, while on a mission in Ohio.

1845 - Marries Charlotte Squires and Mary Adaline Goddard (both were sealed to him in the Nauvoo Temple on the same day).

1846-48 Presides over grain settlement at Mt. Pisgah; crosses the plains as a captain of a hundred.

1849 - Is ordained an Apostle; and paves the way for the Perpetual Emigration Fund.

1849-52 Serves mission to Europe; from Italy he directs his missionary work and opens Switzerland, Sicily, India and Malta to the preaching of the Gospel. At this time Pius IX was the pope, or bishop of Rome.

1852 - Organizes Polysophical Society.

1853 - Presides over the colonization of Brigham City in northern Utah; and brings about financial and social reforms to the poverty-stricken settlement of the Saints.

1854 - At the age of forty, participates in organization of the Philosophical Society, later known as Universal Scientific Society.

1864 - Serves a short-term mission to the Hawaiiian islands, during the ordeal of Walter M. Gibson; then returns home to Brigham City and continues his work there.

1872-82 Tours Europe and Asia Minor; participates in the dedication of Palestine for the return of the Jews (1872-73); serves as one of the seven counselors to president Brigham Young (1873-77); serves as president of Utah Territorial Legislative Council (1872-82).

1873-80 Begins United Order in Brigham City; offers dedicatory prayer at the ceremonies when cornerstones were laid of the Manti Temple in 1879.

1885 - Serves a short-term mission to the Indians in northwestern United States; and in November, arrested for practicing patriarchal (or plural) marriage.

1887 - After serving eleven months in prison, elder Snow is released from the prison; and president John Taylor dies in July.

1888 - Is chosen as a member of the general board of education, to take charge of the Church schools.

1889 - Is sustained president of the Quorum of the Twelve.

1893 - At the age of seventy-nine becomes president of the Salt Lake Temple.

1898 - Is sustained president of the Church.

1899 - Initiates Church programs emphasizing the law of tithing; the campaign begins in St. George in southern Utah.

1901 - President Snow is taken up in Salt Lake City, Utah (October 10, 1901); at the age of 87 years.

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5. Joseph F. Smith

(the missionary, social reformer, prophet, seer and revelator; President of the Church from October 17, 1901 to November 19, 1918)

Joseph F. Smith was born in Far West, Caldwell County, Missouri, on Tuesday, November 13, 1838. He was born to Hyrum Smith's wife, Mary Fielding Smith; two weeks after Hyrum the brother of Joseph Smith, Jr., was taken by the mob-militia and thrown into jail. Born and reared in the Church, he grew up in the midst of trials, tribulations and persecutions. His mother was quite ill for several months. And at the time she visited her husband Hyrum in Liberty Jail in January of 1839, she had to be taken on a bed made up in a wagon. Soon after, their house was vandalized and looted by a mob; and during this ordeal infant Joseph had narrowly escaped death by suffocation, when a bed was thrown over him. And when the Saints were driven from Missouri to Quincy, Illinois, Mary Fielding Smith was still confined to her bed.

The first eight years of his

life, little Joseph F. Smith spent in Nauvoo, Illinos. The early childhood memories of that city were so deeply impressed upon his mind that sixty years later when he returned to Nauvoo as the prophet of the Lord, he was able to identify the exact location where he stood as a young boy of six, watching his father Hyrum Smith ride toward Carthage. He also remembered his father's martyrdom in 1844, saying: Without getting off his horse, father leaned over in his saddle and picked me up off the ground. He picked me up off the ground; he kissed me good-bye and put me down again, and I saw him ride away. I remember the night of the murder . . . when one of the brethren came from Carthage and knocked on our window after dark and called to my mother, Sister Smith, your husband has been killed. And he remembered the screams of his mother upon hearing the terrifying news.

Two years later, in 1846, eight-year old Joseph F. left Nauvoo in company with other Saints, his mother and uncle Joseph Fielding; driving an ox team across the plains from Nauvoo to the Salt Lake Valley. At the Winter Quarters (Nebraska), one morning widow Smith found her best yoke of oxen missing; immediately, Joseph F. and Mary's brother Joseph Fielding set out to find the lost animals. After searching all that morning in vain, they returned to the camp tired and disheartened. There young Joseph F. found his mother kneeling in prayer, asking the Lord for His guidance in finding the lost oxen. After the prayer, she served breakfast to her son and her brother; and told them she was going in search of the oxen. Although her brother discouraged her, saying that search was of no use, she went ahead according to the prompting of the Spirit, toward the stream. Before she reached there, a herdsman from another wagon train, driving cattle to Missouri, said to her that he had seen her oxen that morning wandering in the opposite direction than that in which she was headed. She ignored the advice of the herdsman and continued to walk toward the stream. As she reached near its banks, she turned around and beckoned for her son and her brother. When they came to the place where Mary Fielding was, they saw the oxen fastened to a clump of willows fully hidden from sight; apparently someone intended to steal them. This experience left an everlasting impression on his mind; and he became, as his mother, a true believer in the power of prayer and in the power of the priesthood.

At the age of nine years, Joseph F. as a fine young herdsboy was taking some of his mother's cattle to the feeding grounds near Winter Quarters. There he and one of his friends were attacked by a band of Indians; and young Joseph F. rode at full speed to the front of the cattle in order to stampede them back to town. As he rode behind them, some of the Indians cut him off from the herd; and two Indians, one on either side of him, took his arms, and lifted him from his horse; then they slowed their speed, letting the horse run out from under him, and then threw him violently to the ground. He narrowly escaped death, as the horse behind him jumped over him. Just in the nick of time, the Saints arrived and frightened the Indians away.

The mother of Joseph F. was truly an inspiration and great source of strength to him. Her faith in the Lord and prayer was so great, that once one of her favorite and needed oxen lay dying; so she called upon her brother Joseph Fielding and insisted that he administer to the ox, exercising the power of the priesthood; behold, the ox rose to its feet with renewed strength and vigor. They arrived in the Salt Lake Valley in September of 1848, having left Nauvoo two years before. And for the next six years, Joseph F. labored as a herdsboy in the Valley, in the shadows of the Rocky Mountains, leading flocks and herds, protecting cattle and sheep from wolf packs and other predators; in much the same manner as David and others of old; thus he learned the true meaning of the words, the Good Shepherd, the lost sheep, the fold, and the flock. In 1852, his mother passed away when he was less than fourteen years old.

Then, at the age of fifteen, during the April general conference of 1854, Joseph F. Smith was called to a mission in the Hawaiian Islands, and was ordained an elder; after receiving his endowments, he departed for the mission field. Elder Joseph F. Smith labored in Maui, and in Kohala on the Big Island; at the age of sixteen he was transferred to the island of Molokai, as the presiding elder. He and his companion, elder Thomas A. Dowell, visited daily several small branches there, preaching the Gospel, healing the sick and the afflicted, casting out evil spirits, and reading to the Saints marvellous passages from the life of the Savior; walking nearly thirty miles each day, under the harsh Hawaiian weather. One day elder Smith's companion collapsed with exhaustion, hunger and thirst. But when they reached the home of a good German couple, Mr. and Mrs. Myers, they took them in and gave them food and lodging for several days. Moreover, Mr. Myers provided elder Smith with a riding horse, so that he could visit all the branches of the Church.

Also during this mission, elder Joseph F. Smith became critically ill with high fever. For the next three years a native Saint and his wife most tenderly took care of him and nursed him, even through fasting and praying they pleaded with the Lord in his behalf. And elder Smith always cherished the fond memory of his gracious Hawaiian father and mother, Ma and Pa Manuhii. For over three years (1854-57) elder Smith labored mainly among the natives of Hawaii. Within nine months he had learned the native language well enough to conduct meetings and preach the Gospel. At the age of seventeen he was appointed to preside over the Church in one of the islands; and at the age of nineteen, in 1857, he was called by Brigham Young to return to Salt Lake, where people were concerned about Johnston's Army and Utah War; other missionaries were also called to return.

Elder Joseph F. Smith arrived home in February of 1858; and in Salt Lake City he was informed that he was to join the army of the Saints in Echo Canyon in order to stop Johnston's Army from entering the Valley. Lieutenant General Daniel H. Wells of the Nauvoo Legion, the militia, established their headquarters in a defile, rugged and steep, called the Narrows, in Echo Canyon. And about twelve hundred and fifty men from

various companies of the militia, were commanded to maintain the pass by force of arms against any attempted invasion. Throughout this ordeal elder Smith remained steadfast to his duty, and spent most of his time in the saddle, somewhere between Salt Lake City and Fort Bridger. And at Salt Lake City, as a soldier, he stood guard, ready if necessary to put the torch to the buildings, in case the city was to be abandoned by the Saints, if the army passed through the city on their way to Camp Floyd. In April of 1858, elder Smith was ordained a seventy.

After the Utah War, he remained home between 1858-59, and served as sergeant at arms for the Council of the Territorial Legislature. And in October of 1859, he was called into the high council of the Salt Lake Stake and ordained a high priest at the age of twenty-one; earlier that year also he had married Levira A. Clark. One year after his marriage he was called to serve a mission in Great Britain; there he labored from the spring of 1860 until the spring of 1863. During this mission elder Joseph F. Smith was called to preside over four mission conferences; for, by now, at the young age of twenty-two he was a well-seasoned missionary. It was also during one of these conferences which was held in Sheffield that the hymn of William Fowler, who dwelt in Sheffield, was sung for the first time by the Saints there, namely, We Thank Thee, O God, for a Prophet.

In September of 1863, elder Joseph F. Smith returned home to the Valley, prepared to settle down; but he was needed again in Hawaii, to solve the problems in the Church caused by Walter M. Gibson. He was called by Brigham Young in February of 1864, to accompany Lorenzo Snow and Ezra T. Benson to Hawaii. And it came to pass, that as the vessel carrying the missionaries lay anchored about one mile off the coast of the islands, the captain and the crew made ready a ship's small boat to carry the missionaries to shore. Elder Joseph F. Smith refused to go in that boat because he felt it was not safe enough to travel in those waters. His companion missionaries felt that his fear was not justified, so they went ahead and elder Smith remained in the vessel.

And, behold, the boat did overturn and Lorenzo Snow came close to death; when elder Snow was revived after several hours, he prophesied saying: The Lord had revealed to me that (Joseph F. Smith), the young missionary who had stayed behind, would someday be the prophet of God on earth. He returned home in December of 1864, and from 1865-74 served as a member of the Territorial House of Representatives. Many of the meetings of the Apostles during this time were held in the upper room of the Church Historian's office; and often elder Joseph F. Smith was called to serve as secretary for the Quorum. At one such meeting, in July of 1866, after close of the prayer circle, president Brigham Young felt moved by the Spirit of the Lord to ordain elder Smith to the apostleship and as counselor to the First Presidency. And the brethren with unanimous approval ordained him accordingly, although no vacancy existed in the Quorum of the Twelve. This was not revealed to the general membership of the Church until the general conference of October, 1867. And Joseph F. Smith was sustained as a member of the Quorum of the Twelve by the general membership of the Church.

In 1874, elder Joseph F. Smith was called to be president of the European Mission; during this mission he toured Scandinavia, Germany, Switzerland, and France, and became acquainted with the membership of the Church and the problems of the Church there. He was called home by the First Presidency in 1875, and stayed in Utah until after the dedication of the St. George Temple in April, 1877; then he returned to preside in Europe. In the fall of 1877, president Brigham Young died, and elder Smith was again called home to Utah. Between now and 1880, elder Smith devoted himself to acquiring information on the early history of the Church. In 1878, he accompanied Orson Pratt, and visited Independence, Missouri; Kirtland, Ohio, and New York; they also visited David Whitmer, the only surviving member of the Three Witnesses.

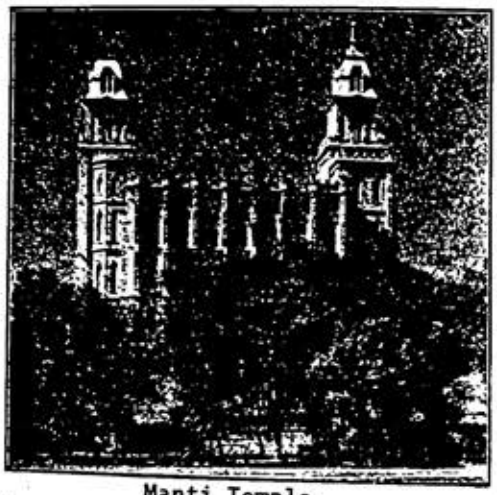
In 1880, the First Presidency was reorganized for the first time since the death of Brigham Young; and John Taylor was sustained the president of the Church. President Taylor chose George Q. Cannon as his first counselor and Joseph F. Smith as second counselor. This was also the year of Jubilee, the fiftieth anniversary of the Church. And due to unfavorable political conditions of the time, at the request of Church leaders, he went into voluntary exile from September of 1884 to September of 1891, for seven years. During this period, he visited the Saints in Mexico and Canada; and directed the missionary activities in Hawaii. He also served two missions in the East, under the name of Jason Mack, his grandmother's oldest brother; directing various missionary and financial activities, and the migration of Saints from Europe.

On April 7, 1889, elder Joseph F. Smith was sustained second counselor to president Wilford Woodruff; and again to president Lorenzo Snow, September 13, 1898. And on October 17, 1901, elder Joseph F. Smith was sustained as president of the Church, at the regular weekly meeting of the Apostles held in the Salt Lake Temple. He chose John R. Winder and Anthon H. Lund as his counselors. Then a special conference of the Church was held on November 10, 1901, in the Tabernacle; and the General Authorities were sustained by the members. Thus upon the shoulders of president Smith fell the responsibility of defending the Church against political persecutions and verbal attacks by the adversary.

In 1902, a bureau of information was established on Temple Square in Salt Lake City. This was the first of many information centers established throughout the nation, to lay the foundation of a building project which was to convert the historical locations of that period into tourist attractions and information centers. Carthage Jail was purchased in 1903, where president Smith's father and uncle were martyred. Joseph Smith's birth place was also purchased, and a monument thirty-eight and one-half feet high, one foot for each year of his life, was dedicated in 1905. There were various other acquisitions.

On January 20, 1903, the legislature of Utah elected Reed Smoot as a United States Senator; who had been called to the Apostleship on April 8, 1900. And the enemies of the Church demanded that elder Smoot not be allowed to serve in Congress, for he believed in the patriarchal (or plural) marriage. His case was brought before the Senate Committee

Logan Temple
The second House of the Lord in the Utah territory was dedicated on May 17, 1884.



Manti Temple
The temple at Manti, Sanpete County, was dedicated May 21, 1888, elder Lorenzo Snow offering the prayer.

be built on a prominent hill in that city, by elder Woodruff, over seven years before. The temple was dedicated on May 17, 1884, under the direction of president John Taylor, who offered the dedicatory prayer; the site for the temple was dedicated May 17, 1877, by Orson Pratt; the work of excavation began on May 28, and laying of rock in July. On September 19, 1877, the cornerstones were laid, with the ancient order of temple building being followed. The solemn dedicatory services in 1884 lasted three days, and were quite impressive. The Saints rejoiced in completing another House of the Lord, where work for the salvation of the living and the dead could be performed; a symbol of dedication to their Eternal and Almighty God.

Phoebe, the wife of Wilford the Faithful, died in November of 1885; and while he was yet in hiding, in 1886, the persecution and prosecution against the Saints continued to increase. On May 17, 1888, he attended semi-public dedication ceremonies of the Manti Temple. This third temple at Manti, Sanpete County, was dedicated on May 21, 1888; Lorenzo Snow offered the dedicatory prayer, and the services lasted three days. (The site was chosen in June, 1875, by president Brigham Young; excavation began in April, 1877; the cornerstones were laid April 14, 1879, with proper ceremonies. The building is situated on a hill north-east of the city.)

The so-called crusade against the practise of patriarchal or plural marriage by the Saints continued. Besides the crusade by the Idaho territorial legislature, and supporters of the Struble Bill, the enemies of the Church in Utah used other political means to persecute and molest the Latter-day Saints. In the midst of all these circumstances, Wilford Woodruff remained faithful to the Lord and His revelations, and sought the Lord diligently for relief. One of the most important days of his life was April 7, 1889, when he was sustained President of the Church. Following the death of President Taylor in Kaysville, Utah, on July 25, 1887, Wilford Woodruff became the leader of the Church as president of the Quorum of the Twelve; and the Apostles continued to act in the position of the Presidency; until the April conference of 1889, when the First

> openly, submitting the justice of our causes to the enlightened judgement of our fellowmen, should such unfavorable conditions or issues arise. We desire to live in peace, safety, and trust with our fellow citizens of all political parties and of all religions.

During the same year (1907), the policy of the Church was changed concerning the gathering of the Saints in Zion from countries such as Britain and Sweden. They were now persuaded to remain in their own homelands and build up the Church there. But they being deprived of the Temple blessings, ordinances, and endowments in their own homelands, president Joseph F. Smith began the construction of the temples on soil outside of the United States as existed then. He dedicated ground for this purpose in Cardston, Canada (in 1913); and in Hawaii (in 1915). The Canadian Temple was to serve the needs of the Saints in the northern regions, and the Hawaiian Temple was to serve the Saints in the South Seas. Hawaii was president Joseph F. Smith's most cherished place, for he served there as a missionary when he was a youth of sixteen to nineteen years. The Hawaiian mission was organized by Hiram Clark in (1850), which was sixth of the major missions, which began from British Mission (1837), Eastern States of America (1839), French-Polynesian (1844), California (1846), and French Mission (1850).

During the later part of president Joseph F. Smith's administration, many ill-feelings towards the Saints were turned around into love and trust. But soon, in 1914, World War I broke out; and missionary activities were replaced by the focus on the development of new Church programs, and other war-related activities. Major offshoots of the First Presidency of this period were the Churchwide emphasis on: Family Home Evening, weekday religious education, and seminary programs. The following advice was issued by the First Presidency in 1915:

> We advise and urge the inauguration of a (Family) Home Evening throughout the Church; at which time father and mother may gather their boys and girls (if any) about them in the home; and teach them the Word of the Lord. This Home Evening should be devoted to prayer, singing hymns, songs, instrumental music, Scripture reading, family topics, (occasional) review of the principles of the Gospel and Church doctrine; discussion of ethical and moral issues pertinent to the family and daily life; and reminders of duties and obligations to the home, the Church, the society, and the nation.
>
> If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel; and they will gain power to combat the evil influences and temptations which beset them.

The conflict of the World War I lasted four years (from July 28, 1914, till November 11, 1918). In the summer of 1914, Archduke Franz Ferdinand, heir to the throne of Austria-Hungary, was murdered by a Serbian student. As a result, the political tensions increased between Austria, the larger country, against the smaller country; and war was declared on July 28, 1914. This was followed by a declaration of war by Germany against Russia, on August 1. Then Germany also made an attack on France, in an attempt to pass through Belgium, against the wishes of that kingdom. This invasion of Belgium brought Great Britain into the conflict, followed by most other countries of the earth. Germany's continued trespasses via submarines on the high sea, brought the United States into the war; and the United States was forced to declare war against Germany on April 6, 1917. And those nations which did not align themselves with one or the other side, were caused to suffer great tribulations and hardships. On November 11, 1918, an armistice was declared, which led to a treaty of peace. Germany and her allies, Austria-Hungary and Turkey, were required to pay huge war indemnity. After four years of conflict, millions of lives were sacrificed, property worth billions in dollars was destroyed; and by the end nations became either bankrupt or were on the verge of bankruptcy.

In the Church general conference of 1917, at the age of seventy-nine years, president Joseph F. Smith admitted to the congregation, saying: I begin to feel that I am getting to be an old man, or rather a young man in an old body; I think I am just about as young as I ever was in my life in Spirit. In the spring of 1918, his health began to fail, and during the late summer and and fall he spent most of his time in his own room, spending very little time at the office. Generally, he would take a short automobile ride in the afternoon. During the October conference, 1918, his health and vigor improved, and he presided at all the sessions; but his opening address was not delivered with usual vigor. After the conference, he was again confined to his room most of the time. On October 3, 1918, the day before the conference convened, he received a divine manifestation concerning the mission of Christ Jesus to the world of spirits after the crucifixion. He was shown that Christ Jesus himself did not preach to the rebellious spirits; rather he organized a missionary force to carry the Gospel to them.

On Sunday, November 17, 1918, president Joseph F. Smith was taken with an attack of pleurisy, which continued to grow into pleuro-pneumonia; and he passed away in Salt Lake City, on Tuesday morning, November 19, 1918. At this time an influenza epidemic was sweeping the country, therefore no public funeral was held as the city was under quarantine. Thousands of people lined the streets as the cortege passed, and services were held in the cold open air. Heber J. Grant, the next president of the Church, spoke these words at the graveside: I loved Joseph F. Smith as I never loved any other man that I have ever known; may God bless his memory.

These are the major highlights of the life of Joseph F. Smith (1838-1918):

1838 - Born in Far West, Caldwell County, Missouri, November 13.

1839 - Joseph F.'s mother visits her husband Hyrum Smith in the Liberty Jail in January.

1844 - At the age of six, his father and Joseph Smith are martyred.

1846 - Leaves Nauvoo, Illinois, in company with other Saints; driving an ox team across the plains to Salt Lake Valley.

1848 - They arrive in the Valley in the month of September.

1852 - His mother Mary Fielding Smith passes away.

1854-57 Labors as a missionary among the natives of Hawaii.

1858 - Returns home to Salt Lake in February; and serves in Echo Canyon in the army of the Saints.

1858-59 Remains home, and serves as sergeant of arms for the council of Territorial Legislature.

1859 - Marries Levira A. Smith; and in October was ordained a high priest, at the age of twenty-one years.

1860-63 Labors in Great Britain as a missionary.

1864 - Returns home, and soon is sent on a special mission to Hawaii, to solve the problems caused by Walter M. Gibson.

1865-74 Serves as a member of Territorial House of Representatives.

1866 - In July, is ordained an apostle, and counselor to the First Presidency.

1867 - In the October conference is sustained a member of the Quorum of the Twelve.

1874-75 Presides over the European Mission.

1875 - Returns home, and remains in Utah until 1877.

1877 - St. George Temple is dedicated, in April 1877; president Brigham Young dies in the fall.

1878 - Accompanied by Orson Pratt, tours eastern United States, gathering information on early Church history.

1880 - Is sustained second counselor to John Taylor in the First Presidency.

1884-91 Goes into voluntary exile; labors in south-west and eastern United States, Mexico, Hawaii, and Canada.

1887 - President John Taylor dies.

1889 - Is sustained second counselor to president Wilford Woodruff.

1898 - President Woodruff dies; is again sustained second counselor to president Lorenzo Snow.

1901 - President Snow dies; and is sustained president of the Church.
1902 - Bureau of information is established on Temple Square.
1904-06 Smoot hearings dominate the world news; becomes the first president of the Church to tour Europe during his administration.
1907 - Issues the Address to the World.
1914 - World War I begins.
1915 - Inauguration of a Churchwide Family Home Evening program.
1918 - World War I ends; on November 17, he dies, at the age of eighty years.

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6. Heber J. Grant

(the persistent; the prophet, seer and revelator; raised up to usher in the Fulness of Time, and prepare for the Second Coming of the Messiah; President of the Church from November 23, 1918 to May 14, 1945)

Heber J. Grant was born in Salt Lake City, Utah, on November 22, 1856. He, as did Joseph F. Smith also, lost his father Jedediah M. Grant, second counselor to Brigham Young, and the first mayor of Salt Lake City, a little over one week after his birth. His father was a man of forceful character; and his death came as a great shock to the Church, for he was yet a young man forty years of age. And also, like Joseph F. Smith, young Heber was blessed with a mother who inspired him to grow in the Spirit and prosper. Life had been difficult for widow Rachel Ivins Grant, who was widowed at the age of thirty-five, after one year of married life. During the the ensuing years she supported herself and her young son by sewing and taking in boarders; and devoted herself to raising Heber that he might fulfill his destiny.

In 1863, as a boy of seven years, Heber took a sleigh ride with president Brigham Young; and many years later he recalled this peculiar encounter in these words:

> . . . I ran out and took hold of the back of the sleigh, intending to ride a block and then drop off and walk home; but president Young was driving such a fine team, or at

least his driver was, that I dared not let go; hence rode on till we reached the cottonwoods and the sleigh slowed up, to pass through that stream; I jumped off, and the president saw me. He said, "Stop, brother Isaac, stop; the little boy is nearly frozen. Put him under the buffalo robe and get him warm. Isaac Wilson was the driver. After I got warm he inquired my name, and told me about my father, and his love for him. He told me to tell my mother that he wanted her to send me up to his office in six months to have a visit with him; and in six months I went for the visit. From that time, fifty-four years ago, until the day of his death, I was intimately acquainted with president Young.

I was almost as familiar in the homes of president Brigham Young as I was in the home of my own mother . . . I have spent hours and hours, as a child, in the rooms of Eliza R. Snow, listening to her counsel and advice, and hearing her relate incidents in the life of Joseph Smith the prophet; and bearing witness of the wonderful blessings of God to Brigham Young. As I say, I was familiar with the prophet Brigham Young. I knelt down time and time again in his home in the Lion House at family prayers, as a child and as a young man. And I bear witness that as a little child, upon more than one occasion, because of the inspiration of the Lord to Brigham Young while he was supplicating God for guidance; I have lifted my head, turned and looked at the place where Brigham Young was praying, to see if the Lord was not there. It seemed to me that he talked to the Lord as one man would talk to another.

Official residence and offices of Brigham Young in Salt Lake City. Built in the 1850's, left to right: The Lion House, the president's house, the president's office, the Beehive House. (The Rock wall around the property was put up in 1856.)

Both Brigham Young and his mother exerted a great influence upon Heber; through them he had learned the value of self-discipline and self-sacrifice, and truly believed that with the help of the Lord he could accomplish any task. This is the slogan Heber adopted early in life, and remained faithful to it unto the end of his days: That which we persist in doing becomes easier for us to do, not that the nature of the thing is changed, but our power to do is increased. So difficult it had become for his mother to earn enough to provide for her household, that Heber had to spend a great deal of time helping around the house. This poverty-stricken lad polished boots to acquire enough money to buy

a baseball of his own; through persistent practise he became a champion player. Heber was also a poor writer, so poor that his friends called it chicken scratch; and in those days a good penmanship was essential, when other mechanical means of written communication were either scarce or absent altogether. Heber made up his mind to become a good writer, and practised hour after hour, until he became so good a writer, that he was awarded first prize in penmanship at Utah Territorial Fair; and later became a teacher of penmanship at the University of Utah.

In 1875, when Young Men's Mutual Improvement Association was organized in one of the Salt Lake Wards, Heber J. Grant at the age of eighteen years was made a member of the presidency (superintendency) of the ward. Five years later, at the age of twenty-three, he was chosen by president John Taylor to be the secretary to the general superintendency of the Mutual Improvement Association. And during the same year, 1880, he was called to preside as Stake President of Tooele Stake, which lies to the west of Salt Lake City. Tooele had been pioneered some twenty-seven years earlier by Wilford Woodruff and Ezra T. Benson of the Council of the Twelve.

Elder Grant had learned the value of work early in his life, especially in the business world. He was a devoted and honest worker, and had the reputation of often staying after the business hours hard at work; whose business advice was usually prudent. At the age of about twenty-one, he had gained a responsible position of an assistant cashier in one of the major banks of Salt Lake City; three weeks before his twenty-first birthday, he married his first wife, Lucy Stringham; and just a few months before, his benefactor and guardian Brigham Young had passed away.

Now, his position as president of Tooele Stake was difficult and demanding. For he had to continue to reside in Salt Lake to attend to his business there, and also lacked in speaking ability. Soon, elder Heber J. Grant set his mind to overcome his handicap. The first few times he spoke to the congregation in Tooele, he perspired heavily, and with great difficulty delivered his speech or testimony. Again through persistence he became recognized nationwide for his speaking ability.

These words concerning him were published in the Deseret News, on November 1, 1880; and were written by one of the Saints in Gransville, Utah:

> The people of Tooele County have got Heber J. Grant for their next president; and although young, yet in him I see a man of sterling worth, and one who is destined by the help of God to make a bright mark in this great latter-day work; and whose name, like his illustrious father's, will be held in honorable remembrance, and will live in the history of future ages.

Then, in 1882, while elder Grant was going into the Tabernacle for general conference, he received the prompting of the Holy Ghost that he would be called to the Quorum of the Twelve. At the conclusion of

the conference, however, no new apostles were chosen; and elder Grant returned home to Tooele in a state of confusion. Ten days later, he received a telegram from his business partner, Nephi Clayton, in Salt Lake City, to come there. His partner met him at the railway station and drove him to the Church office building. Here, a revelation of the Lord to president John Taylor was read in elder Grant's presence. And these were the words: Thus saith the Lord to the Twelve, and to the priesthood and people of my Church -- Let my servants George Teasdale and Heber J. Grant be appointed to fill the vacancies in the Twelve; that ye may be fully organized and prepared for the labors devolving upon you, for ye have a great work to perform . . .

Thus the prophecy of Eliza R. Snow (Lorenzo Snow's sister) was fulfilled when Heber J. Grant became an Apostle of the Lord in 1882. For, as Mary mother of Jesus was forewarned of the future of her Son by Simeon and Anna in the Jerusalem Temple, so was Rachel Grant, Heber's mother, forewarned by the blessings of Eliza Snow which she uttered in tongues, in one of her meetings; and Zina D. young interpreted into the English language that someday Heber would become an Apostle of the Lord. But this calling weighed heavily upon him, because he was called at an early age of nearly twenty-six; and he felt that he lacked qualifications of an apostle. In deep humility, he always doubted the words of his mother, when she reminded him to behave properly for one day he would be a great man; and felt that it was his mother's desire for her son to make good. He repeatedly told her that his only desire was to live a good life and to be a good businessman. During his early childhood, he was also given a blessing by Heber C. Kimball, Brigham Young's first counselor. One day he picked the boy up and put him on the table, and talked to him. He prophesied in the name of Lord Jesus Christ that Heber J. should become an apostle of the Lord Jesus Christ, and become a greater man in the Church than his own father, who was one of the counselors of Brigham Young.

In February of 1883, while laboring among the Indians in Arizona, the same feeling of his shortcomings again overwhelmed him. These are the words of elder Grant concerning this incident:

> I was in Arizona in February, traveling with Brigham Young, Jr., and a number of other brethren, visiting the Navajo Indians and the Moki Indians . . . We were going due east when the road changed and went almost north; but there was a trail ahead of us, and I said: Hold on, Lot, stop. Brother Smith, where does this trail lead? He said, It leads to a great gully just a short distance away, and no team can possibly travel over it. We have to make a regular mule shoe of a ride to get to the other side of the gully.
>
> I said, Is there any danger from Indians if a man were alone over there? None at all, he replied.
>
> I said, I visited the spot yesterday where George A. Smith, Jr., was killed by a Navajo Indian, who asked

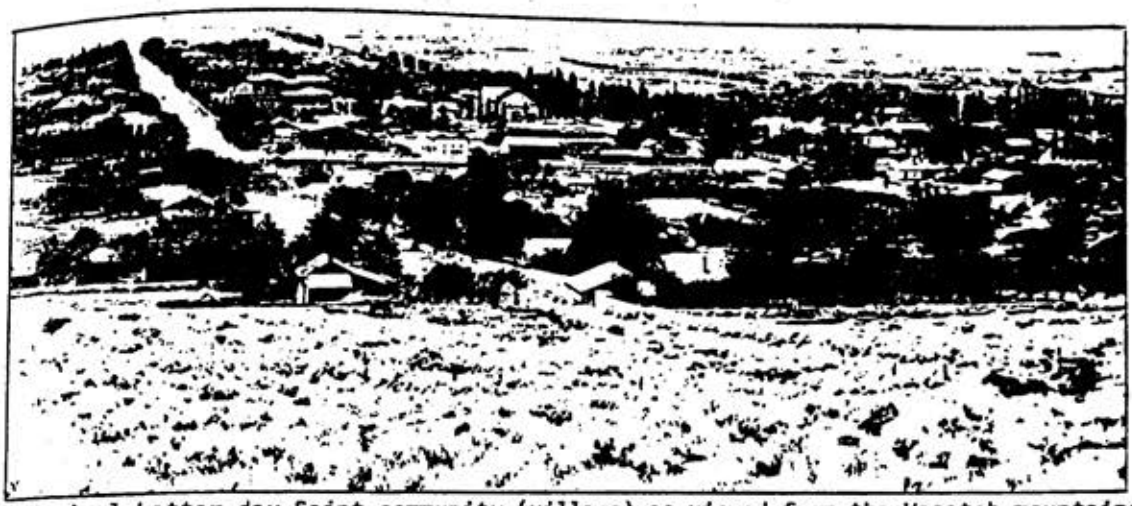
> him for his pistol and then shot him with it; and I feel a little nervous, but if there is no danger I want to be all alone, so you go on with the party and I will take that trail. I had this feeling that I ought not to testify any more about the Savior and that, really, I was not fit to be an apostle. It seemed overwhelming to me that I should be one. There was a Spirit that said, If you have not seen the Savior, why don't you resign your position?

And many years later elder Grant, recalling this incident, stated: I can truthfully say that from February, 1883, until today (1942) I have never had any of that trouble. I can bear my testimony that I know that God lives, that Jesus is the Christ, the Savior of the world . . . I have never had one slight impression to the contrary; I have just had real, genuine joy and satisfaction in proclaiming the Gospel and bearing my testimony of the divinity of Jesus Christ and the divine calling . . .

In 1884, elder Grant married Augusta Winters and Emily Harris Wells; and in 1885, most of the high officials of the Church were in hiding or exile due to government persecutions and penalties against men having more than one wife. During this time, elder Grant was given much of the responsibility of leading the Church; and he was able to continue his divine work freely, for his marriage was kept secret. Then, the years which followed the financial crisis of 1891 and nationwide depression of 1893, utilized the financial knowledge and understanding of a man such as Heber J. Grant. He was sent by the Church to tour the east, and also acquire needed capital to preserve the Utah industries in which the Church had financial interests. Elder Grant not only possessed a highly developed financial understanding, but his practise of charity and love of Christ were equally noteworthy. The following words, which were spoken in 1893, describe elder Grant's views on the value of wealth and property:

> So far as our property is concerned, it is of no actual value to us, only as we are ready and willing to use it for the advancement of God's Kingdom. It is our duty to provide for our families; but it is not our duty to labor to gain wealth for the adornment of our persons. Of course I like to see people have good things, and I hope to live to see the day when the Latter-day Saints will be wealthy. But I want to say to you that unless we become more humble, more godlike, more faithful in keeping the commandments of God, I do not expect we shall become wealthy. Whenever we learn to be willing to use the means that God gives us for the onward advancements of His Kingdom, Latter-day Saints will not have any particular financial trouble; the Lord will bless them with abundance.

In 1896, Utah became a state of the United States; and Heber J. Grant was considered a candidate for the first governor of the state.



A typical Latter-day Saint community (village) as viewed from the Wasatch mountains (circa 1896).

In 1897, he became a member of the general superintendency of the Mutual Improvement Association; and worked as business manager of Improvement Era, which he helped found. The following year President Wilford Woodruff died, and Lorenzo Snow became the president of the Church. The Apostles were admonished to become more involved in the missionary work throughout the world; and Heber J. Grant was sent to Japan to open it to the teaching of the Gospel. At this time he was the only member of the Quorum of the Twelve who had not served a full-time mission.

Latter-day Saint missionaries preaching the Gospel in Japan.

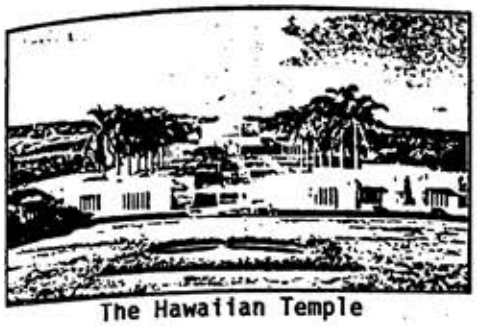
At this time, 1901, Japan was confronted with the problems of overpopulation, and scarcity of food and shelter for her people. Therefore, the missionaries traveling without purse or scrip were considered an additional burden, and were looked upon unfavorably. Having realized this difficulty, elder Grant and his fellow missionaries decided to deviate from the Church policy, and dwelt in some of the most affluent sections of the country; and preached the Gospel to the rich and the educated. Soon the leading newspapers and magazines of the country began to seek interviews. And as a result of favorable publicity, the department of religion granted them permission to preach the Gospel in Japan, after some opposition. The language of the Japanese people was difficult to learn, and although elder Grant and his companions had worked diligently to learn it, they were unable to speak without much effort. One day, in

1903, while laboring in Japan, the gloomy feeling of unworthiness came over elder Grant again, for he was unhappy in his work there. He went out into the woods, and in a secluded spot knelt down to pray to God, that when his work was finished there, he be called to the British Isles to succeed Francis M. Lyman. Within a few days word came from president Joseph F. Smith asking him to return to Utah; and when he returned home he was asked to succeed elder Lyman as president of the British and European missions, from January of 1904 to December of 1906. He and his companions labored in Europe to break down prejudices. On July 4, 1906, Heber J. Grant received an audience with king Oscar of Sweden, who made these remarks:

> Mr. Grant, I have sent my personal representatives, unknown to the people, to nearly every state in the Union of the United States, to find out how my former subjects are getting along, how they are prospering; and in no state in the Union are the former subjects of Sweden and Norway more contented, more prosperous and happy than in Utah; and, as long as I am king of Norway and Sweden, your people shall have religious liberty, notwithstanding all the priests and religious denominations are against you.

And, in 1916, Heber J. Grant became the president of the Quorum of the Twelve, when Francis M. Lyman died. After two years, he became the president of the Church, when Joseph F. Smith died. His administration was noted to embark on a most important phase of the Lord's work, the task of the preparation for the Second Coming, and raising up of a Messiah. The time of hatred toward the Saints was over, and a new era was beginning. Never before in the history of the Church were conditions so perfectly right for spreading of the Gospel throughout the world. Missionaries were organized to undertake a grand plan, which was to fully take effect some quarter of a century later; and the Church was to move forward under the leadership of president Grant.

With the end of World War I, in 1918, the world conditions were just right for carrying the Gospel into all the world; and to continue the scouting efforts of raising up a Messiah. And no other president was better prepared to carry on the task which was set before president Heber J. Grant, he himself having been raised in poverty and sorrow. He became the president of the Church when president Joseph F. Smith died, November 19,1918. Thus the days of peace and continued prosperity began with the end of World War I, and promise of yet a brighter future. Behold, the foundation for this great work had been laid well in advance by the prophets, seers and revelators of the Church, since the time it was organized (or reorganized). It is said that during the administration of president Grant the Church had at last come to speaking terms with the world. And it was also president Heber J. Grant, and his family, who devoted themselves much to genealogical research; in order to more perfectly establish the lineage of each future Christ or Messiah.


The Hawaiian Temple

During the winter and spring of 1919, there was an influenza epidemic in Utah. On Thanksgiving Day, November 27, 1919, the temple in Hawaii was dedicated by president Heber J. Grant. The dedicatory services were repeated five times to accommodate one thousand two hundred and thirty-nine faithful Saints of the South Seas. The temple site for this temple was dedicated by president Joseph F. Smith, on June 1, 1915. These words were spoken by president Grant at the dedication:

> I cannot express to you the keen sorrow which I feel that I have to offer this dedicatory prayer instead of president Joseph F. Smith. It was, I am sure, one of the fondest dreams of his life that he might be here at the dedication of this temple, . . . but in the providence of the Lord he has been taken from us, and this duty, or I might say this honor and great joy, has come to me.

In 1920, there were eighty-three stakes of Zion, eight hundred and seventy-one organized wards, and eighty-three independent branches within the stakes. From 1837 to 1920, twenty-one major missions to various parts of the world were organized as follows: British (1837), Eastern States (1839), French-Polynesian (1844), California (1846), French (1850), Hawaii (1850), South African (1853), Central States (1855), Netherlands (1864), Southern States (1876), Northern States (1878), Mexican (1879), Samoan (1888), Tongan (1891), Western States (1896), Northwestern States (1897), New Zealand (1897), Australian (1897), Swedish (1905), Canadian (1919), Danish (1920), Norwegian (1920).

The temple ground of the Alberta, Canada, Temple was dedicated by president Joseph F. Smith, July 27, 1913; September 19, 1915, elder David O. McKay laid the cornerstone; and the capstone was laid September 23, 1917. This impressive-looking temple was dedicated by president Heber J. Grant, August 26, 1923; and these are the words which he uttered:

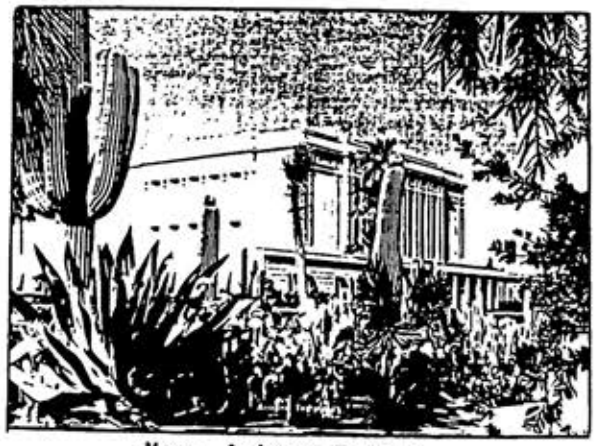
> I remember as well as I remember anything that ever happened in my life the thrill that went through my very being, the joy and satisfaction I experienced when president (Joseph F.) Smith stood up in the Tabernacle and announced that a temple was to be erected in Canada. There are times in our lives when something comes into our souls in the nature, we might say, almost of an electric current that thrills our very being. And when we are thrilled by the Spirit of the living God; as I feel that audience at the time of the announcement of prospective erection of the building, we have not language with which to express to

God our gratitude for His blessings to us on such occasions . . . The still small voice of revelation to our Spirits is the thing that counts, not seeing great manifestations, not seeing angels, not speaking in tongues, not great visions.

Alberta, Canada Temple

On November 28, 1921, a site for a temple in Mesa, Arizona, was dedicated by president Heber J. Grant; in the presence of about three thousand people. The temple was dedicated on October 23, 1927, by him, with the usual ceremonies which lasted until the 27th; the prayer of dedication was repeated daily during each session.

By 1923, the Saints began to move away from Zion in Utah; whithersoever the Spirit led them, especially in the missionaries who were sent throughout the world, to preach to Gospel and to prepare for the Second Coming. Also by 1923, there were enough members of the Church in Los Angeles, California, to form a stake of Zion there; this was the first stake established outside Utah. Eleven years later (in 1934), a stake was organized in the East, near New York City.



Mesa, Arizona Temple

In 1935, the progressive spirit of the era of president Heber J. Grant was manifested in the first Church of the Air broadcast, followed by Hill Cumorah Pageant in 1937. New missions were opened in South America and Czechoslovakia, and old missions were reopened. The prosperity of the Roaring Twenties in the United States came to a sudden halt when the stock market crashed in 1929, followed by the depression of the 1930's. Few escaped the financial crisis and its effects, even the Saints also. The Church had been setting aside a portion of its finances annually to protect itself against such an emergency, under the provident leadership of president Grant. The leaders of the Church developed a program (circa 1936) to help members in such emergencies, known as the Church Security (or Welfare) Plan; to alleviate idleness, and to instill independence, industry, thrift and self-respect amongst its peopel Israel. The aim of the Church was to help people to help themselves; work was to be cherished with gratitude. This has always been an important rule with the Saints:

that a religion which has not the power to save people temporally and make them prosperous and happy here, can in no wise be depended upon to save them Spiritually, and to exalt them in the Hereafter.

The beneficent and charitable acts of president Heber J. Grant are numerous. He was a man who lived this principle throughout his life: That which we persist in doing becomes easier. His most important divine task was not only to witness the birth of the Savior and participate in the divine plan to raise him to be the Messiah of the Millennial-day, but also to preserve him from the forces of destruction. This great responsibility at times overwhelmed him.

On Friday, September 1, 1939, Germany, under Adolph Hitler, suddenly crossed the border of Poland; and on the third of September, England and France declared war on Germany. At this time there were six hundred and eleven young men and sixty-three young women in the European missions, plus twenty-three mission presidents, their wives and children. These missionaries returned in 23 ships, mostly impoverished freight boats. The first party arrived in New York on September 7, 1939; the last of the parties arrived in New York on November 6, 1939; elder Joseph Fielding Smith and his wife were in this group. Yet others, including elder Thomas E. McKay with his group of four missionaries, his wife and daughter, arrived as late as March 4, 1940.

On April 9, 1940, Germany suddenly attacked Norway; and on the 10th of May invaded Holland, which left cities in wastes and thousands perished. In this manner most of France, Denmark, Belgium and Norway were taken over by Germany. During these gloomy days also Italy, assuming war was over, and wishing to partake of the spoils of war, declared war on England and France. But England continued to fight against the so-called axis powers; and refused to surrender to their terms. On September 27, 1940, Japan joined the axis powers in a ten-year three-party pact in Berlin.

Now Germany, sensing that Russia was a threat on her eastern borders, invaded that country, assuming that it should be an easy conquest. But after making some advance they were stopped by the Russians. Germany and Italy, however, had taken Albania and Greece, and islands in the Mediterranean and Aegean seas; and had driven the British in Africa beyond the borders of Egypt. They were now beginning to take possession of the Suez Canal, that they might enter into the sacred and mystical land of India.

And while the angelic host and the Saints in northern India, especially in Lucknow, were busy in their divine task of raising up a holy one for the Lord; on December 7, 1941, Japan made a sudden attack on Pearl Harbor, on the island of Oahu in Hawaii. Several of the warships of the United States were disabled or destroyed. The next day the Congress of the United States declared war on Japan; and on the eleventh of December, Germany and Italy declared war on the United States. Japan took possession of the islands of Guam, Midway, and Wake; and after bitter struggle drove a small American force out of the Philippines. In November 1942, American and British forces invaded North Africa; and British forces in Egypt drove the German and Italian armies out of Africa.

The year 1943 A.D. was the most important year in the history of the world and the Kingdom of God; for the official reckoning of the Fulness of Time began in that year. The Beginning of Time for the Shemitic people is officially reckoned from the time the Abrahamic covenant took effect in 1943 B.C.; when Abraham was seventy-five years old; the Covenant between Abraham and the Lord Messiah that God will make him a great nation and a covenant people. This was also the beginning of the four hundred and thirty years of afflictions, wanderings, and final residence in Egypt for Abraham's descendants. Thus the beginning of time is counted from 1943 B.C., the Meridian of time with Jesus, and the fulness of time in 1943 A.D., in which year began full preparations for the Second Coming of the Lord Jesus Christ. Under the presidency of Heber J. Grant, the efforts of the highest authorities were centered on this great event, the raising up of the Savior. With full commitment to this divine purpose, the Church began its international missionary and scouting activities. In 1943, also the mission to Southwest India (mission number thirty-five) was organized under Ralph Evans, along with the Navajo-Zuni Indian mission. Eventually the missionary efforts were focused in the kingdom of the Nizam of Hyderabad, in the Deccan Plateau. This peace-loving and prosperous Islamic Kingdom was ruled by one of the richest and noblest sovereigns of the world, the Nizam. This was the first such mission of the Church in that sub-continent. After unsuccessful search in all the thirty-four previous major missions that were organized in Europe, Americas, or elsewhere, it was decided that the ancient sacred and mystical land of India would be the place from whence the future Messiah might emerge; for no other race of men could endure unto the very end, in the service of the Lord; nor could they meet the requirements of the holy bloodline.

On September 8, 1943, Italy surrendered after the most bitter struggle, deaths and destruction. Cities and villages were totally destroyed by the dropping of the bombs, and shooting of robot bombs weighing several tons. Then, June 6, 1944, the American and British forces invaded Normandy, and after the loss of hundreds of thousands of men, the Germans were gradually forced back beyond their own borders in the West, and so by the Russians in the East, until the two forces met, and the city of Berlin was destroyed. Now the so-called axis powers became powerless; the Germans were forced to grant an unconditional surrender. By now the German plotters of war, who had started the conflict, were either captured, committed suicide, or went into hiding in some far away place. Germany had officially surrendered, May 8, 1945, after tremendous loss of lives and property, amounting to billions. After the surrender of Germany, the struggle with Japan continued. The Allied forces recaptured Manila and a large portion of the Philippines. And the air force of the United States destroyed two large cities, Hiroshima and Nagasaki, by the dropping of atomic bombs. The highly secret formula for these bombs was developed in the United States, which released atomic energy of most potent destructive power. Japan officially surrendered September 2, 1945.

On May 14, 1945, a day before the birth of the prophetess in the United States, president Heber J. Grant peacefully passed away at his residence in Salt Lake City, Utah. Five years before, at the age of eighty-four years, he had suffered a partial paralysis, and his health began to deteriorate, but his mind remained as active as before. The rapid growth of the Church, and establishment of new wards and stakes, and a worldwide missionary network, caused the First Presidency to appoint Assistants to the Twelve Apostles; and it was done with great wisdom and understanding. Towards the end of 1944, a great many signs were given to the world and words spoken concerning the Second Coming of the Savior; as the Kingdom prepared itself for that great event. Only the Father, His Only Begotten Son, and the ministering angels knew of this highly secret and divine mission. None but the Father was to know the exact date of the Second Coming. For said the Lord also: In my own due time will I come upon the earth in judgement, and my people shall be redeemed and shall reign with me on earth. For the great Millennium, of which I have spoken by the mouths of my prophets, shall come. For Satan shall be bound, and when he is loosed, he will reign for a little season, then cometh the end of the earth; and he that liveth in righteousness shall be changed in a twinkling of an eye, and earth shall pass away through the refiner's fire.

At the funeral of president Heber J. Grant, elder David O. McKay bore the following testimony:

> In the heart of our President, sympathy for the unfortunate and the distressed drove him with impelling force to give help and succor wherever needed. These beneficent acts continued right up until the last. Here, for example, is an extract from a letter he recently wrote to a widow: Will you please tell me how much you are owing on your home; and let me join with you fifty-fifty in paying it at once instead of paying it by the month? And here is another: Dear Sister: I am happy indeed that I have been able to be of some little assistance to you. Is your home all paid for? If not, please let me know how much still remains. These are but samples of hundreds, perhaps thousands, of such benefactions.
>
> President Grant enjoyed making money, but he loved to use it for the benefit of others. On more than one occasion, quietly, usually forcefully, if necessary, but always unostentatiously he has protected the good name of his associates; has paid mortgages on widows' homes, has paid expenses of missionaries, given employment to the unemployed, rendered help and succor wherever needed. No mind has been more eager to bless, no heart more tender, no hand more generous than the heart and hand of president Grant.

President Heber J. Grant's testimony of the truth of the Savior never wavered; and he was loved by his people. His first counselor J. Reuben Clark, Jr., had written these words upon his death: God fashioned him in heart and mind and body, in ability, in experience, and in wisdom; just as He has fashioned every man whom He has ever called to lead His people,even from Moses of old till now. No man ever comes to lead God's people whom He has not trained for his task. Thus Heber J. Grant passed away at the age of eighty-nine years.

These are the major highlights of the life of Heber J. Grant, the prophet, seer, and revelator to usher in the Fulness of Time; and to prepare for the Second Coming of the Messiah, the Savior (1856-1945):

1856 - Born in Salt Lake City, Utah, on November 22; his father Jedediah M. Grant dies when Heber was eight days old.

1863 - At the age of seven, he takes a sleigh ride with prophet Brigham Young.

1875 - Is sustained a member of the superintendency of the first Young Men's Mutual Improvement Association, in a ward in Salt Lake City.

1880 - Is called to preside as stake president of Tooele Stake; becomes secretary to the superintendency of the Mutual Improvement Association.

1882 - Is called to the Quorum of the Twelve Apostles.

1883 - Labors among the Indians in Arizona.

1884 - Marries Augusta Winters and Emily Harris Wells.

1887 - President John Taylor dies.

1890 - Manifesto is issued.

1891 - Financial crisis begins in the United States, and the nationwide depression in 1893.

1896 - Utah receives statehood; Heber J. Grant is considered as candidate for first governor of the state.

1897 - Labors as business manager of the Improvement Era, which he helped found; serves in the general superintendency of YMMIA.

1898 - President Wilford Woodruff dies.

1901-03 Organizes and presides over Japanese Mission.

1904-06 Serves as president of British and European Missions; and in 1906 receives an audience with king Oscar of Sweden.

1916 - Becomes president of the Quorum of the Twelve Apostles.

1918 - President Joseph F. Smith dies; becomes president of the Church on November 23.

1919 - Influenza epidemic in Utah; dedicates the Hawaiian Temple.

1923 - Dedicates the Canadian Temple; stake of Zion organized in Los Angeles, California.

1927 - Dedicates Arizona Temple.

1929 - Stock market crash in the United States, followed by the Depression of 1930.

1934 - Stake of Zion organized near New York City.
1935 - First Church of the Air broadcast.
1936 - Church Welfare (Security) Plan begins.
1939 - World War II begins.
1941 - Japan attacks Pearl Harbor; Congress of the United States declares war against Japan.
1943 - The year of the reckoning of the Fulness of Time, which began with Abraham in 1943 B.C.; beginning of the divine plan to bring to pass the Second Coming. Italy surrenders on September 8.
1945 - Germany officially surrenders on May 8; Japan on September 2; and on May 14, president Heber J. Grant peacefully passed away at his residence in Salt Lake City, Utah, at the age of eighty-nine.

7. George Albert Smith

(the humanitarian and missionary, prophet, seer and revelator; raised up to continue the work which began with president Grant; President of the Church from May 21, 1945 to April 4, 1951)

The genealogy of George Albert Smith, going back to his great-grandfather, is shown on the next page. John Smith, his great-grandfather and brother of Joseph Smith, Sr., was called as the first stake president in the Salt Lake Valley, who carried much of the burden of leadership during the first winter of the Saints in the Valley. And during the cricket plague of the summer of 1848, John Smith was among the leaders of the Church who assisted and comforted the Saints; from 1849 to 1854, he served as the presiding patriarch of the Church.

George Albert's father John Henry was an apostle of the Lord, and later became a counselor to president Joseph F. Smith; of whom George said, I have never met a greater man than my father! When George Albert was four years old, his father was called to serve in the British Mission, during 1874-75. Brigham Young died in 1877; and in 1880 John Henry was ordained an apostle. Two years later, in 1882, he was again called to Britain to preside over the European Mission; George Albert was now twelve years of age. Young George kept himself at home during the two and one-half years his father served in Europe.

At the age of thirteen years, he went to school at the Brigham Young Academy; where he was privileged to receive valuable instruction under

John Smith
(Born July 16, 1781, at Derryfield, Rockingham County, New Hampshire; ordained a patriarch January 10, 1844, in Nauvoo; set apart patriarch of the Church, January 1, 1849, under the hands of Brigham Young and Heber C. Kimball at Salt Lake City, Utah.)

George Albert (George A.) Smith
(Born June 26, 1817, at Potsdam, New York; ordained an apostle April 26, 1839, by Heber C. Kimball; sustained as first counselor in the First Presidency, October 6, 1868; died September 1, 1875, at Salt Lake City, Utah.)

John Henry Smith
(Born September 18, 1848, at Carbunca, Iowa; ordained an apostle October 27, 1880, by Wilford Woodruff; sustained April 7, 1910, as second counselor in the First Presidency; died October 13, 1911, at Salt Lake City.

George Albert Smith
(Born April 4, 1870)

Dr. Karl G. Maeser, the first builder of Church schools, and a renowned educator. Many years later (in 1945) when George Albert Smith became the president of the Church, he recalled these impressions:

> . . . It was fortunate that part of my instruction came under Dr. Karl G. Maeser . . . I cannot remember much of what was said during the year I was there; but there was one thing that I will probably never forget. Dr. Maeser one day stood up and said: Not only will you be held accountable for the things that you do, but you will be held responsible for every thought you think.
>
> Being a boy (thirteen years of age), not in habit of controlling my thoughts very much, it was quite a puzzle to me what I was to do, and it worried me. In fact, it stuck to me just like a burr. About a week or ten days after that it suddenly came to me what he meant. I could see the philosophy of it then. All at once there came to me this interpretation of what he had said: Why, of course, you will be held accountable for your thoughts because when your life is complete in mortality, it will be the sum of your thoughts. That one suggestion has been a great blessing to me all my life; and it has enabled me upon many occasions to avoid thinking improperly because I realize that I will be, when my life's labor is complete, the product of my thoughts.

During the same year, as a lad of thirteen, George Albert found employment in the overall factory at a Church-owned department store (ZCMI) in Salt Lake City, and began to earn his own way. At the age of fourteen years (in 1884), a patriarch of the Church pronounced the following blessings upon him:

> Thou (George Albert Smith) shall become a mighty prophet in the midst of the sons of Zion. And the angels

of the Lord shall administer unto thee, and the choice blessings of the heavens shall rest upon thee . . .

And thou shalt be wrapt in the visions of the heavens, and shalt be clothed with salvation as with a garment; for thou art destined to become a mighty man before the Lord, for thou shalt become a mighty Apostle in the Church and Kingdom of God upon earth; for none of thy father's family shall have more power with God than thou shalt have, for none shall exceed thee . . . And thou shalt become a man of mighty faith before the Lord; even like unto that of the brother of Jared, and thou shalt remain upon the earth until thou art satisfied with life; and shall be numbered with the Lord's anointed, and shall become a king and a priest unto the Most High.

At the age of sixteen George Albert Smith went to work as an implement assembler and collector for the Grant-Odell Company; the next year he returned to the Church-owned department store. When he was eighteen years of age he attended the University of Utah, then suddenly his interests led him to work as a railroad surveying crewman. While surveying the railroad line to Green River, Utah, excessive heat and sunglare damaged his eyesight badly, and he returned to work at the department store, as a salesman for the company. He worked in southern Utah, taking orders and amusing himself and the Saints with his friendly disposition and ready wit, his guitar and harmonica.

George Albert was a restless soul, constantly seeking new friendships and associations in worldly existence. During these carefree days of 1891, he was called by president Wilford Woodruff to serve as a missionary for the Mutual Improvement Association of the Church, in southern Utah. The labor involved the calling of young men to labor in stakes of Zion, other than their own. These were to be men of good standing, upright, moral and exemplary in their lives; having intelligence and knowledge of the Gospel, and zealous in the work of the Lord. They were to be congenial, prudent and wise; able to express their ideas clearly, and obey the instruction received by the general board; men of good address and of influence, who would have weight with the presidents of stakes and bishops of wards.

George Albert Smith served an honorable mission and remained true to his trust; four months later he returned to Salt Lake City. This was the beginning of his missionary experiences. The summer after his return from southern Utah, he was again called by president Wilford Woodruff to serve a full-time mission in the southern States. One week before leaving on his mission, in 1892, he married Lucy Emily Woodruff, granddaughter of president Woodruff, in the Manti Temple. Seven days after his marriage he left for the headquarters of the southern states mission, in Chattanooga, Tennessee. He began his mission under president J. Golden Kimball. This was a difficult mission, for some missionaries had been put to death by mobocrats there. Later in life George Albert

Smith recalled the following incident from his experience in Tennessee:

> . . . I was traveling with president J. Golden Kimball. We were in a wooded, rural area. During the day we held meetings with the people in the neighborhood who were very friendly and very receptive to our message. One of the local Saints had invited us to accept the hospitality of his home for the night. It was a humble home, built of split logs. It consisted of two rooms and a small log lean-to. There were six missionaries in the group, so it strained the capacity of the little house to be there.
>
> About midnight we were awakened with a terrible shouting and yelling from the outside. Foul language greeted our ears as we sat up in bed to acquaint ourselves with the circumstances. It was a bright moonlight night and we could see many people on the outside. President Kimball jumped up and started to dress. The men pounded on the door and used filthy language, ordering the Saints to come out, that they were going to shoot them. President Kimball asked me if I wasn't going to get up and dress and I told him no; I was going to stay in bed, that I was sure the Lord would take care of us. In just a few seconds the room was filled with shots. Apparently the mob had divided itself into four groups and were shooting into the corners of the house. Splinters were flying over our heads in every direction. There were a few moments of quiet, then another volley of shots was fired and more splinters flew. I felt absolutely no terror. I was very calm as I lay there, experiencing one of the most horrible events of my life; but I was sure that as long as I was preaching the Word of God, and following his teachings that the Lord would protect me, and he did . . . The mob became discouraged and left. The next morning when we opened the door, there was a huge bundle of heavy hickory sticks, such as the mob used to beat the missionaries in the south.

Some of the splintered wood he did carry with him as a souvenir. After serving four months in the field, he served as mission secretary to president Golden Kimball. His wife Lucy Emily joined him a few weeks later, and together they served in Tennessee, until they were honorably released in June of 1894. During these two years a marked improvement in the attitude of people in southern states towards the Church took place; the prejudice which formerly existed had almost disappeared, and the elders were treated as welcome guests.

In 1895, elder George Albert's father was chosen president of the convention which drafted the constitution of the State of Utah; one year later, Utah became a State of the United States. And in 1898, elder Smith was appointed receiver of the United States Land Office, and Special

Disbursing Agent for Utah, by president McKinley of the United States; the same year president Wilford Woodruff died.

In 1901, president Lorenzo Snow passed away; and in 1903, George Albert was chosen to fill the vacancy in the Quorum of the Twelve by president Joseph F. Smith. George Albert Smith was now thirty-three years of age, and serving as superintendent of the Mutual Improvement Association in Salt Lake City. Now the divine task for elder Smith had just begun, to preach the Gospel and improve the image of the Church throughout the world. During the semiannual conference of 1905, the following remarks were made by elder George Albert Smith:

> There is one thing I find that we have not yet learned completely, and it comes to my mind this morning, that is, the disposition to forgive one another our trespasses. The Lord has given us great information, has revealed His mind and will unto us; has taught us things that the world knows not of; and, in accordance with the information we have received, He holds us responsible and expects us to live a higher life, a more ideal life than those who do not as fully comprehend the Gospel as we do. The spirit of forgiveness is something that the Latter-day Saints might with profit exhibit more fully among themselves.

Then, during 1906, when anti-Saint feelings were predominant throughout the country, elder George Albert Smith spoke these words to the Saints:

> Now, while we live and labor let us magnify our calling; let no man be found disloyal to his opportunities. Let us not turn our backs upon the blessings of the Lord, but day by day go faithfully on blessing our father's children.
>
> We have no hard feelings toward any of our fellowmen, we have no occasion to. If they misunderstand us, misquote us, and persecute us, we should remember they are in the hands of the Lord, who has said: Vengeance is Mine, I will repay it; and who further has said: I will forgive whom I will forgive, but of you it is expected to forgive all men. So when we partake of the sacrament of the Lord's supper, as we do from time to time, let us purge from our hearts all feeling of unkindness toward one another and toward our brothers and sisters who are not of our faith.
>
> Let us labor day by day that our Father may bless us. If we have His Holy Spirit, the people with whom we come in contact will feel it; because it will permeate the atmosphere in which we live, and they will partake of it and drink it in, even though they may not desire so to do. Let us magnify the Lord by keeping His commandments. Let us popularize His work by laboring to build it up and

extend it among the children of men. Let us magnify one another by speaking good only, and by strengthening the hands of those who are weak, and assisting those who are less patient than ourselves.

In February of 1909, he suffered exhaustion and severe mental disturbance, which prevented him from being active in the Quorum of the Twelve; and his condition did not improve until 1912. During this period, his depression and sadness were greatly heightened by the news of his father's death, whom he loved above all men on earth. Also during this period, elder Smith had a divine vision, which left a deep impression on him. The following are his words on this most touching moment of his life:

A number of years ago I was seriously ill. In fact, I think everyone gave me up but my wife. With my family I went to St. George, Utah, to see if it would improve my health. We went as far as we could by train, and then continued the journey in a wagon, in the bottom of which a bed had been made for me.

In St. George we arranged for a tent for my health and comfort, with a built-in floor raised about a foot above the ground, and we could roll up the south side of the tent to make the sunshine and fresh air available. I became so weak as to be scarcely able to move; it was a slow and exhausting effort for me even to turn over in bed.

One day, under these conditions, I lost consciousness of my surroundings and thought I had passed to the Other Side. I found myself standing with my back to a large and beautiful lake, facing a great forest of trees. There was no one in sight, and there was no boat upon the lake or any other visible means to indicate how I might have arrived there. I realized, or seemed to realize, that I had finished my work in mortality and had gone home. I began to look around, to see if I could find someone. There was no evidence of anyone's living there, just those great, beautiful trees in front of me and the wonderful lake behind me.

I began to explore, and soon I found a trail through the woods which seemed to have been used very little, and which was almost obscured by grass. I followed this trail, and after I had walked for some time and had traveled a considerable distance through the forest, I saw a man coming towards me. I became aware that he was a very large man, and I hurried my steps to reach him, because I recognized him as my grandfather. In mortality he weighed over three hundred pounds, so you may know he was a large man. I remember how happy I was to see him coming. I had been given his name and had always been proud of it.

When grandfather came within a few feet of me, he stopped. His stopping was an invitation for me to stop. Then -- and this I would like the boys and girls and young people never to forget -- he looked at me very earnestly and said: I would like to know what you have done with my name.

Everything I had ever done passed before me as though it were a flying picture on a screen -- everything I had done. Quickly this vivid retrospect came down to the very time I was standing there. My whole life had passed before me. I smiled and looked at my grandfather and said: I have never done anything with your name of which you need be ashamed.

He stepped forward and took me in his arms, and as he did so, I became conscious again of my earthly surroundings. My pillow was wet as though water had been poured on it -- wet with tears of gratitude that I could answer unashamed.

I have thought of this many times, and I want to tell you that I have been trying, more than ever since that time, to take care of that name. So I want to say to the boys and girls, to the young men and young women, to the youth of the Church and of all the world: Honor your fathers and your mothers; honor the names that you bear, because some day you will have the privilege and the obligation of reporting to them, and to your Father in heaven, what you have done with their names.

Thus between 1909 and 1912 George Albert Smith remained inactive in the Church, yet growing and maturing in the Spiritual matters. During the semiannual conference of 1911 he was able to address a session for the first time in two years. From then on he steadily regained his strength, and his testimony of the Gospel grew also. And now having acquired the the knowledge of the truth that the future strength of the Church lies in the youth of today, he wholeheartedly devoted himself to the Mutual Improvement Association and especially to the field of scouting. In 1916, he was elected president of the International Irrigation Congress; and the following year president of the International Dry Farm Congress.

The Church was unable to send missionaries into Europe and Canada during World War I; and those missionaries who were in Europe at the beginning of the war were brought back in ships in the midst of great dangers of traveling in darkness through waters filled with enemy mines. The Lord did bring them home safely, and the angels did minister unto them. From then on the missionary work was turned over to the local members who held the priesthood; and in some cases, as in Britain, the Church was without full-time missionaries from December, 1916, till March, 1919.

Then, in 1919, president Heber J. Grant called him to preside over the European Mission; he was the first mission president after World War I. (When he became the president of the Church some twenty-seven years later, World War II had just ended; and because of his earlier mission experience in Europe after the war, he was fully aware of the problems which war brings.) As the president of this mission, his task was to acquire permission for the United States and Canadian missionaries to return as full-time missionaries. It is said that war had left these countries with food shortages, and missionaries coming into a country meant more mouths to feed. Besides this reason, some of the European countries were hesitant to allow Latter-day Saint missionaries to return, for the temporal was afraid of the Spiritual. A most remarkable success did elder George Albert Smith achieve in dealings with the diplomats of Europe. The mission ended in 1921; and at the conference in October, he reported to the membership of the Church concerning his mission; the following is an extract from his presentation:

> . . . Our difficulty is that millions of people in all parts of the world have been deceived and made to believe that we are a wicked people. Evil stories have been circulated about us and those falsehoods have gained ground and have been given credence by many intelligent men and women. The adversary has sown the seeds of suspicion and hatred against the Church, and but for that reason our missionaries would be made welcome in every land . . .
>
> . . . Our problem is to find a way whereby we may present to all people the Gospel of our Lord. It is our problem, and with divine assistance we will find a way to solve it . . .

During the same years, elder George Albert Smith remarked: I have been in the valley of the shadow of death in recent years, so near to the Other Side that I am sure that but for the special blessing of our Heavenly Father I could not have remained here; the nearer I went to the Other Side, the greater was my assurance that the Gospel is true. Also in 1921, he was appointed general superintendent of the Young Men's Mutual Improvement Association, which position he held until 1935. (In 1931, he was elected member of the National Executive Board of the Boy Scouts of America.) And the following year, at the age of fifty-two, he was elected vice-president of the National Society of the Sons of the American Revolution. In 1938, his wife Lucy Emily died; and his sorrow was great, and the loss weighed heavily upon him. Soon he was sent on a tour of the missions of the Church in the South Pacific. For six months he mingled with the friendly people of Hawaii, Australia, New Zealand, Tonga, Samoa, and Tahiti; reviewing both the temporal and Spiritual conditions among the missionaries and Saints there. Elder George Albert Smith not only inspired them with the truths of the Gospel, but also visited many high

officials of various governments, with his genuine love for people, always seeking new friendships. Of his experience in the South Pacific he said: The Lord loves all men; they are all His children, and His commission to His Apostles was and is to go forth and preach the Gospel in all the world. That is our mission, and our joy in it will be great indeed if through any effort of ours we can help to show these children of God in the lands of the Pacific the way back to their Eternal Home.

In 1943, George Albert Smith was set apart as president of the Quorum of the Twelve. President Heber J. Grant died May 14, 1945; at this time, elder Smith was on his way to New York, after having attended Chicago Stake conference. Telegrams were sent to distant parts requesting all the members of the Twelve and the Patriarch to return home, to Salt Lake City. By the day of the funeral of president Grant, all members of the Council of the Twelve and the Patriarch had returned. On May 21, 1945, a meeting was held in the Salt Lake Temple. The brethren assembled in fasting and prayer and the day was spent in testimony bearing. At its conclusion, on elder George F. Richards' motion, George Albert Smith, the president of the Quorum of the Twelve, was sustained as the president of the Church. And on motion of elder David O. McKay, elder George F. Richards was sustained to preside over the Council of the Twelve. Then, president Smith was ordained under the hands of all the brethren, elder George F. Richards being voice. He chose J. Reuben Clark, Jr., and David O. McKay as his first and second counselors respectively. And president Smith being voice, they were set apart under the hands of all the brethren.

During the administration of president George Albert Smith, two most important goals were achieved: extension of the Church Welfare Program on a Worldwide scale, and the worldwide missionary work. World War II officially ended in September of 1945; and in November of that year, president Smith and other Church officials went to Washington, D.C., to visit with the president of the United States, Harry S. Truman. And these are the words of president George Albert Smith, which he spoke two years later in general conference:

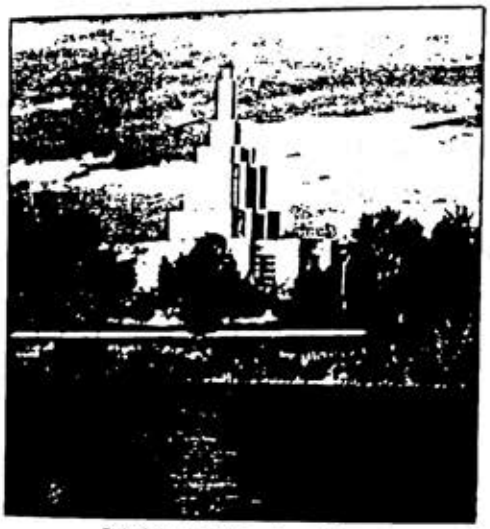
> When the war was over, I went representing the Church, to see the president of the United States. When I called on him, he received me very graciously. I had met him before, and said: I have just come to ascertain from you, Mr. President, what your attitude will be if the Latter-day Saints are prepared to ship food and clothing and bedding to Europe.
>
> He smiled and looked at me, and said: Well, What do you want to ship it over there for? Their money isn't any good.
>
> I said: We don't want their money. He looked at me and asked: You mean you are going to give it to them?
>
> I said: Of course, we would give it to them. They are our brothers and sisters and are in distress. God has

blessed us with surplus, and we will be glad to send it if we can have the cooperation of the government.

He said: You are on the right track, and added, we will be glad to help you in any way we can.

I have thought of that a good many times. After we had sat there a moment or two, he said again: how long will it take you to get this ready?

I said: It's all ready. The government, you remember, had been destroying food and refusing to plant grain during the war, so I said to him: Mr. President, while the administration at Washington was advising the destroying of food, we were building elevators and filling them with grain, and increasing our flocks and our herds; and now what we need is the cars and the ships in order to send considerable food, clothing and bedding to the people of Europe who are in distress. We have an organization in the Church that has over two thousand homemade quilts ready.



Idaho Falls Temple

On Sunday, September 23, 1945, president George Albert Smith dedicated the Idaho Falls Temple. At this time there were 386 missionaries, excluding those serving locally; in 1946, it had increased to 2,297. About sixty percent of those who accepted mission calls were war veterans; they served for two years. And the leaders of the Church, soon after obtaining the permission of the president of the United States to send goods to European Saints, moved into action. Elder Ezra Taft Benson of the Twelve was sent on a special one-year mission to preside as European Mission president. The following was his primary assignment:

- To attend to the Spiritual welfare of the Saints in Europe.
- To provide for the temporal needs of the Saints, such as food, shelter, clothing and bedding.
- To direct the reorganization of the missions, and
- To prepare the way for the return of missionaries to Europe.

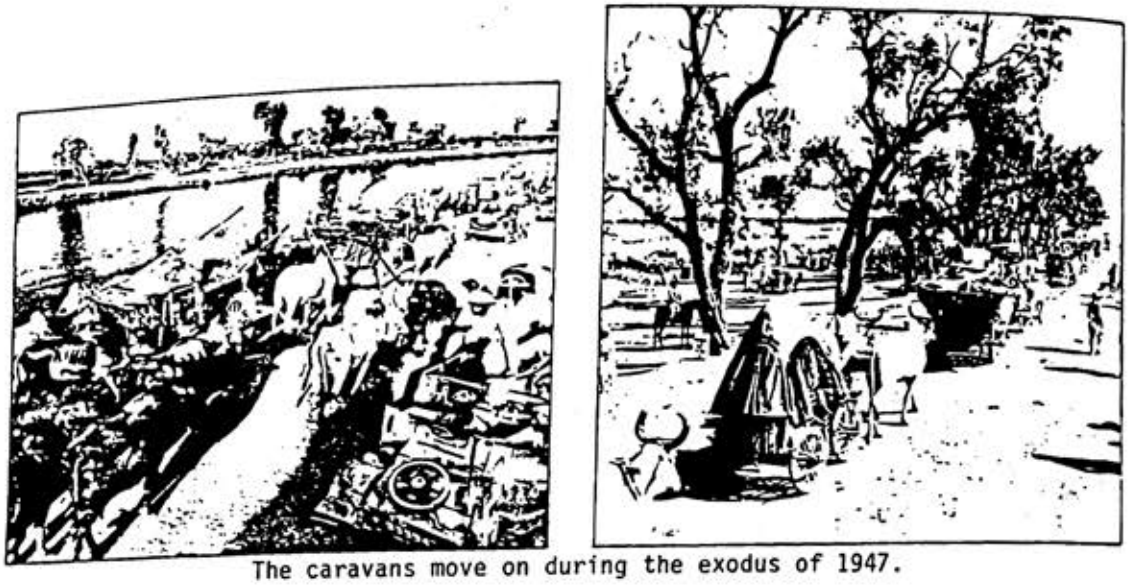
This was the first time in the history of the Latter-day Saints all over the world that the Saints were drawn close together in a unified project to supply the needs of their brothers and sisters; and the project

was to last over two years. The first drive of the temporal welfare of the Saints in Europe began shortly after the arrival of elder Ezra Taft Benson in Europe. The First Presidency of the Church had chosen Ezra Taft Benson to go to Europe on his mission of mercy; and he left on February 4, 1946, accompanied by Frederick William Babbel as his secretary. He was received by military offices, and was greatly aided by them. He was instructed to visit all the accessible countries in Europe and to comfort and bless the war-stricken people. The Lord opened the way before him in each country he visited; and he was received by the members as an angel of mercy who had come unto them to bring temporal and Spiritual salvation. And he did, for the Lord was with him. Toward the end of 1946, elder Ezra Taft Benson was released to return home to his family; after having laid a foundation upon which others have built; and this good work still continues.

From the Saints in America came carload upon carload of food and supplies to France, Belgium, Holland, Norway, Denmark, Finland, and Czechoslovakia; quilts made by the women of the Church; little children began special drives to raise funds for the children in Europe. Canadian Saints sent carloads of wheat to Germany. And the Saints in war-torn countries, as soon as the war ended, began to help other Saints in Europe; carloads of potatoes raised by the Saints on welfare farms in the Netherlands were sent to the German Saints, between 1946 and 1947.

Although such welfare activities during the war have been a part of the Sainthood since ancient times, the scale of its operation was now global, during the administration of George Albert Smith. One of the dominant qualities of president Smith was that he was truly concerned with all the family of God's children; he was equally concerned with non-member children as with those of the Saints.

Also, in Mexico friction had developed over a decade before, causing many Saints to withdraw from the leadership of the Church. Now they had repented and wished to be accepted back into the fold. As a result, a conference was held there, and twelve hundred members who had withdrawn pledged their full support of the living prophet of the Lord. The audience was moved to tears when with his usual unselfish love of Christ, president George Albert Smith blessed the little children that were in attendance. New missions were opened in South America, Uruguay was opened in 1947. And during the same year, India and Pakistan were divided, and mass migrations to both countries were in the similitude of the exodus of patriarchal times. Many people perished in travel, due to exhaustion, disease, pestilence, starvation, dust storms, floods, and other calamities. The following photographs were taken during such mass exodus of the peasants, and farmers from India to Pakistan and from Pakistan to India. Large caravans, consisting of millions of refugees, crawled along the congested road; carrying with them all they could carry; a few rags, pots and pans, such items which in the Western world would be considered garbage or junk; and their flocks and herds. Those of weak constitution or old age were left behind to die, as the caravans moved on; others were transported as shown in some of these photographs.



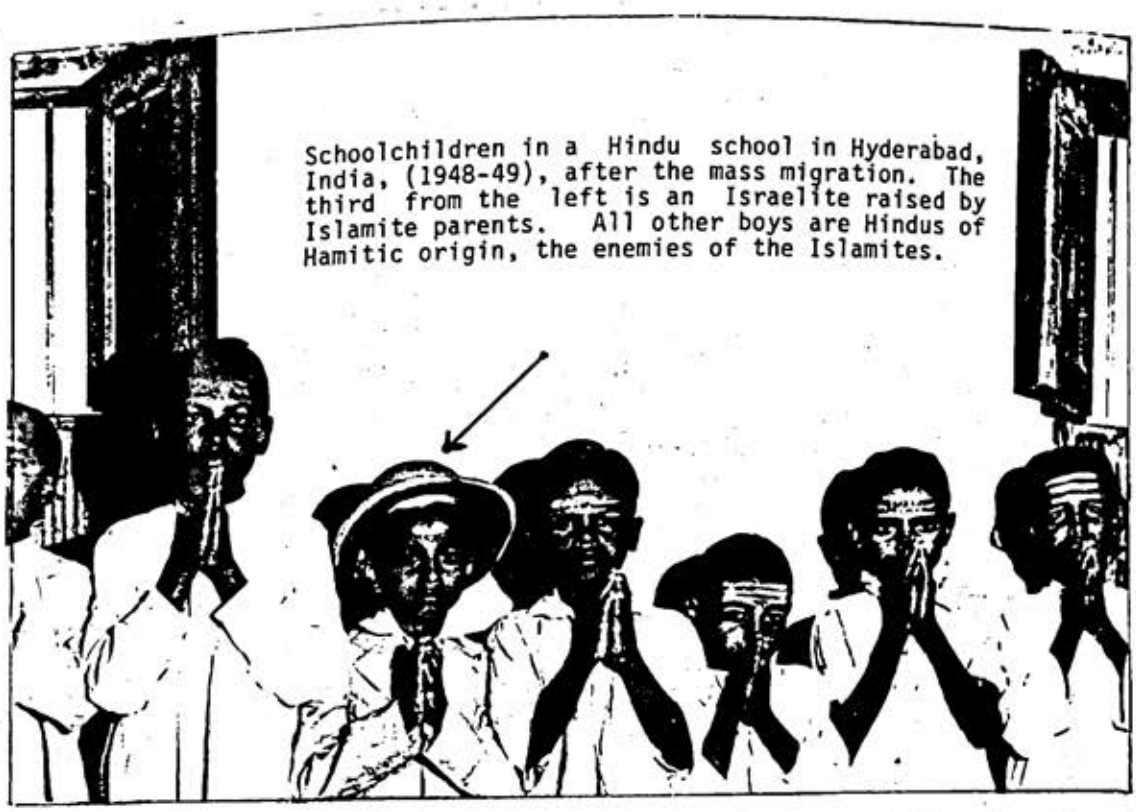
The caravans move on during the exodus of 1947.

For many, unleavened bread, or the bread of affliction, was their main diet (as in the time of Moses).

Some of the modes of transportation during the mass migration of 1947; How strong must a man be? How much must he endure?

As in Egypt, when Pharaoh's chariots were drowned, a flash flood drowned thousands in this camp. And those who were forewarned of the danger, and those who escaped, lost all their tools with which they planned to start farming in the new land.

The old man is dying of exhaustion, hunger and thirst. The caravan has gone on.



Schoolchildren in a Hindu school in Hyderabad, India, (1948-49), after the mass migration. The third from the left is an Israelite raised by Islamite parents. All other boys are Hindus of Hamitic origin, the enemies of the Islamites.

Moreover, the year 1947 was an important year for the Church; for it was the one hundredth anniversary of the arrival of the Saints in the Salt Lake Valley. To celebrate this event, the annual governors' convention was held in Salt Lake City; and president George Albert Smith was able to meet the high ranking officials of every state and territory of the United States. Also in 1947, the Japanese Mission, which was opened by president Heber J. Grant, was reopened; in 1949, a new mission was opened in Hong Kong. And the Church truly stood on the threshold of a new day; and saw the dawning of a new day, and rejoiced in the work concerning the Second Coming of the Messiah.

Towards the latter part of president George Albert Smith's administration (in the early 1950's) trouble in the world flared up anew, which led to the Korean conflict. Missionaries were expelled from Czechoslovakia; the Near East Mission, which included the Palestine-Syrian Mission, was closed; and the headquarters of the Hong Kong Mission was moved to San Francisco, where the missionaries were to labor in the Chinatown section of the city. During the time of the Korean conflict, 1951-53, the number of full time missionaries dropped from three thousand and fourteen to merely one hundred and eighty.

President George Albert Smith's last public address was in December of 1950; and the following words this most humble and friendly servant of the Lord spoke at the gathering:

> There would be no war in Korea and threats of war everywhere else in the world, if the people accepted and lived the Gospel. These wars come solely because the Adversary is able to deceive the bulk of the people. This makes all the more important that we who have a testimony of the divinity of Jesus, should live the Gospel and make it spread far and wide.

On his eighty-first birthday George Albert Smith passed away, in 1951, leaving behind his great and loving Spirit; he was truly a man without guile, a lover of humanity. These are his own words concerning himself, which he spoke on one occasion, and they best describe his philosophy:

> I love my brothers and sisters, and I have affection for my Father's children who are not members of the Church; and inasmuch as He will give me physical strength and mental power, I desire to so order my life that I may be an uplift to all those with whom I come in contact.

These are some of the major highlights of the life of George Albert Smith (1870-1951):

1870 - Born in Salt Lake City, Utah, April 4.
1874-75 His father John Henry Smith serves a mission in Great Britain.
1877 - President Brigham Young dies.
1880-82 John Henry Smith ordained an apostle; and called to preside over the European Mission.
1883 - Begins work at a Church-owned department store, at the age of thirteen; and goes to school at Brigham Young Academy.
1884 - Receives patriarchal blessings, which foretell of his future calling.
1886-88 Goes to work as an implement assembler and collector; president John Taylor dies in 1877; at the age of eighteen attends University of Utah.
1891 - Serves mission to southern Utah, to further the cause of the Young Men's Mutual Improvement Association.
1892 - Marries Lucy Emily Woodruff.
1892-94 Serves mission to Southern States.
1898 - Is appointed receiver of the United States Land Office and Special Disbursing Agent for Utah, by president McKinley; president Wilford Woodruff dies on September 2.
1901 - President Lorenzo Snow dies.
1903 - At the age of thirty-three is sustained a member of the Quorum of the Twelve.

1909-12 Illness prevents him from being active in the Quorum.

1916 - Elected president of the International Irrigation Congress; the following year is elected president of International Dry Farm Congress.

1919 - Called by president Heber J. Grant to preside over the European Mission; the mission ended in 1921.

1921 - Appointed general superintendent of the Young Men's Mutual Improvement Association.

1931 - Elected member of the National Executive Board of Boy Scouts of America.

1938 - His wife Lucy Emily dies; tours missions of the Church in the South Pacific.

1943 - Is set apart as president of the Quorum of the Twelve.

1945 - Is sustained as the president of the Church. World War II officially ends in September. Dedicates Idaho Falls Temple.

1946 - The First Presidency sends elder Ezra Taft Benson on mission of mercy to Europe.

1947 - Utah's Centennial is celebrated; India is divided and the nation of Pakistan is created; mass migrations, or population exchange, of millions of refugees, mostly peasants and farmers.

1947-49 Many new missions opened, or reopened, including the Japanese Mission and the Hong Kong Mission.

1951-53 Period of Korean conflict.

1951 - On his eighty-first birthday, George Albert Smith passes away peacefully.

8. David O. McKay

(the world traveller, educator and missionary, prophet, seer, and revelator; raised up to continue the divine work of the Second Coming of the Messiah, and preparation of the Saints for the Millennial-day; President of the Church from April 9, 1951 to January 18, 1970)

Son of David and Jennette Evans McKay, David O. was born in Huntsville, Utah, September 8, 1873. He was the first son and third child in this family. Then in 1881, both of his older sisters died within one week of each other; one was taken of rheumatic fever and the other of pneumonia. This tragedy the seven-year old David saw as the girls lay buried in the same grave side by side, now making him the oldest living child in that household; although he had a younger brother Thomas, five years old, a sister Jeanette three, and a baby sister Annie less than two weeks old. Soon after, his father was called to labor as a missionary in Great Britain, to leave his wife and little children for two years; which he did, with the help of his supporting and understanding wife. And by the time David O.'s father returned from his mission, he had become the man of the house, and did full share of his chores around the farm.

David Oman McKay was fourteen years old when president John Taylor died; and early in his life he had realized that opportunities of the future belong to those who receive a good education. While he worked on the farm and loved farm animals, he sought a better education and personal growth. At the age of twenty years, in 1893, he graduated from Weber Stake Academy in Ogden, Utah. Thereupon he was given principalship of the elementary school in his hometown of Huntsville. He taught for one year, then decided to continue his education and make teaching his profession. He entered the University of Utah in 1894, and after three years graduated, president and valedictorian of his class; he also played piano for a dance band, and participated in sports. In August 1, 1897, he was ordained a Seventy by elder Seymour B. Young, and set apart for a mission to the British Isles. Between the years 1897 and 1899, elder McKay was called to serve as a missionary in Great Britain by president Wilford Woodruff.

By this time, having learned the lessons from adversity, the McKay household had decided to survive this material existence by working as a team, so that all the children might receive higher education in a college. The family had decided that they would borrow money to put the first children through school. Elder McKay and his sister Jeanette were to teach in order to earn a sufficient sum to pay the debt and help support their brother Thomas and sister Annie while they attended college. But this mission call had shaken all their plans; and he would no longer be able to help with the family finances. Elder McKay had then realized that a mission was the thing which the Lord desired of him; and that if he would put his future in the hand of the Lord, all would turn out well at the end. Thus he accepted the call of the Anointed One of the Lord. The first four months in the mission field were difficult for him; for this was the first time elder McKay had realized what it meant to be unpopular among men; and not to be fed on recognition and achievement. However, his testimony was confirmed during this growing period, as he describes his feelings in these words:

> I was homesick and a little discouraged on this day. A Scottish woman had said, when I gave her a tract, Better gae to your hame, Ya canna have any o'oor lassies!

I did not want any of their lassies. I had left a sweet one at home. But it made me discouraged to think of the ill-will which they had towards the Latter-day Saints; what misconceived notions they had of our purpose among them!

I had just left school. I loved school and I loved young people; I loved youth. And then to go over there and feel the antipathy and prejudice gave me the blues.

I was with Peter G. Johnston, one of my truest friends in all the world. He was from Idaho, an experienced, wealthy man, a lover of all things beautiful; I was fortunate to have his companionship.

As we were coming back into town, I saw on my right an unfinished dwelling, over the front door of which was a stone on which there was a carving. That was most unusual, so I said to elder Johnston, I am going to see what it is. I was halfway up the graveled path, when there came to my eyesight a striking motto carved in stone: "Whate'er Thou Art, Act Well Thy Part."

I repeated it to elder Johnston as we walked in to town to find a place for our lodgings before we began our work. We walked quietly, but I said to myself, or the Spirit within me, You are a member of the Church of Jesus Christ of Latter-day Saints. More than that, you are here as a representative of the Lord Jesus Christ; you accepted the responsibility as a representative of the Church.

Then I thought what we had done that forenoon. We had been sightseeing; we had gained historical instruction and information, it is true, and I was thrilled with it, for we had just finished studying the Lady of the Lake at the University; however, that was not missionary work.

That afternoon, by the time we found our lodgings, I accepted the message given to me on that stone; and from that moment we tried to do our part as missionaries in Scotland.

It is said, that after making this difficult mental adjustment, which many missionaries have to make at first, elder McKay was able to find joy and satisfaction in his work. He could now begin to comprehend the divine plan of the Lord; and in the midst of all adversity rejoice in knowing that he was doing the Lord's work. He remembered well the lesson taught by Moroni centuries before: Ye receive no witness until after the trial of your faith. After laboring for two years in the mission field in Great Britain, elder McKay returned home; and began his teaching career at the Weber Stake Academy in Ogden, Utah, in 1899.

The following year he was appointed as second assistant in the Weber Stake Sunday School superintendency of the Church; here he introduced new methods of teaching and teacher instruction, which affected the

entire Church. Preparation meetings for teachers were established, individual and cooperative outlines for the lessons were prepared, through which each Sunday School lesson became a unit. Later, the "aim," "illustration" and "application" method of teaching became the standard terms throughout the Church's class work system. This was just the begining of his teaching work; for it is rightly stated that no one has had greater influence on the Sunday School programs of the Church than David O. McKay.

On the first day of the new century, January 1, 1901, president Lorenzo Snow issued to the world his greetings from a meeting in the Salt Lake Tabernacle; these are in part the words he said:

> A new century dawns upon the world today. The hundred years just completed were the most momentous in the history of man upon this planet . . . Happy are we to have lived amidst its wonders and shared in the riches of its treasures of intelligence.
>
> The lessons of the past century should have prepared us for the duties of glories of the opening era. It ought to be the age of peace, of greater progress, of the universal adoption of the golden rule . . .
>
> As a servant of God I bear witness to the revelation of His will in the nineteenth century. It came by His own voice from the heavens, by the personal manifestation of His Son, and by the ministration of holy angels . . . He has commenced the work of redemption spoken by all the holy prophets, sages and seers of all the ages and all the races of mankind. He will assuredly accomplish His work, and the twentieth century will mark its advancement towards the great consummation. Every unfoldment of the nineteenth century in science, in art, in mechanism, in music, in literature, in poetic fancy, in philosophical thought, was promoted by His Spirit, which before long will be poured out upon all flesh that will receive it. He is the Father of us all, and He desires to save and exalt us all . . .
>
> . . . I hope and look for grand events to occur in the twentieth century. At this auspicious dawn I lift my hands and invoke the blessings of heaven upon the inhabitants of the earth . . . May the light of truth chase darkness from your souls. May righteousness increase and iniquity diminish as the years of the century roll on . . . And may virtue, chastity and honor prevail, until evil shall be overcome and the earth shall be cleansed from wickedness . . . May the twentieth century prove the happiest, as it will be the grandest, of all ages of time; and may God be glorified in the victory that is coming over sin, sorrow, misery and death. Peace be unto you all!

On the first day of 1901, David O. McKay and his future bride, Emma Rae Riggs, who had waited for him while he served a mission and completed more than a year of teaching, were sealed for time and eternity in the Salt Lake Temple, the first couple to be married in that temple in the twentieth century! Also in October of 1901, president Lorenzo Snow was taken up.

In 1906, at the age of thirty-two, elder David O. McKay was ordained an apostle. In April of that year he was called by president Joseph F. Smith to fill one of the three vacancies which existed in the Quorum of the Twelve. And because of the reports of the excellent work in the Sunday Schools of Weber Stake, he was sustained as second assistant in the general superintendency of the Sunday Schools of the Church; president Joseph F. Smith was general superintendent at the time. Three years later, in 1909, he became first assistant in the superintendency of the Sunday School; and held this position for nine more years. At the death of president Joseph F. Smith, in November of 1918, elder McKay was sustained as general superintendent of the Sunday Schools. Moreover, in the previous year, he had published his first book, Ancient Apostles, a fruit of the imbibement of his Scriptural knowledge at that time. But his lifelong pursuit of the truths of the Gospel and a sincere desire to serve the Lord, brought him other blessings, including a marvelous opportunity to tour all the missions of the Church throughout the world. This was truly the foundation upon which much future work of the Second Coming of the Messiah was to be built. It was in 1920 that president Heber J. Grant chose him to make this worldwide tour; the assignment took about a year to complete.

Elder David O. McKay's first task was to dedicate China for the preaching of the Gospel there; which he did on January 9, 1921. At noon, on Sunday, elders McKay and Cannon had a short service in a grove of Cypress trees in the heart of the old and historical city of Peking. And elder McKay dedicated and set apart the Chinese realm for the preaching of the Gospel of Jesus Christ, as revealed in that dispensation.

After this, elder McKay and his companion Hugh J. Cannon, former president of the Swiss-German Mission, returned to San Francisco, California; and boarded a steamship for the South Sea Islands. During the missionary travels of elder McKay, he visited all the mission fields of the Church in Hawaii, Tahiti, New Zealand, Tonga, Samoa, Australia, Java, Singapore, Burma, India, Egypt, Palestine, Italy, Switzerland, Germany, France, and Great Britain. At the April general conference of 1922, among other things, he reported the following to the Saints concerning his trip:

> . . . The keen sense of our responsibility, adequately to fulfil the desires of president Grant and his counselors and the Twelve, who had honored us with the call, made us seek the Lord as I never sought him before in my life . . . As we sought the Lord with all our souls, He came to our guidance and assistance . . . Inspiration was given to us on this trip. That is why I touch this theme.

> I want to testify to you that God was with us when we stood beneath the tree in old China and turned the key for the preaching of the Gospel in the Chinese realm. My words may not convince you of the fact, but no disputant can convince us that our souls were not filled to overflowing with the Spirit of God on that occasion.
>
> Again the veil was thin between us and departed friends, when we stood in prayer on the side of old Haleakala, the largest extinct volcano in the world; and poured out thanksgiving to God for what He had done for presidents Joseph F. Smith, George Q. Cannon, and other missionaries who carried the Gospel message to the Hawaiian people.
>
> I knew of His protecting care in the Tongan Islands; for when the vessel was submerged by a mountainous wave, we felt peace and security.
>
> At Papeete, Tahiti, we knew His guiding hand and acknowledged His overruling providence, when replacing our judgement by His inspiration, he moved us to do something which our own judgement had told us not to do; subsequent events proving that the inspiration came in rich abundance in the priesthood meetings with your boys . . .
>
> Again, when among the Samoans we felt His presence on several occasions, especially in that memorable farewell at Sauniatu. May I take this occasion to say, brethren and sisters, that we are not sufficiently close to the Tahitians, the Maoris, the Tongans, the Samoans and the Saints in Australia and New Zealand. In distance they are a long way off, and visitations of General Authorities are all too infrequent. They need things which they do not get, sometimes, I think, just because of the great intervening distance; but their hearts are just as true and genuine and their faith just as sincere as yours and mine . . .

Soon after, elder David O. McKay was called to preside over the European Mission in 1922; he was to follow the footsteps of president George Albert Smith in this assignment, who had been released from that position a little more than a year before; and elder Orson F. Whitney who had been chosen to replace George Albert Smith was forced to leave the mission field because of illness. After laboring there for more than two years, elder McKay returned in 1924 and resumed his labors in the apostleship in visiting and putting in order the stakes of Zion. This assignment took him to all parts of the Church where stakes were organized, and into many nearby missions.

Soon after the death of elder Anthony W. Ivins in the First Presidency, president Heber J. Grant chose elder David O. McKay to be his second counselor; and he was set apart to this position in October of 1934. Following the death of president Heber J. Grant in 1945, elder McKay

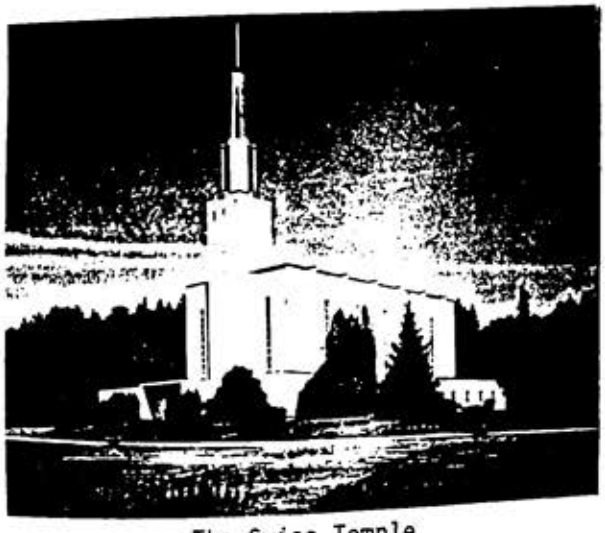
was chosen to serve as second counselor to president George Albert Smith; he was set apart for this position May 21, 1945. For six more years he worked side by side with president Smith. In the early fall of 1950, elder George F. Richards, president of the Quorum of the Twelve, died, and David O. McKay was now left as the senior apostle in the Quorum. Eight months later, when president George Albert Smith passed away peacefully on his eighty-first birthday, David O. McKay was sustained as the president of the Church, in 1951. On the ninth day of April, the First Presidency was reorganized with Stephen L. Richards and J. Reuben Clark as his first and second counselors.

The Lord had truly blessed president David O. McKay with a vigor and interest which enabled him to travel far and wide, to all parts of the earth in the performance of his duties, in building up and strengthening the Kingdom of God. From the time he was sustained by the membership of the Church as president, prophet, seer, and revelator, in 1951, two important goals had been achieved during his administration: the establishment of the Church as a major force in a larger area of the world; and the streamlining of various Church programs which were designed to aid the Saints in perfecting themselves and their families. The achievement of both of these were essential in order to fulfill the primary mission of the Church, the divine mission which was given to the Church when it was organized (or reorganized) in 1830. The mission of the Church of Jesus Christ of Latter-day Saints was revealed through the angel Moroni, who was sent by the Father and His Son to bring the joyful tidings unto the Saints and the world, and this in part was his message: <u>The preparatory work for the Second Coming of the Messiah is to commence speedily; for the time is at hand for the Gospel in all its fulness to be preached in power, unto all nations; that a people might be prepared for the Millennial reign.</u>

In June and July of 1952, president David O. McKay toured Europe, the land over which he had presided as mission president thirty years before. His presence brought added encouragement to the Saints in nine nations he visited; and he was invited or was a guest of the European nobility, including queen Juliana of the Netherlands, the president of Finland, and queen Elizabeth II of Great Britain. Everywhere he went the grateful Saints of Europe welcomed him with all their heart with great rejoicing. The Saints of the communist countries truly demonstrated the faith they had in the prophet of the Lord. On one occasion a mother in the Russian zone of Berlin, ill with paralysis and bedridden, had sent her two young children at a great personal sacrifice to meet the prophet of the Lord; to touch his hand and come home and touch hers that she might be blessed. And she was, for president McKay gave the youngsters his handkerchief and his blessing to take home to their mother. And so goes the saying: Charity never faileth! The Saints were fascinated when he announced the construction of a temple in Berne, Switzerland, the first to be built in Europe. Forty-six years before, in 1906, president Joseph F. Smith had made the following announcement in Berne, while on the European tour:

I believe, that among those who bear this high office, I am the first to visit our foreign missions. But the time will come, when the president of the Church of Jesus Christ of Latter-day Saints will have more leisure to visit the branches of the diverse countries where the Gospel is being preached. The time will come, perhaps not in my days nor in this generation, when the temples of God which are dedicated to the ordinances of the Gospel, and not to the worship of idols, will be erected in the diverse countries of the earth. For the Gospel must be spread over all the world, until the knowledge of God covers the earth as the water the great depths.

And while in Europe, in 1952, he selected sites for temples in Switzerland, England and other countries of Europe. In Switzerland ground was broken, and the temple was completed in September of 1955. During 1954, president David O. McKay visited again mission fields in South Africa, South America, Central America, Brazil, Uruguay, Argentina, Chile, Peru, Panama, and Guatemala. During this tour he found a marvelous change in attitudes of the people, than that which he noticed during his first great journey (of the years 1920-21), a journey which covered nearly fifty-nine thousand miles! To gain additional insight into the life of this great Man of the Hour, a man alive to opportunities, lover of life and people, always ready whenever the Hour strikes, the following partial list of his activities and travels in the performance of the Lord's duty and in building up of his kingdom, is provided from the records of presidents George Albert Smith and Joseph Fielding Smith; from October 1951 till June 1959. Pages upon pages can be written and have been written about this great educator and world traveler, missionary, prophet, seer, and revelator:



The Swiss Temple

CHURCH-RELATED ACTIVITIES AND TRAVELS OF PRESIDENT DAVID O. MCKAY

19 Oct. 1951, President David O. McKay departed for Washington, D. C., to attend a White House conference that discussed international and domestic situations.

25 Nov. 1951, dedicated the chapel of the Sunset Ward, West Utah Stake.

2 Dec. 1951, dedicated the chapel of the Hooper Second Ward, Lake View Stake.

3 Feb. 1952, met with stake and mission presidents at Los Angeles, discussed plans for the financing of the construction of the Los Angeles Temple.

2 March 1952, dedicated the Primary Children's Hospital.

16 March 1952, dedicated the chapel of the Overton Ward, Moapa Stake.

13 April 1952, dedicated the chapel of the West Jordan Second Ward, West Jordan Stake.

20 April 1952, dedicated the chapel of the Mesa First Ward, Maricopa Stake.

3 May 1952, dedicated a monument to Elder Joseph Standing near Dalton, Georgia.

4 May 1952, dedicated the chapel of the Palmetto Branch (Georgia), Southern States Mission.

17 May 1952, dedicated the chapels of the Avenal Branch and the Merced Ward of the Fresno Stake, (California).

26 June 1952, visited President Juho K. Passikivi of Finland at Helsinki.

29 June 1952, dedicated the chapel of the Dahlem Branch in northwest Berlin, Germany.

30 June 1952, dedicated the branch chapel at Hanover, Germany.

17 July 1952, attended a large garden party given by Queen Elizabeth II at Buckingham Palace, London, England.

22 July 1952, announced that a site had been obtained for a temple in Europe at Berne, Switzerland. Also departed for the United States.

25 July 1952, arrived in Salt Lake City, Utah.

10 August 1952, dedicated the chapel of the Studio City Ward, San Fernando Stake, (California).

24 August 1952, dedicated the chapel of the Brigham City 7th Ward, North Box Elder Stake, (Utah).

31 August 1952, dedicated the combined Hyrum 3rd Ward chapel-Hyrum Stake House.

15 Sept. 1952, inspected the temple construction in Los Angeles.

19 October 1952, dedicated the combination Lake View Ward chapel-Lake View Stake House, (Utah).

7 Dec. 1952, dedicated the combination Idaho Falls 8th Ward chapel-South Idaho Falls Stake house, (Idaho).

14 Dec. 1952, dedicated the chapel of the McKay Ward, Wells Stake, (Salt Lake).

4 Jan. 1953, dedicated the chapel of the Laguna Beach Branch, California Mission.

5 Jan. 1953, broke ground for a new mission home of the California Mission, located on the Los Angeles temple block.

11 Jan. 1953, dedicated the chapel of the Ontario Ward, Nyssa Stake, (Oregon).

22 Feb. 1953, dedicated the chapel of the San Mateo Ward, Palo Alto Stake, (California).

22 March, 1953, dedicated the chapel of the Laurelcrest-Beacon and Beacon Second wards, Monument Park Stake, (Salt Lake).

8 May 1953, dedicated the nurses' home of the Dr. W. H. Groves L.D.S. Hospital in Salt Lake City.

10 May 1953, dedicated the chapel of the Ogden 29th Ward, Ben Lomond Stake, (Ogden).

22 May 1953, delivered the commencement day address at the Branch Agricultural College, Cedar City, Utah.

1 June 1953, delivered the dedicatory address and prayer at the Mormon Pioneer Memorial Bridge, Omaha, Nebraska.

4 June 1953, attended conference of the United States State Department.

21 June 1953, dedicated the chapel of the South Bountiful Ward, South Davis Stake, (Utah).

17 July 1953, received the Boy Scouts of America highest award—the Silver Buffalo, at Los Angeles, California.

30 July 1953, left Salt Lake City for Europe to dedicate sites for temples.

5 Aug. 1953, dedicated site and broke ground for temple at Zollikofen, a suberb of Berne, Switzerland.

10 Aug. 1953, dedicated the site for a temple at New Chapel, England.

19 Aug. 1953, arrived in Salt Lake City, from his European temple sites-dedicating tour.

18 Sept. 1953, addressed a faculty workshop meeting at Brigham Young University.

18 Oct. 1953, dedicated the chapel of the Douglas Ward, Bonneville Stake, (Salt Lake City).

6 Dec. 1953, dedicated the chapel of the East Midvale Second Ward, East Jordan Stake, (Utah).

11 Dec. 1953, conducted the cornerstone laying of the Los Angeles Temple.

13 Dec. 1953, dedicated the chapel of the Parleys Ward, Highland Stake, (Salt Lake City).

23 Dec. 1953, announced that he will fly from New York City to London on 2 January. He flew from New York City to Berne, Switzerland. Then to Johannesburg, South Africa, then to Rio de Janiero, Brazil, from here he visited three missions, in South America – Brazil, Argentina, and Uruguay. He visited the Central American Mission with headquarters in Guatemala City.

27 Dec. 1953, dedicated the chapel of the Liberty Ward, Ogden Stake, (Utah).
Dedicated the chapel of the Ogden 33rd Ward, East Ogden Stake, (Utah).
3 Jan. 1954, arrived in London, England.
4 Jan. 1954, conferred with the officials of the Swiss-Austrian Mission in London, England.
7 Jan. 1954, left London for Lisbon, Portugal.
9 Jan. 1954, arrived in Johannesburg, South Africa.
19 Jan. 1954, left Johannesburg, South Africa.
21 Jan. 1954, left Dakar, French West Africa by air for Brazil.
22 Jan. 1954, arrived in Rio de Janeiro, Brazil.
26 Jan. 1954, arrived in Montevideo, Uruguay.
30 Jan. 1954, laid a cornerstone for a chapel in Montevideo, Uruguay.
1 Feb. 1954, flew to Buenos Aires, Argentina.
3 Feb. 1954, had an interview with Juan D. Peron of Argentina.
8 Feb. 1954, left Buenos Aires, Argentina for Santiago, Chile.
10 Feb. 1954, visited Saints in Lima, Peru.
11 Feb. 1954, visited Saints in the Canal Zone and in Panama.
12 Feb. 1954, arrived in Guatemala City, Guatemala.
14 Feb. 1954, arrived in Los Angeles from Guatemala.
21 Feb. 1954, arrived in Salt Lake City, Utah, completing tour.
15 March 1954, left for Mexico City, Mexico.
22 March 1954, arrived in Los Angeles from Mexico City.
28 March 1954, returned to Salt Lake City, Utah.
9 April 1954, dedicated a plaque in Ogden, commemorating the founding of Weber Academy, now Weber College.
25 April 1954, dedicated the chapel of Madison Branch, Northern States Mission, (Wisconsin).
2 May 1954, dedicated the chapel of the Cleveland Branch, Great Lakes Mission, (Ohio).
24 May 1954, gave commencement address at Ricks College, Rexburg, Idaho.
26 May 1954, dedicated the Herald R. Clark Student Service Center on the B.Y.U. Campus.
16 July 1954, laid the cornerstone for the new Ogden Tabernacle.
1 August 1954, dedicated chapel of the Vancouver Branch, Western Canadian Mission.
8 August 1954, speaker at the Southern California MIA conference. Held in Hollywood Bowl.

8 Sept. 1954, left for Chicago.
10 Sept. 1954, made an honorary member of the International College of Surgeons during its convention in Chicago.
30 Sept. 1954, laid the cornerstone for the new Relief Society building, (Salt Lake City).
14 Nov. 1954, dedicated the chapel of the Las Vegas 5th and 6th Wards, Las Vegas Stake.
21 Nov. 1954, dedicated the chapel of the Ogden 34th and 37th Wards, South Ogden Stake.
29 Nov. 1954, received from King Paul of Greece, through nation's consul in San Francisco, the Cross of the Commander of the Order of Phoenix. Mr. Tzounis came to Salt Lake City for the presentation.
2 Jan. 1955, left Salt Lake City beginning tour of the Pacific Missions of the Church.
4 Jan. 1955, left San Francisco by air, then left Honolulu that same evening after a brief stop.
7 Jan. 1955, resting in Suva, Fiji Islands.
11 Jan. 1955, arrived in Tonga.
13 Jan. 1955, spent two January 13ths by re-crossing the international dateline. The first was spent in Tonga, and the second was spent in Samoa.
14 Jan. 1955, dedicated the chapel of the Sauniatu Branch, Samoan Mission.
18 Jan. 1955, arrived in Tahiti.
25 Jan. 1955, arrived in Auckland, New Zealand.
27 Jan. 1955, was in Wellington, New Zealand. Later at Hamilton, New Zealand.
1 Feb. 1955, laid the cornerstone for a new chapel at Ipswich, Australia. Earlier he had been in Sydney.
2 Feb. 1955, was in Brisbane and Adelaide, Australia.
3 Feb. 1955, arrived in Melbourne, Australia.
9 Feb. 1955, left Sydney, Australia for Honolulu.
12 Feb. 1955, broke ground for a two-million-dollar college at Laie, in the Hawaiian Islands.
15 Feb. 1955, returned to Salt Lake City.
17 April 1955, dedicated the chapel of the St. George 5th and 6th wards, St. George Stake, (Utah).
24 April 1955, addressed the LDS students at the Los Angeles Institute of Religion.
9 May 1955, was a dinner guest at the White House, Washington, D. C.
19 June 1955, dedicated the chapel of the East Ensign Ward, Ensign Stake.
31 July 1955, dedicated the chapel of the Provo Park and University wards, Utah Stake.

16 August 1955, left for Europe to dedicate the Swiss Temple and break ground for the British Temple.

19 August 1955, met the Tabernacle Choir at Greenock, Scotland.

27 August 1955, broke ground for the new British Temple.

4 Sept. 1955, dedicated the French Mission home in Paris.

8 Sept. 1955, celebrated his eighty-second anniversary at Berne, Switzerland.

11 Sept. 1955, dedicated the Swiss Temple. First in Europe.

22 Sept. 1955 arrived in Salt Lake City by airliner from Europe.

30 Oct. 1955, dedicated the combination San Fernando Stake center and the chapel of the Van Nuys, Van Nuys Second, and Van Nuys Third wards, (California).

6 Nov. 1955, dedicated the combination stake house-Stockton Second Ward chapel, San Joaquin Stake, (California).

24 Nov. 1955, dedicated the chapel of the Monument Park Third and Fourth wards, Monument Park Stake. (Salt Lake City).

27 Nov. 1955, received a medal from the Greek Orthodox Church denoting "The dignity and glory of unselfish deeds."

4 Dec. 1955, dedicated the Park Stake Center, (Salt Lake City).

8 Jan. 1956, dedicated the chapel for Navajo Indian students at Brigham City, Utah.

12 Feb. 1956, dedicated the new Ogden Tabernacle, which will be used by the eleven stakes in the Ogden area.

11 March 1956, dedicated the Los Angeles Temple. Two dedicatory sessions were held this day.

20 May 1956, dedicated the chapel of the San Rafael Ward, San Francisco Stake, (California).

10 June 1956, dedicated the Napa Ward – Santa Rosa Stake center, (California).

24 June 1956, dedicated the Cassia Stake house – Oakley First and Second Ward chapel, (Idaho).

5 August 1956, dedicated the new nursery building adjacent to the Salt Lake Temple.

16 Sept. 1956, dedicated combination of Calgary Stake Center-Calgary First Ward, Calgary, Alberta, Canada.

23 Sept. 1956, dedicated the Cambridge Branch Chapel at Cambridge, Massachusetts.

23 Oct. 1956, met Manlio Brosio, Italian Ambassador to the United States, in the office of the First Presidency.

25 Nov. 1956, dedicated the combination of the Florida Stake Center-Jacksonville 2nd Ward, Jacksonville, Florida.

29 Dec. 1956, broke ground for the Phoenix 9th and 10th wards—Phoenix Stake building, Phoenix, Arizona.

30 Dec. 1956, dedicated the new nursery and other installations in the Arizona Temple, Mesa, Arizona; also the Bureau of Information, Mesa, Arizona.

20 Jan. 1957, dedicated the meetinghouse at Fort Wayne in the Great Lakes Mission, Indiana.

10 Feb. 1957, dedicated the new addition to the 1st and 6th Ward chapel, Bountiful Stake, Bountiful, Utah.

28 Feb. 1957, dedicated the new U. of U. Union Building, Salt Lake City.

10 June 1957, attended the ceremonies held in the Los Angeles City Council chambers, Los Angeles, California. He received at this time a resolution commending the Mormon Battalion for the part it played in the history of California, also commending The Church of Jesus Christ of Latter-day Saints for its contribution toward the erection of the Fort Moore Monument erected in honor of the Mormon Battalion.

29 July 1957, elected Honorary Member, Boy Scouts of America.

24 Nov. 1957, dedicated the Miami Branch Church edifice, Southern States Mission, Miami, Florida.

27 Dec. 1957, Pres. McKay resigned as president of the Zions Savings Bank & Trust Co., and the First National Bank and was elected Chairman of the Board of Zions First National Bank.

28 Dec. 1957, speaker at the ground-breaking exercises of the Garden Grove Ward, Santa Ana Stake, Garden Grove, Calif.

9 Apr. 1958, set Elder E. Albert Rosenvall apart as the president of the New Zealand Temple.

11 Apr. 1958, left for New Zealand.

19 Apr. 1958, welcomed to New Zealand by more than 5,000 people.

20 Apr. 1958, dedicated the New Zealand Temple located near Hamilton, New Zealand.

24 Apr. 1958, dedicated the Church College of New Zealand, near Hamilton, New Zealand.

27 Apr. 1958, dedicated the Tamaki Branch chapel, New Zealand Mission, Auckland, New Zealand.

4 May 1958, dedicated Suva, Fiji Branch chapel, Tonga Mission.

10 May 1958, returned from New Zealand.

14 May 1958, dedicated the new Salt Lake City Tabernacle Baptistry.

3 June 1958, sent first telegram from the new Western Union Offices, Salt Lake City, Utah.

6 June 1958, given the Humanities Award at BYU, Provo, Utah.
27 July 1958, dedicated the Canyon Rim and Canyon Rim 2nd Ward chapel, Canyon Rim Stake, Salt Lake City.
12 Aug. 1958, set apart Elder Selvoy J. Boyer as president of the London Temple.
2 Sept. 1958, left Salt Lake City for London, England.
7 Sept. 1958, dedicated the London Temple located at New Chapel, near Lingfield, Surrey, England.
8 Sept. 1958, celebrated 85th birthday at the Grosvenor House, London, England.
12 Sept. 1958, visited the birthplace of his mother at Cefn Coed, near Merthyr Tidfil, Glamorganshire, Wales.
15 Sept. 1958, returned from his trip to London, England.
10 Oct. 1958, dedicated the Aaronic Priesthood Memorial Monument on Temple Square, Salt Lake City.
16 Oct. 1958, Richard M. Nixon, Vice-President of the United States, visited The First Presidency at their office, Salt Lake City.
17 Dec. 1958, dedicated the Church College of Hawaii at Laie, Hawaii.
9 Jan. 1959, received Red Cross Citation from General Alfred M. Gruenther, President of National American Red Cross.
14 Jan. 1959, spoke at the unveiling ceremony of the statue erected in honor of Thomas L. Kane.
31 May 1959, dedicated the Huntsville Ward Church edifice, Ogden Stake, Huntsville, Utah.
18 June 1959, President David O. McKay set apart President J. Reuben Clark, Jr. as First Counselor in the First Presidency at Council Meeting in the Salt Lake Temple today.
18 June 1959, President David O. McKay set apart Elder Henry D. Moyle as Second Counselor in the First Presidency at Council Meeting in the Salt Lake Temple today.

By 1958, the Church was ready to move forward in a major way; and it had committed itself to a world setting. These instructions were provided by the European mission presidents to the Saints in Europe: We have not ceased in our sermons to proclaim the gathering of Israel. We are still appealing to people to leave Babylon which signifies Spiritual darkness; we are still gathering the children of light; we are still gathering scattered Israel. But we are no longer urging emigration to America but to remain in their own lands, and build stakes of Zion and to extend the boundaries of His Kingdom. The main focus must be on the missions. Here great growth must be achieved in order that stakes and wards can be established so that the Church organization can be extended over the whole earth. The task of our members lies therefore in the missions in order that we may here prepare for the Second Coming of the Messiah.

The Book of Mormon tells us that at the Second Coming of our Lord that believers will be found everywhere on the earth. Although small in number, the Church of the Lamb is spread over the whole earth and it is fortified with righteousness and the power of God.

During the first twelve years of president David O. McKay's administration, by 1963, at least half of the living members of the Church had known no other president, for fifty percent of the members had been baptized since 1951. This rapid growth of the Church created a need for better ways of instructing the new converts in the truths of the Gospel. To accomplish this, the First Presidency announced the formation of a Church correlation program; a committee was organized to determine how the activities of the priesthood, the home, and the auxiliaries of the priesthood could best be utilized to teach the Gospel. This group, led by elder Harold B. Lee of the Council of the Twelve, was given this injunction by the First Presidency:

> The home is the basis of a righteous life, and no other instrumentality can take its place nor fulfil its essential functions; the utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succor where such is necessary.

Qualified persons were called to aid in the development of the Church correlation program, and to determine the course material to be taught to the membership of the Church, at three different age levels, namely: childhood, youth, and adult. The practise of holding weekly family home evenings, and home teaching was encouraged. Special emphasis was placed on the role of the home teacher as a link between priesthood quorums and the membership of these quorums. Through innovative methods and home teaching, the way was opened for the bishop of each ward to acquire better knowledge of the needs of his individual ward members. Four main priesthood committees were formed, each presided over by one of the General Authorities, namely: Priesthood Home Teaching Committee, Priesthood Missionary Committee, Priesthood Genealogical Committee, and Priesthood Welfare Committee. When this program was presented by elder Harold B. Lee to president McKay, he responded with these words: This is not only a wonderful step forward but a bound forward. My soul rejoices; I think the whole thing is glorious. We can all see opportunities for the priesthood to become active and as quorums also. I think this is growth; it warms my soul!

In November of 1964, president David O. McKay dedicated the Oakland Temple in Oakland, California; and in his early nineties he was seriously ill on several occasions, and many Saints gave up hope for his life; but each time he regained his strength, determined to live life to its fullest. In 1965, he chose two additional counselors in the First Presidency; and in January of 1970, he was called home, at the age of ninety-six.

Some of the major highlights of the life of David O. McKay (1873-1970) are outlined below:

1873 - Born in Huntsville, Weber County, Utah, September 8.

1881 - Two of his older sisters died, and were buried in the same grave side by side, at the time David O. was seven years old.

1881-83 His father serves a mission in Great Britain.

1887 - President John Taylor dies.

1893 - At the age of twenty years, graduates from Weber Stake Academy in Ogden, Utah; and becomes principal of the elementary school in his hometown.

1894-97 Attends University of Utah, and graduates in 1897, president and valedictorian of his class; also on August 1, 1897, he was ordained a Seventy, and set apart for a mission in the British Isles.

1897-99 Serves a mission in Great Britain; he was called by president Wilford Woodruff.

1898 - President Woodruff dies, September 2.

1899 - Begins his teaching career at Weber Stake Academy, the following year is appointed as second assistant in the Weber Stake Sunday School superintendency of the Church.

1901 - On January 1, president Lorenzo Snow issues his Greetings to the World, from the Salt Lake Tabernacle; and on October 10, he dies.

1906 - At the age of thirty-two, is ordained an apostle by Joseph F. Smith; sustained as second assistant in general superintendency of the Sunday Schools of the Church.

1909 - Becomes first assistant superintendent of Church Sunday Schools.

1917 - Publishes his first book, Ancient Apostles.

1918 - At the death of president Joseph F. Smith, November 19, elder McKay is sustained general superintendent of Church Sunday Schools.

1919-20 Becomes Church commissioner of education.

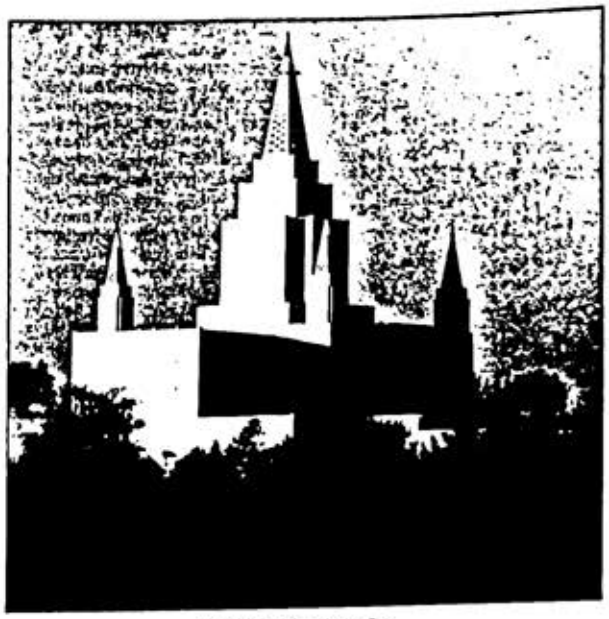
1920-21 President Heber J. Grant chooses elder McKay to tour missions throughout the world; the great journey covers nearly fifty-nine thousand miles.

1921 - On January 9, 1921, elders McKay and Cannon dedicate and set apart the Chinese realm for the preaching of the Gospel of Jesus Christ, in Peking.

1922-24 Serves as president of European Mission.

1924 - Returns home, and resumes his labors in the Apostleship; puts in order the stakes of Zion.

Los Angeles Temple



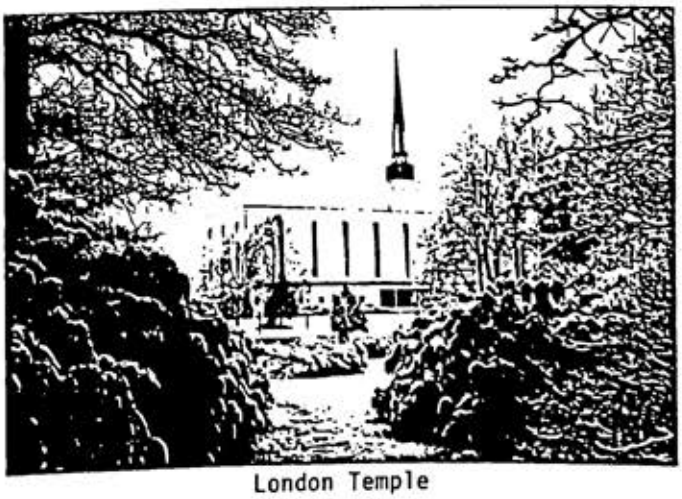
Oakland Temple

1934 - In October, is chosen by president Heber J. Grant as his second counselor in the First Presidency.

1945 - President Grant dies, May 14; George Albert Smith is sustained president of the Church; and elder McKay is again chosen as second counselor in the First Presidency.

1951 - Is sustained president of the Church at the death of George Albert Smith, April 9.

New Zealand Temple



London Temple

1952 - Tours European missions.
1954 - Tours South Africa, South America and Central America.
1955 - Tours Tonga, Tahiti, New Zealand, and Australia; dedicates Swiss Temple.
1956 - Dedicates Los Angeles Temple.
1958 - Tours South Seas missions; dedicates New Zealand Temple, Church College of New Zealand, London Temple, and Church College of Hawaii.
1961 - Announces members of the First Council of Seventy to be ordained high priests; Church's correlation program begins.
1964 - Dedicates Oakland Temple, November 17.
1965 - Chooses two additional counselors in the First Presidency.
1970 - At the age of ninety-six, dies in Salt Lake City, Utah, January 18.

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9. Joseph Fielding Smith

(the historian, president, prophet, seer and revelator; President of the Church from January 23, 1970 to July 2, 1972)

Joseph Fielding Smith was born July 19, 1876, in Salt Lake City, Utah. It is said that this child was markedly special, for he was the firstborn son of Joseph F. Smith by his wife Julina Lambson; destined to follow the footsteps of his father. Julina had given birth to three daughters and greatly wished to be blessed with a son to bear the name of his father. And, like Hannah of old, she prayed before the Lord and vowed a vow that if she should be given a son, she would do all in her power to help him be a credit to the Lord and to his father. Julina Lambson Smith had been raised in the home of George A. Smith, a cousin and close associate of Joseph Smith. This George had also served as a father to Joseph F. Smith, since his father Hyrum had been martyred in Carthage Jail. Joseph Fielding's mother took a course in obstetrics and became a licensed obstetrician; she brought nearly a thousand babies into the world, and was able to declare with a sense of accomplishment: I never lost a mother or a baby in my practice. Often this service was provided free of charge, and included daily visits for five or six days to care for mother and child. Many a time Joseph had

to get up in the middle of the night, taking the lantern to the dark barn and hitching up the horse to the buggy; he would then drive his mother to the home of the expectant mother, and sit in the buggy and wait, wondering why babies were so often born in the middle of the night. Joseph Fielding was one year old when president Brigham Young passed away; and president John Taylor was taken up when he was eleven years old. Many an hour as a youth he spent herding cows and laboring with his brothers on the family farm in Taylorsville. Once, while he and his younger brother George were loading hay into a wagon to carry it from the field to the barn, they stopped on a road by a canal to give the team a drink and to stack some bales. And because one of the horses was a skittish one, Joseph had told George to stand by the head of the team and hold their bridles until he could climb up and take the reins. But George, not having given heed to the words of his brother, went back and started binding up the rope. And as he did so, the horses started with a sudden jerk, and Joseph fell down between the horses on the doubletree.

As the thought of his final hour had flashed through his mind, something turned the horses and they ran into the water canal, where he was thrown clear of their hoofs and the wheels of the wagon. Thoroughly shaken, but grateful to be alive, he hurried home. His father, Joseph F. Smith, came out to meet him and wanted to know what difficulty the boy had encountered; because he had received a strong impression that his son was in some sort of danger. By nature Joseph Fielding was more studious than his brothers. It was his habit to finish his chores as quickly as possible so that he might go to his father's library and study. His brothers Alvin, Richard, Frank, and Edward all enjoyed hunting and fishing; but young Joseph Fielding would not hunt with them, although occasionally he would fish with them, for he preferred to study.

At the age of twenty years, Joseph Fielding received patriarchal blessings from John Smith, the patriarch of the Church; a paragraph of which is shown below:

> Thou art numbered among the sons of Zion, of whom much is expected. Thy name is written in the Lamb's Book of Life and shall be registered in the chronicles of thy fathers with thy brethren. It is thy privilege to live to a good old age and the will of the Lord that you should become a mighty man in Israel. Therefore, I say unto thee, reflect often upon the past, present, and future. If thou shalt gain wisdom by the experience of the past, thou shalt realize that the hand of the Lord has been and is over thee for good, and that thy life has been preserved for a wise purpose. Thou shalt realize also that thou hast much to do in order to complete thy mission upon the earth. It shall be thy duty to sit in counsel with thy brethren and to preside among the people. It shall be thy duty also to travel much at home and abroad by land and water, laboring in the ministry; and I say unto thee, Hold up thy head, lift

> up thy voice without fear or favor as the Spirit of the Lord shall direct, and the blessings of the Lord shall rest upon thee. His Spirit shall direct thy mind and give the word and sentiment that thou shalt confound the wisdom of the wicked and set at naught the councils of the unjust.

The following year, at the age of twenty-one, Joseph Fielding Smith was ordained an elder. Then at the invitation of elder Joseph F. Smith his father, a young lady named Louie Shurtliff, the daughter of Louis Shurtliff, president of Weber Stake, a close friend of elder Smith since their boyhood days in Nauvoo, came to live in Salt Lake City in the Smith home, while she attended the University of Utah. This arrangement led to their matrimonial alliance, and they were married in the Salt Lake Temple on April 26, 1898. After a year, Joseph Fielding Smith was called to serve a mission in the British Isles, by president Lorenzo Snow. So he and his bride parted; she returned to Ogden to teach school, and he left on his mission.

Elder Joseph Fielding Smith returned from the mission field in June of 1901; and he and his wife, Louie, were reunited again. Together they began to plan for a home and a family, and he began a search for suitable employment. During his search, he was offered an employment with a very high salary; he was tempted, although it would take him into some undesirable situations. It seemed that the man who held the position before had fallen into temptation because of the surroundings and therefore had to be dismissed. His father remarked: My son, the best company is none too good! Recognizing the wisdom of his father, Joseph Fielding did not take the employment; and soon after with contrite heart he penned the following:

> By faith I walk on earth's broad plain,
> With hope forever in my breast;
> If valiant to the end, I'll gain,
> A glorious mansion with the blest.
>
> O Father, lead me by the hand,
> Protect me from the wicked here;
> And give me power that I may stand,
> Entrenched in truth to me made clear.
>
> The best is not too good for me
> That heaven holds within its hand;
> O may I falter not but see,
> Thy kingdom come o'er all the land.

Shortly after, he obtained employment as a clerk in the Church Historian's office; and in the same year (1901), president Lorenzo Snow passed away, and his father Joseph F. Smith was sustained president of the Church. Often in the evenings after finishing his work in the Historian's office, Joseph Fielding would go to his father's office and assist

him in his great responsibility as the president of the Church. In 1905, Joseph Fielding Smith defended the Church of Jesus Christ of Latter-day Saints by responding with a letter to the newspaper report of an interview with a member of the first presidency of the Reorganized Church, the church organized by the descendants of Joseph Smith, Jr. And during the summer of 1906 and 1907, a number of vindictive ministers in Salt Lake City and Ogden, Utah, brought accusations against the Church of Jesus Christ of Latter-day Saints and its leaders. Thereupon the youth of the Ogden area appealed to their stake presidency of Weber Stake, that someone should speak in defense of the faith. Elder Joseph Fielding Smith was invited to speak in the Ogden Tabernacle; and he delivered two discourses on the Reorganized Church and the question of succession of authority, in March and April of 1907. Many of elder Smith's works, mostly political, have been published in various newspapers and journals; for he had a reputation of presenting the facts in a clear and scholarly manner.

On the thirteenth of March, 1908, elder Joseph Fielding Smith's wife and companion Louie Emyla died; the cause being pernicious vomiting due to pregnancy, which could have been easily cured with today's medicine. They had been married ten years, for two of these they were separated, when Joseph served his mission. The burden of her passing was great not only upon Joseph, but also upon the two young daughters that were left behind, Josephine, five years of age, and Julina, two. As a result, elder Smith closed down the home he had built for his bride and moved his two daughters into the Beehive House, where his sisters Julina and Emily could provide motherly love and care for them.

Soon president Joseph F. Smith, knowing that it is not good for a man to be alone and that Josephine and Julina needed a mother, counseled his son to remarry. A companion was prayerfully sought; for a special girl was needed, not only faithful and obedient to her husband, but also one who could love his children as her own. Such a girl was found, Ethel Georgina Reynolds, a young, lively and perceptive maiden; whose chief virtue was the pure love of Christ or Charity, and loyalty to the Church. And this was truly the greatest blessing for elder Joseph Fielding Smith and his children. Ethel's father, George Reynolds, had served for many years as private secretary to Brigham Young; and for twelve years he served as a member of the First Council of Seventy. Her mother Amelia Jane Schofield Reynolds was a meticulous English woman, restrained and strict in all things, true to her faith. Out of this union, five sons and four daughters were born.

Also, upon his return from the mission field in 1901, elder Joseph Fielding Smith had joined the twenty-fourth Quorum of Seventies; and immediately began as a home missionary, and as the Quorum instructor. In 1903, he was made one of the presidents of the Quorum, and was called to the general board of the Mutual Improvement Association. Then, in 1904, he was called to be a member of the Salt Lake Stake high council; and was ordained to the office of a high priest under the hands of his brother Hyrum. In 1907, he was named secretary and director of the Genealogical Society of Utah, and in 1909, he was named its librarian and treasurer.

And it came to pass, that as Joseph Fielding Smith walked through the gate of the temple grounds to attend the concluding session of April general conference in 1910, one of the gate keepers asked him, Well, who is going to be called to fill the vacancy in the Council of the Twelve today? Joseph Fielding replied: I do not know, but there is one thing I do know -- it won't be me and it won't be you; then he went into the meeting and took his seat. His father called the meeting to order and announced the opening hymn, We Thank Thee, O God, for a Prophet. After the invocation was offered by Brigham H. Roberts and the choir sang, The Spirit of God Like a Fire is Burning, Heber J. Grant arose to present the names of the General Authorities of the Church for sustaining vote; just before he read the name of the new apostle, elder Joseph Fielding Smith knew that the name that would be read was his. The previous Thursday, when president Joseph F. Smith had returned to the Beehive House after his meeting with the Council of the Twelve and the First Presidency in the Salt Lake Temple, his wife Julina noticed that he was very quiet, almost dejected. When asked, he informed her that her son Joseph Fielding was elected by the Council that day to fill the vacancy that would be created in the Twelve by the reorganization of the First Presidency. President Smith was well aware of the criticisms which such a call would bring; and he would become guilty of nepotism, for he did ordain him as an Apostle. But Julina assured her prophet-husband, that the Lord had chosen Joseph Fielding. It was true, for the Lord had chosen this special child, for a political and temporal mission in the Latter-days. He was a man of the world, political, ambitious, and torn between the desires of his heart and the Lord's commandments. Thus in this manner the future call to the Presidency was assured for Joseph Fielding Smith.

In 1918, president Joseph F. Smith, father of Joseph Fielding died; and in 1921, he was sustained as Church Historian. During 1921-22, he published in one volume the history of the Church of Jesus Christ of Latter-day Saints, entitled Essentials in Church History; which is still used as a textbook in selected priesthood quorums, Church schools and auxiliary organizations; over twenty-five publications bear the name of Joseph Fielding Smith.

Elder Joseph Fielding Smith was a man whose greatest ambition in life was to make his family happy, a loving husband and father who delighted in gathering his large family around him in the evenings to tell them entertaining bedtime stories. He was a man who enjoyed a good story and was quick to see the humor of a situation, to laugh and to be laughed at, always willing to join in any wholesome activity. Elder Smith served as the vice-president of the Genealogical Society of Utah from 1925 to 1934; and following the death of Anthony W. Ivins (September 23, 1934), the president of the Society, he became its president.

At the age of sixty-one (April 12, 1938), elder Smith married Jessie Ella Evans in the Salt Lake Temple. She was by nature an entertainer and singer; and traveled with elder Smith and the Tabernacle Choir throughout the world; she learned at least one song in the native tongue of each of the countries they visited. It is said that her life was filled

with more requests to sing than she could fill; yet she did sing in as many as twenty-eight funerals in a single month. She gave full support to her husband's work, and until her death (August 3, 1971), she was always found at his side.

Soon after the April general conference of 1939, elder Smith and his wife Jessie left to tour the European missions. In June a conference was held at Lucerne, Switzerland, at which the presidents of the ten European missions met. Although their reports on the missionary work were good, World War II seemed inevitable. As a result, on August 24, 1939, the First Presidency of the Church sent word that all missionaries in Germany be transferred to neutral countries. Elder Joseph Fielding Smith then directed the missionaries from the East German Mission to Denmark, and those from the West German Mission to Holland. But Holland refused to allow the missionaries to enter her borders, so that West German missionaries were also sent to Denmark, where they were permitted to enter. Then, after Germany's invasion of Poland and the subsequent declaration of war by England and France, the other European nations immediately announced that all foreigners must leave their borders. It then became elder Smith's responsibility to direct the evacuation of all missionaries in Europe to the United States. In November of 1939, elder Smith and his wife Jessie returned to Salt Lake City, having successfully completed a task unforeseen.

In 1951, elder Joseph Fielding Smith became the president of the Salt Lake Temple, and president George Albert Smith died. In 1955, he toured the Far East and dedicated four countries for the preaching of the Gospel; and in 1965, became counselor to president David O. McKay in the First Presidency. Joseph Fielding Smith was sustained president of the Church at the death of president David O. McKay in 1970. President Joseph Fielding Smith's administration was earmarked by change, nearly every department and auxiliary in the Church underwent a change of some sort. A commissioner of education was called to head all the Church schools; new presidents were appointed at Ricks College, Church College of Hawaii, and Brigham Young University. Administrative changes were made in the Department of Seminaries and Institutes of Religion, placing the entire Church school system under one administration. Church publications, the Ensign, New Era, and Friend were introduced, replacing the Improvement Era, Instructor, Children's Friend, Relief Society Magazine and other publications.

Also, a program to bring the Aaronic Priesthood and Mutual Improvement Association leaders in closer contact for the benefit of the youth was instituted under the direction of the Presiding Bishopric. The Scout program was correlated in conjunction with this, Presiding Bishopric serving as the chairman of the General Boy Scout Committee of the Church.

It is written in the Church records, that under president Joseph Fielding Smith's administration the Stone that Daniel saw roll forth, continued to roll; but it shall cease to gain momentum at the Second Coming of the Messiah. The membership of the Church surpassed three

million in July of 1971. In 1969, there were five hundred stakes of Zion; by the end of 1970 that number had grown to 537, with new stakes being created in Peru, Japan, South Africa, South Pacific, and Brazil. New missions were created in Ecuador, Spain, Pennsylvania, Japan, and Taiwan; bringing the total number of major missions to ninety-three.

Under the direction of president Joseph Fielding Smith, the first area general conference was held in Manchester, England (from August 27 to 29, 1971). Of some seventy thousand members of the Church in the area, twelve to fourteen thousand members from England, Scotland, Ireland, and Wales attended the sessions. President Smith delivered five addresses during this conference. At this time Joseph Fielding Smith was ninety-five years old. He was born during president Brigham Young's administration; and since that time he did see and hear every president of the Church. He died in Salt Lake City, Utah, July 2, 1972, at the age of ninety-five years.

These are some of the major highlights of the life of Joseph Fielding Smith (1876-1972):

1876 - Born in Salt Lake City, Utah, July 19.
1877 - President Brigham Young passes away.
1887 - President John Taylor dies.
1896 - Receives patriarchal blessings under the hands of John Smith, patriarch of the Church.
1897 - Is ordained an elder.
1898 - Marries Louis Emyla Shurtliff (she dies in 1908, leaving two daughters); president Wilford Woodruff dies, September 2.
1899 - Is called to serve a mission in the British Isles by president Lorenzo Snow.
1901 - Returns home from the mission field in June; becomes clerk in Church Historian's office; president Snow dies, October 10.
1905-07 Defends the Church through writing letters and delivering discourses.
1908 - Marries Ethel Georgina Reynolds (she dies in 1937, leaving five sons and four daughters.
1910 - Is ordained an apostle by his father.
1918 - President Joseph F. Smith, his father, dies November 19.
1921 - Becomes Church Historian.
1921-22 Publishes Essentials in Church History.
1925-34 Serves as vice-president of Genealogical Society of Utah; following the death of Anthony W. Ivins, its president, he becomes the president of the Society.
1938 - Marries Jessie Ella Evans (she dies in 1971).
1939 - Tours Europe with his wife Jessie; attends the conference at Lucerne, Switzerland; World War

Provo Temple Dedicatory prayer by president Harold B. Lee; February 9, 1972.

II breaks out, directs evacuation of all missionaries from Europe; in November, they return home.

1951 - Becomes president of the Salt Lake Temple; president George Albert Smith dies, April 4.

1955 - Tours Far East, and dedicates four countries for the preaching of the Gospel.

1965 - Becomes counselor to president David O. McKay in the First Presidency.

1970 - Is sustained as the president of the Church at the death of president David O. McKay.

1971 - Observes ninety-fifth birthday; presides over the first area general conference of the Church, in Manchester, England.

1972 - Dies in Salt Lake City, Utah, July 2; at the age of ninety-five years.

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10. Harold B. Lee

(the Defender of the Faith; educator, missionary, prophet, seer and revelator; President of the Church from July 7, 1972 to December 26, 1973)

Harold Bingham Lee was born in Clifton, Idaho, on March 28, 1899, the second son of Samuel Marion and Louisa Emeline Bingham Lee. His great-grandfather and great-grandmother had joined the Church some sixty-seven years before in Indiana. After their baptism, they settled with the Saints in Missouri; later they were driven from the state of Missouri and settled in Nauvoo, Illinois. And, when the Saints were expelled from Nauvoo, they crossed the plains and reached the Salt Lake Valley in 1850; where under the leadership of Brigham Young, a vast western empire was to be colonized, which enabled the parents of Harold B. Lee to settle in southern Idaho. The life on the farm taught him many valuable lessons in hard work, dependence on the Lord and on other people, sharing and caring, fortitude, thrift and other areas.

Many words spoken or written by Harold B. Lee have been preserved, and serve as an excellent source of gaining insight into this great Man's character; and much will be quoted in this section for that purpose. Reflecting on his youthful days on the farm he said the following:

> I have thought of the discipline of the boy and girl of my youthful days in a rural community. We began to

> do chores shortly after daybreak so we could start with the day's work by sun-up. When the day's work was finished, we had yet to do our evening chores, usually by the aid of a lantern. Despite the fact that there were no wages and hours regulations or child labor laws, we did not seem to be stunted from our exertions. Sleep requirements did not admit of too frequent frivolities. Returns for our labors were small and usually came on a once-a-year basis at harvest time. Homes of that day went throughout the summer with but very little ready money; but from our cows we were provided milk, butter and cheese. In our granaries there was usually sufficient wheat to be taken to the mill for flour and cereals. We had our own chickens and garden and fruits in season. A large family (four boys and two girls) required mother to remodel the suits and dresses of the oldest to meet the needs of the youngest, who rarely had a "boughten" suit from the store.
>
> I do not know how we would have managed with the advanced teachings we have today about vitamins, diets and minimum food budgets that require food items as though they were a necessity, that then were only available as luxuries at Christmas time or on other like gala occasions. Education was provided and was within the reach of all who were willing to work, although it involved saving in the summer and "batching" and working one's way through school by part-time employment in the winter.

In spite of his humble beginnings in an obscure farming village, Harold B. Lee was marked for a great latter-day work. He loved to read good books, which provided entertainment and enabled him to enter the sublime world of adventure and accomplishment. The following remarks, in reference to this, were made by him:

> The first book I ever owned came to me on the heels of near tragedy. It was at a community Christmas Tree party in our little country town. The huge tree lighted with hundreds of burning candles and human Santa Claus bedecked in his regalia consisting of a padded suit amply trimmed with fluffy cotton set an ideal stage for that which followed. Before our horrified gaze Santa caught fire and as he ran frantically out through a rear exit he swept along with him trimmings, candles, presents, and even a part of the tree itself. Following the completed distribution of gifts, while the pseudo actor rested comfortably under hospital care, I returned home to inquiring parents, disconsolate and dejected because no gift was on the tree for me. The next day from out of the ruins of the fire a book, half burned, was found with my name on it. The book was Tom, the Bootblack, by Horatio Alger, Jr.

Biography and stories of the lives of people who achieved success always made interesting reading and aided me in fancy to soar away beyond the close confines of a routine rural life, to satisfy the longing for adventure that I suppose every normal boy has. In those early days, my fondness for this type of reading led me to adopt as my favorite the American Magazine, which at that time featured human-interest stories. At this time I remember how my imagination was fired by the reading of Jules Verne's Ten Thousand Leagues Under the Sea, that ran as a serial in the issues of the old Pathfinder Magazine. Little did I realize then that I would live to see his fantastic undersea ship become a reality in the modern submarine and a tremendous factor in a great world war.

Living as a boy at the foot of a great mountain in a valley surrounded by mountains, it was probably to be expected that stories of the outdoors and of animals were particularly appealing. I read every book of Ernest Thompson Seton's I could get my hands on. The one of his series I remember was Adventures of a Grizzly, I think it was called.

I was fourteen years old when my father put into my hands two books that were on the MIA (Mutual Improvement Association) reading course list. Those books were Himself and Herself. Whether or not he guessed the need of a young high school boy for frank counsel from competent authorities on intimate boy and girl problems, these books provided that need for me.

Another unforgettable experience that Harold B. Lee related, helped him grow Spiritually and confirmed his faith in workings of the Lord; he was about ten years of age at the time this incident took place:

. . . As a little boy I had my first intimate touch with divinity. As a young boy I was out on a farm, waiting for my father to finish his day's work, playing about manufacturing things to while away the time, when I saw over the fence into the neighbor's yard some broken-down buildings with the sheds caving in and with rotting timbers. I imagined as a young boy that that might be a castle that I should explore; so I went over to the fence and started to climb through, then I heard a voice as distinctly as you are hearing mine. "Harold, don't go over there." I looked in every direction to see

where the speaker was. I wondered if it was my father, but he couldn't see me; there was no one in sight. I realized that someone was warning me of an unseen danger --whether the rotting timbers would fall on me and crush me, I don't know. But from that time on, I accepted without question the fact that there were processes not known to man by which we can hear voices from the unseen world, by which we can have brought to us the visions of eternity.

Harold B. Lee received his high school education at the Oneida Stake Academy in Preston, Idaho; where he participated in debate, basketball and school band. He recalled the following incident, speaking of one of his successes during that time:

As just a high school boy I went away on a high school debating team. We won the debate. I came back and called mother on the telephone only to have her say: "Never mind, Son; I know all about it; I will tell you when you come home at the end of the week." When I came home she took me aside and said: "When I knew it was just time for this performance to start I went out among the willows by the creek side, and there, all by myself, I remembered you and prayed God you would not fail." I have come to know that that kind of love is necessary for every son and daughter who seeks to achieve in this world . . .

In 1916, at the age of seventeen, he received his teaching certificate from Albion State Normal School; and began his first teaching job in the one-room Silver Star School, five miles south of Weston, Idaho. This one-room school accommodated all first eight grades, one through eight, with a total of twenty to twenty-five pupils. The following year he became principal of the district school at Oxford, Idaho.

In 1920, at the age of twenty-one, Harold B. Lee accepted a call to serve in the Western States Mission. After serving sixteen months as president of the Denver Conference, he was honorably released in December of 1922. And while he was laboring as a missionary in Denver, he met a young lady missionary who later became his wife. Fern Lucinda Tanner was born in Salt Lake City on November 14, 1896, and was a faithful worker in the Church from her youth. She played the organ, served in all auxiliaries and filled an honorable mission in the Western States. Elder Lee also had learned to play the baritone, trombone, mandolin, and piano. On November 14, 1923, she was sealed for time and all eternity to Harold B. Lee in the Salt Lake Temple. Together they joyfully raised two daughters, Maurine and Helen. Elder Lee spent many joyous moments playing the piano, giving lessons to others, and later playing in a dance band. In later years he played piano duets with his daughter Maurine; and accompanied Helen his other daughter while she played the violin. (Even after he had become an Apostle, he frequently played piano accompaniment for the General Authorities as they sang in their council meetings.)

Just prior to his marriage, in the summer of 1923, elder Lee took up residence in Salt Lake City. He was attracted to that city, because many educational and vocational opportunities were available there. He completed his university education through correspondence courses, extension classes, and summer school programs. In the meantime, he served as principal of Whittier School and then Woodrow Wilson School in the Granite District of Salt Lake County, from 1923 to 1928.

In 1929, elder Lee became a salesman for the Foundation Press, a book-distributing organization; later he became the intermountain manager for the firm. He had been a leader in bringing to the attention of the city commission needed improvements for the west side of Salt Lake City. In 1932, he was appointed to the city commission by the mayor, and unanimously approved by the entire commission. As commissioner, he was responsible for the streets and public properties. During his early residence in Salt Lake City, he served as stake Sunday School superintendent, Ward M Men leader, stake religion class superintendent, member of the high council, counselor in the stake presidency; and president of the Pioneer Stake from 1930 to 1937. He also taught at Salt Lake South Seminary for one and a half years after becoming stake president, before his appointment to the city commission.

It was also in 1932 that Harold B. Lee and his counselors instituted a stake welfare program to care for the needy and unemployed of the Pioneer Stake; and established a warehouse for storing and distributing food and other commodities. It was found through a survey that, because of the financial crisis of the time, 4,800 of the 7,500 members in Pioneer Stake needed assistance because the family head lacked steady income. Besides developing the welfare program, elder Lee established a stakewide budget system for financing a recreational program for all stake members; a stake gymnasium was built to house these activities. And he developed leadership development and teacher training programs.

In 1941, at the age of forty-two, Harold Bingham Lee was called to be a special witness of Jesus Christ. He filled a vacancy in the Quorum of the Twelve which was created by the passing of elder Reed Smoot. Elder Lee made the following remarks concerning this call:

> Since nine o'clock last night I have lived an entire lifetime in retrospect and in prospect . . . Throughout the night, as I thought of this most appalling and soul-stirring assignment, there kept coming to me the words of the Apostle Paul, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need . . ." Therefore I shall take the word of the Apostle Paul. I shall come boldly unto the throne of grace and ask for mercy and his grace to help me in my time of need. With that help I cannot fail; without it I cannot succeed.

Elder Harold B. Lee reflected on his call to the apostleship during the April general conference of 1952, with these remarks:

Eleven years ago this morning, I climbed the steps and took my place on the stand where brother Richards is today. In eleven years, to the day I have moved from the arm rest to my left, to the arm rest to my right. That call was an overpowering experience, as only these, my brethren, know; but the greatest experience was not eleven years ago today, but eleven years ago the week following today.

It was on the day or so following conference that president Stephen L. Richards, who was then chairman of the Church radio and publicity committee, approached me and said, "Brother Lee, next Sunday is Easter, and we have decided to ask you to give the Sunday night radio talk, the Easter talk, on the resurrection of the Lord." And he added, "You understand now, of course, that as a member of the Council of the Twelve, you are to be one of the special witnesses of the life and mission of the Savior and of that Great Event." The most overwhelming of all the things that have happend to me was to begin to realize what a call into the Council of the Twelve meant.

During the days which followed, I locked myself in one of the rooms over in the Church Office building, and there I read the story of the life of the Savior. As I read the events of his life, and particularly the events leading up to and of the crucifixion, and then of the resurrection, I discovered that something was happening to me. I was not just reading a story; it semed actually as though I was living the events; I was reading them with a reality the like of which I had never before experienced. And when, on the Sunday night following, after I had delivered my brief talk and then declared, simply, "As one of the humblest among you, I, too, know that these things are true; that Jesus died and was resurrected for the sins of the world." I was speaking from a full heart, because I had come to know that week, with a certainty which I never before had known.

I do not know whether that experience was the realization of the workings of the gift of the more sure word of prophecy, but this much I came to know -- neither the prophet Joseph Smith, nor any who have followed since, have ever received a personal visitation from the Master; nor have they ever received a special witness of his life and mission, except they have had a supreme faith. Until that faith had been tried and tested, only then did they receive the witness.

This much more I know, and bear humble witness, that only shall I receive a greater witness than I today have, that he is, when my faith through trial shall have become the more perfect.

> I know with all my soul today, God being my witness, that the Savior died, was resurrected, and lives today; so close to us in the councils of the priesthood, so near to those whom he has chosen as his mouthpieces, that if they will but open their hearts and minds, they may know with a surety that they have done his will and that he has spoken.

Elder Harold B. Lee had also devoted considerable time to the young men and women serving in the armed forces. In 1954, he toured Asia. While in Japan, he was granted the complimentary rank of Major General and provided transportation to Korea by the United States Army. And while in Korea, he visited the Latter-day Saint soldiers stationed at the bases there. One of the commanding generals, when elder Lee was introduced to him, said, "Well you have a lot of relatives in this country. For the five most prominent names in Korea are Yi, Chang, Kim, Pak, and Lee. In China he found that there were over five hundred thousand Chinese who have the surname Lee (or Li). At times the immigration authorities, when he signed his name, or they saw his name on his passport would ask: Chinese? And he would answer, No, American. Then they would comment, You look Chinese! So he was well accepted there almost as a native. Elder Lee remarked: My coloring as to hair and eyes and skin seem to fit the general terrain.

Elder Harold B. Lee is remembered as a dynamic speaker and Defender of the Faith;and like prophets of old, has stood fearless in defending truth and in correcting error. The following passages of this true and faithful prophet of the Lord warn the congregation concerning those who circulate sensational stories and half-truths, and those who choose to follow the philosophies of men:

> Brethren of the priesthood, you defenders of faith, we would wish that you would plead with our Saints to cease promoting the works of the devil. Spend your time promoting the works of the Lord, and don't allow these things to be found among those under your charge; for they are the works of Satan, and we are playing his game whenever we permit such things to be heralded about and repeated and passed about on every side . . .
>
> Brethren, I repeat, don't allow the works of the devil to be paraded in our midst and become the subject of discourses or lesson materials. Speak of the works of righteousness, and the power of the devil will begin to cease among you.
>
> Your safety and ours depends upon whether or not we follow the ones whom the Lord has placed to preside over his Church. He knows whom he wants to preside over this, and he will make no mistake. The Lord doesn't do things by accident. He has never done anything accidentally. And I think the scientists and all the philosophers

in the world have never discovered or learned anything that God didn't already know. His revelations are more powerful, more meaningful, and have more substance than all the secular learning in the world.

In 1958, elder Harold B. Lee toured South Africa and the Holy Land. And on June 17, 1963, Harold B. Lee was married in the Salt Lake Temple to his second wife, Freda Joan Jensen; at this time she was a member of the Primary General Board and director of elementary education in the Jordan School District in Salt Lake County. In 1970, at the age of seventy-one, he became president of the Council of the Twelve and counselor to Joseph Fielding Smith in the First Presidency.

On Friday, July 7, 1972, in the council room of the Salt Lake City Temple, elder Harold B. Lee was ordained and set apart as president of the Church of Jesus Christ of Latter-day Saints. Thus far, he had served twenty-five months as a missionary, seven years as a stake president, thirty-one years as an apostle, and numerous other assignments in the service of the Kingdom. He now became the tenth true prophet of the Lord in the Latter-day dispensation, God's spokesman on earth, presiding over more than three million members of the Church. President Harold B. Lee passed away December 26, 1973.

The following are some of the highlights of the life of Harold Bingham Lee (1899-1973).

1899 - Born in Clifton, Idaho, March 28; son of Samuel M. and Louisa Bingham Lee.
1901 - President Lorenzo Snow dies, October 10.
1909 - At the age of ten becomes confirmed concerning the existence of the unseen world.
1913 - At the age of fourteen learns about the intimate problems of boy and girl, through the Mutual Improvement Association course books.
1916 - Begins first teaching employment at the Silver Star School, near Weston, Idaho.
1917 - At the age of eighteen was appointed principal of District School at Oxford, Idaho.
1918 - President Joseph F. Smith dies.
1920 - Serves in the Western States Mission; was honorably released in December of 1922.
1923 - On November 14, marries Fern Lucinda Tanner in the Salt Lake Temple.
1923-28 Serves as principal in the Granite School District of Salt Lake County.
1929 - Becomes a salesman and later manager for a book distributing organization.
1930-37 Serves as president of the Pioneer Stake. (In 1932, was appointed to the city commission of Salt Lake City; and institutes a stake welfare program.)

1941 - At the age of forty-two, is called to be a special witness of Jesus Christ.
1945 - President Heber J. Grant dies, May 14.
1951 - President George Albert Smith dies, April 4.
1954 - Tours Asia, Japan, Korea, and other countries.
1958 - Tours South Africa and the Holy Land.
1963 - At the age of 62, marries Freda Joan Jensen in the Salt Lake Temple.
1970 - President David O. McKay dies, January 18. Is sustained president of the Council of the Twelve and counselor to Joseph Fielding Smith in the First Presidency.
1972 - Is ordained and set apart as the president of the Church on July 7.
1973 - Passes away, December 26, at the age of seventy-four.

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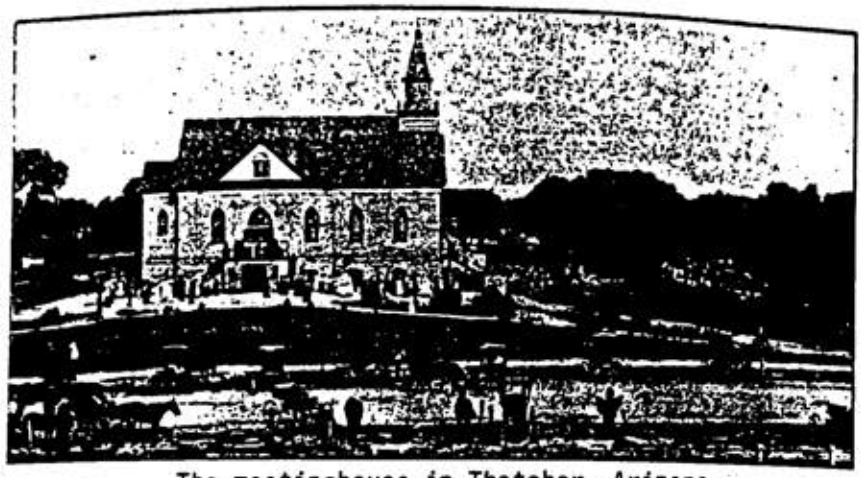
11. Spencer W. Kimball

(the Beloved; missionary, educator, prophet, seer and revelator; President of the Church from December 30, 1973 to November 5, 1985)

Spencer Woolley Kimball, the eleventh Latter-day prophet of the Lord, was born in Salt Lake City, Utah, to Andrew Kimball and Olive Woolley, on March 28, 1895. In May of 1898, the Kimball family moved to Thatcher, Arizona, where Andrew Kimball presided over the St. Joseph Stake for twenty-six years. At this time Spencer was three years old. In June of 1906, he received his patriarchal blessing, and in October his mother Olive died. The following year he was baptized on October 5.

He graduated from a Church-owned high school, Gila Academy in Arizona, with honors; where he was student body president and their favorite basketball player. On June 6, 1914, he was ordained a priest by his father, and on September 15, an elder. The following month he was ordained a seventy; called to the Swiss-Austrian Mission, but, due to World War I, was sent to the Central States Mission. The religious training for young Spencer began early in his life; and he had made up his mind that he would avoid the things that are bad, and do the things that are good -- to obey the commandments of God. He read the Bible by lamplight, and Spencer the lad milked nine cows each morning and night by hand. And while he did so, he learned the Articles of Faith, the Church hymns, and the Ten Commandments; he wrote them down on a little card and put them on the ground where he could read as he milked the cows and often sang.



The meetinghouse in Thatcher, Arizona, where young Spencer attended church.

Spencer's father Andrew Kimball knew his son's future; and once made these remarks: Spencer is an exceptional boy . . . you will see him some day as a great leader; I have dedicated him to the service of God, and he will become a mighty man in the Church.

In January of 1917, elder Spencer W. Kimball was released from the Central States Mission; and attended the University of Arizona. On November 16, of the same year, he married Camilla Eyring, a teacher at the Gila Academy; together they had four children. She is described as a model for Latter-day Saint women, always at his side, caring for him, encouraging him, and herself growing in the Gospel and strengthening her own testimony. Later in life, at his bedside in the hospital, she refused a hospital bed, and slept on a mattress on the floor to be at his side during a lengthy hospital stay.

Elder Spencer W. Kimball was named stake clerk of the St. Joseph Stake in 1918, and during the same year joined banking business as a clerk and teller. In September of 1924, he was called a second counselor in the stake presidency when the death of his father caused reorganization; and was ordained a high priest by president Heber J. Grant. In 1927, he became president-manager of Kimball-Greenhalgh Realty and Insurance Company. He served as president of Mount Graham Stake, beginning in February, 1938; and in 1943 was ordained an Apostle by president Heber J. Grant and sustained by the Church. On September 13, 1946, elder Kimball was named chairman of the Church Indian Committee. Between 1948 and 1961, he suffered and recovered from a severe heart ailment; lost his voice, but was restored after an administration; was operated for cancer of the throat, one and one-half vocal cords were removed.

President Spencer W. Kimball and his beloved wife Camilla (April, 1980).

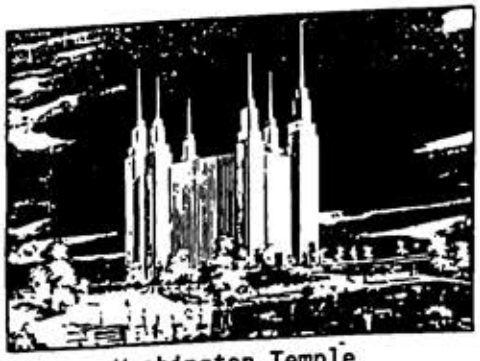
President Spencer W. Kimball with his counselors in 1973; president N. Eldon Tanner (to his right) and president Marion G. Romney (to his left).

In 1961, an important task was assigned to elder Spencer W. Kimball, when he was named Council of the Twelve supervisor for the Southwest Indian Mission, the mission number thirty-five, which was organized in 1943, under the presidency of Heber J. Grant. Then, in 1965, he was named Council of the Twelve supervisor for South American missions, and in 1968, the supervisor for British missions. In 1970, he became acting president of the Council of the Twelve; two years later was named president of the Council of the Twelve, and underwent open heart surgery. On December 30, 1973, elder Kimball was set apart and ordained president of the Church, the highest office on the face of the earth, being the prophet, seer and revelator of the Lord.

During his presidency of nearly twelve years (1973-85), a great many changes took place in the forward movement of the Church. An insight into the administration of president Spencer W. Kimball may be gained by the perusal of the following major activity records of the Church, beginning in January of 1974 through October of 1985:

1974 - New policy for naming stakes of the Church issued January 26.
- New policy allowing stake presidents to ordain seventies and set apart seventies quorum presidents (March 29).
- New policy requiring an elders quorum in every ward and independent branch (April 16).
- New policy for naming missions of the Church (June 27).
- Area conference in Scandinavia (August 16-18).
- Church divests itself of hospitals (September 6).
- New policy requiring all stakes to have a seventies quorum, for seven presidents to constitute the stake mission presidency; and for quorums to be named after the stake (October 11).
- Washington Temple dedicated (November 19).

1975 - Sao Paulo Brazil Area Conference (February 23-March 2).
- Buenos Aires Argentina Area Conference (March 7-9).



Washington Temple
(dedicated November 19, 1974)

- Arizona Temple rededicated (April 15).
- General Authorities established as Area Supervisors (May 3).
- First Presidency statement against the evil of homosexuality (May 30).
- Stake Presidents authorized to ordain and set apart bishops (July 23).
- Church Office Building dedicated (July 24).
- Tokyo Area Conference (August 8-10).
- Manila Area Conference (August 11-12).
- Teipei Taiwan and Hong Kong Area Conference August 13-14).
- Seoul Area Conference (August 15-17).
- First Quorum of the Seventy reconstituted (October 3).
- New policy allowing temple patrons to use the "approved style" garment while involved in temple ordinances (November 10).
- St. George Temple rededicated (November 11).

1976 -

- South Pacific Area Conference (February 15-March 2).
- Two revelations added to the Scriptures (April 3).
- First Presidency issues statement against abortion (June 5).
- British Isles Area Conference (June 18-22).
- European Area Conference (July 31-August 8).
- First Quroum of the Seventy reorganized, with Assistants to the Twelve becoming members (October 1).
- First Presidency issues statement on Equal Rights Ammendment (October 22).
- New policy empowering stake presidents to call seventies, seventies presidencies (October 29).
- New policy requiring general conferences to be held in two days, with April conference no longer specifically scheduled to include April 6 (December 1).

1977 -

- Reorganization effected at the Church headquarters, placing the ecclesiastical responsibilities of the Church under the Council of the Twelve and temporal responsibilities under the Presiding Bishopric (February 5).
- Area conferences in Central and South America (February 12-March 6).

President Kimball helped organize relief efforts for the Teton Dam disaster in June, 1976.

- Dedication of Poland for future Church work; this was the first visit of a President behind the iron Curtain (August 24).

1978 - Missionary Department to be directed by the First Quorum of the Seventy (January 25).

- Rededication of remodeled Church Administration Building February 8).
- Reduction in the number of certain ward and stake meetings (March 14).
- New policy requiring stake conferences to be semiannual, with one General Authority visit and one regional representative visit to conference per year (March 31).
- Adoption of a controlled genealogy extraction program (April 22).
- Salt Lake Temple Square's south visitor's center dedicated (June 1).
- Revelation announced making priesthood available to all worthy members, without regard for race or color (June 9).
- Hawaii Temple rededicated (June 13)
- Hawaii Area Conference (June 18).
- Relief Society Monument to Women dedicated (June 28-30).
- First all-Church Women's fireside held (September 16).
- Women authorized to give prayers in sacrament meetings (September 29).
- Spencer W. Kimball's revelation concerning the extension of priesthood and temple blessings to all worthy members was presented by president N. Eldon Tanner, First Counselor in the First Presidency, at the 148th semiannual general conference of the Church of Jesus Christ of Latter-

day Saints; and was unanimously approved (September 30).
- South Africa Area Conference (October 23-24).
- Salt Lake Mission Home and the Language Training Mission consolidated into a single Missionary Training Center in Provo, Utah, for full-time missionaries (October 26).
- Sao Paulo Temple dedicated (October 30).
- Area Conferences in South America (October 26-29, November 3-5).

1979 - Logan Temple rededicated (March 13); LDS edition of the King James Bible published.
- New policy discontinues sacrament meeting on stake conference Sundays (May 4).
- Texas Area Conference (June 23-24).
- Chicago and Milwaukee Area Conferences (August 4-5).
- Canadian Area Conference (August 25-26).
- Washington D.C. Area Conference (September 8-9).
- Atlanta Area Conference (September 22-23).
- Orson Hyde Memorial Gardens in Jerusalem dedicated (October 24).
- South Pacific Area Conferences (November 24-30; December 1-2).
- Authorization for the manufacture of two-piece garments (December 15).

1980 - First Quorum of the Seventy reorganized to include Executive Directors of Missionary, Curriculum, Priesthood, and Genealogical Departments (February 22).
- Consolidated meeting schedule instituted (March 2).
- First all-Church Young Women fireside (March 22).
- Rochester New York Area Conferences (April 12-13).
- Authorization given for nonmembers to attend priesthood meeting (April 21).
- St. Louis Missouri Area Conference (June 7-8).
- Lakeland Florida Area Conference (June 28-29).
- Unified Church curriculum established on a calendar year basis (September 10).
- Ann Arbor Michigan Area Conference (September 20-21).
- Changes made in the age and term of service for lady missionaries and missionary couples (October 8).

Seattle Temple

Sao Paulo Temple

- Area Conferences in the Far East (October 18-23, November 1).
- Tokyo Temple dedicated (October 27).
- Seattle Temple dedicated (November 17).

1981 - New edition of the Scriptures (triple combination) published.

- New policy allowing stake presidents, when authorized by the Twelve, to ordain Patriarchs (February 27).

The First Presidency (1981-82). From left to right: Presidents Marion G. Romney, N. Eldon Tanner, Spencer W. Kimball, and Gordon B. Hinckley.

- Building of temples in Peru and South Korea announced (April 1).
- First Presidency statement on the Mx missile basing system (May 5).
- Elder Gordon B. Hinckley set apart and ordained to the First Presidency; elder Neal A. Maxwell set apart and ordained to the Council of the Twelve (July 23).
- Jordan River Temple dedicated (November 16).

1982 - Creation of three new Church executive councils: the Missionary Executive Council, the Priesthood Executive Council, and the Temple and Genealogy Executive Council (March 18).
- Temple building in Denver, Colorado and Guayaquil, Ecuador announced (March 31).
- Major changes in financing of Church meetinghouses announced (April 2).
- Subtitle, Another Testament of Jesus Christ, added to the title page of Book of Mormon (October 3).
- First Presidency reorganized, with Marion G. Romney as First Counselor and Gordon B. Hinckley as second counselor (December 2).

1983 - Salt Lake Temple reopened after six months of renovation (January 3).
- Changes implemented in funding for welfare assistance (April 1).
- Remodeled Assembly Hall rededicated (April 3).
- Atlanta, Georgia, Temple dedicated (June 1).
- Apia, Samoa, Temple dedicated (August 5).
- Nuku' alofa, Tonga, Temple dedicated (August 9).
- Santiago, Chile, Temple dedicated (September 15).
- Kirtland Ohio Stake organized (October 16).
- Papeete, Tahiti, Temple dedicated (October 27-29).
- Family Home Evening Resource Manual Published (November 13).
- Mexico City Temple dedicated (December 2).

1984 - Church museum dedicated (April 4).
- Russell M. Nelson and Dallin H. Oaks called to Council of the Twelve (April 7).
- Building of five new temples announced in Bogota, Columbia; Toronto, Ontario; San Diego, California; Las Vegas, Nevada (April 7).
- Boise Temple dedicated (May 25).
- Area Presidencies announced (June 24).

- Sydney, Australia, Temple dedicated (September 20-23).
- Manila, Philippines, Temple dedicated (September 25-27).
- Dallas Temple dedicated (October 19).
- Teipei, Taiwan Temple dedicated (November 17-18).
- Guatemala City Temple dedicated (December 12).

1985 - Fast day for the Church in behalf of Ethiopian famine victims (January 27).
- Manti temple rededicated after renovation (June 14).
- Freiberg German Democratic Republic Temple dedicated (June 28).
- Ground broken for the Frankfurt, Germany, Temple (July 1).
- Stockholm, Sweden, Temple dedicated (July 2).
- New hymnbook published (August 2).
- Chicago, Illinois, Temple dedicated (August 9).
- Johannesburg, South Africa Temple dedicated (August 24).
- M. Russell Ballard called to Council of the Twelve (October 6).
- New genealogical library dedicated (October 23).

Now, we shall return to the passages from a fair appraisal of this chosen prophet of the Lord, Spencer W. Kimball, by elder Neal A. Maxwell of the Quorum of the Twelve Apostles; harmonized with the Church's historical records:

President Kimball at a general conference.

. . .President N. Eldon Tanner, who was so remarkable in his own right, serving four presidents loyally and ably, often observed how uniquely beloved president Kimball has been. In addition to all the justifiable respect and esteem which flow -- and should -- from the members of the Church to every president of the Church -- there is a special and discernible dimension of affection for and identification with president Kimball.

As long as mortal memories function, Church members will be nourished and encouraged by the eloquence of the example of this prophet, seer, and revelator

President Spencer W. Kimball during April, 1976 conference of the Saints. (President N. Eldon Tanner in the background)

President Kimball; Ezra Taft Benson in center.

in overcoming, or coexisting, with adversity after adversity. His resilience was exemplary. His deft humor occupied the place which might have so easily been commandeered by self-pity. His selfless dedication, time and again, caused him to be up and about his Father's business (sometimes even before he was well).

These and so many other traits are indelibly inscribed in our hearts and minds as we ponder the life of president Kimball. Next to the Savior's preeminent Gospel, which he preached so tirelessly and earnestly, president Kimball placed the example of his own life. This man was a message himself.

It was the morning of 4 April, 1974, in the seminar for regional representatives, when president Kimball electrified the audience by a stirring preachment on the necessity of the Church's complying more vigorously with the adjuration of the Savior to preach the Gospel to all nations, kindreds, tongues, and people. After the speech, president Ezra Taft Benson rose and movingly said: President Kimball, our hearts rejoice in this masterful address. I think I can say very safely that no greater address has been given before any seminar -- nothing more timely . . . I am sure we all join in saying God bless you and thank you. Surely there is no doubt, my brethren, after this message this morning, that there is in very deed a prophet in Israel.

Long before that special moment, of course, there were quiet, preparatory dramas, such as his call to the Twelve and the

decision to operate on president Kimball's heart. Still earlier, when sustained to the Twelve, he said in his maiden address: I want to tell you that for eighty-five nights I have gone through the experience, wrestling for a blessing. Eighty-five times, the breaking of the day has found me on my knees praying to the Lord to help me and strengthen me and make me equal to this great responsibility that has come to me.

In pondering proposed surgery, there was an episode in 1972, which is both inspiring and sobering. Elder (then Dr.) Russell M. Nelson described that dramatic moment:

In the month of March 1, I joined with president Kimball as he assembled his wife and the First Presidency. President Kimball said, I am an old man, I am ready to die; it is time for a younger man to come to the Quorum and do the work I can no longer do. President Lee interrupted and pounded his fist on the desk, and said: Spencer, you have been called not to die but to live. President Kimball then humbly and submissively announced, In that case, I will have the operation. Sister Kimball wept, the decision had been made.

Looking back, it is difficult to imagine this Latter-day dispensation without the presidency of Spencer W. Kimball. How grateful we should all be that another prophet, president Harold B. Lee, counselled president Kimball so directly and so lovingly with regard to proceeding with the heart surgery. Obedient as prophets are with each other, president Kimball followed the counsel of his senior Apostle. As a result, millions have been blessed by the ministry of this man who had fully expected to wear himself out as a member of the Council of the Twelve.

In the marrow of this man there was a divine discontent, which grew out of knowing what the Lord wanted done; which objective president Kimball pursued without sparing himself, though he was especially considerate of others. In the October, 1979, general conference, president Kimball spoke of how Caleb, at eighty-five years of age, had pled: Give me this mountain. Then president Kimball added, This is my feeling for the work at this moment. There are great challenges ahead of us, giant opportunities to be met. I welcome that exciting prospect and feel to say to the Lord, humbly, Give me these mountains, give me these challenges.

Ever at his side has been his elect lady, Camilla, caring for him, encouraging him, adding her own strong testimony throughout her own ministry. She has been and is a model for Latter-day Saint women; it was she who encouraged anxious Spencer at the time of his call to the Twelve, saying, Spencer, you can do it.

There was a pervasive warmth in the ministry of this man. The loving but penetrating look of his eyes, his embrace, his holy kiss, his tenderness -- felt by so many -- all created a deserved aura about this man, not of unapproachability, but of special warmth. His love was inclusive, no one ever felt left out; every General Authority could trustfully abide in his special love which he had towards people. It should not surprise us, then, that president Kimball regularly and visibly epitomized the central virtue in the first two great commandments --love of God and of his fellowmen.

President Kimball truly was a man who loved people. Being full of love, he was full of praise and generosity. Many articles he has written were in praise of people he has loved. It is difficult to determine exactly how many thousands have been helped along some rocky road of repentance by reading president Kimball's book, The Miracle of Forgiveness; or how many thousands have been steadied in the midst of their adversities by reading Faith Precedes the Miracle. Among his notable quotes which blend the practical with the Spiritual: We do not go to the Sabbath meetings to be entertained or even solely to be instructed; we go to worship the Lord. If the service is a failure to you, you have failed; no one can worship for you. You must do your own waiting upon the Lord.

President Kimball stressed the importance of personal righteousness and goodness among the Church members; he himself being the ensample to the congregation. In December of 1947, he saw the day of the Indian (Lamanite) dawning; and at an Indian conference spoke these words: I see you Lamanites and your posterity from the islands of the seas and from the Americas rising to your great destiny. I see you in beautiful homes which are comfortable, having in them all the comforts and conveniences which science can provide; spacious homes with plumbing and electrical fixtures, deep freeze, television, radio, and all modern blessings. I see you sons of Lehi grazing your own large flocks and herds on a thousand hills as owners, not merely as herdsmen.

Your young women and young men will be teachers in the schools, professors in the universities; they will write editorials in newspapers; they will be speakers on rostrums, officers in civic service, business and professional organizations and thus help to mold public opinion. I see your posterity in the clinics and hospitals as nurses and interns; your trained men will be noted in medicine, dentistry, and the healing programs. Your sons will preside as judges in the courts and serve as attorneys at the bar.

At a family reunion in 1958, when elder Spencer W. Kimball was asked to say a few words that night, he gave them this parable of the Grandfather (Heber C. Kimball) whose family reunion it was, saying, This is what Grandfather would say if he were here:

> I am your grandfather, Heber C. Kimball. I am a very busy man on the other side of the veil. You know this veil is a little like modern glass which admits vision from one side but is opaque on the other; I can see you but cannot be seen by you. I saw the family association leaders busy preparing for this reunion and thought I would drop in.
>
> I bring you greetings from your grandmothers, the loveliest women in my world. I have been present with you many times, but you did not know. When each of your grandmothers was buried I came for her; and as my own children began to leave mortality I was not so far away. I came to take them and to welcome them to the world of the spirits. They are all on that side now and some of my grandchildren are arriving. I have looked in at the family reunions each year and noted those of my children who were loyal to and proud of their ancestry and cousins. I was never called on to speak before.
>
> My beloved, I can stay but these few minutes. But remember that I, too, was successful in business, and I held high office in politics. I helped in building many communities and an empire. I had houses and lands, and livestock, but I left them all on the earth. I knew, as I hope you will know and realize, that money cankers, livestock dies, houses deteriorate, stocks and bonds may come to naught. But the things which I did not leave on earth were the eternal verities -- my Spirit, my knowledge of the divinity of the work of the Lord.
>
> I want you to know that I know that God lives and that His Church is here, and that to observe every directive of God is the most important thing for you. I plead with you to, Seek ye first the kingdom of God and His righteousness, and all other things will follow.

President Spencer W. Kimball not only stressed personal righteousness in words alone, but in thoughts and actions as well. He loved people in whatsoever conditions he found them, but he also insisted that they rise to their potential. He loved to be in company of the common folk because he sincerely regarded himself as one of them. Although president Spencer W. Kimball could cross cultural boundaries with greatest of ease, he preached that there is only one culture, the Celestial culture, for which all Christians should be preparing. This is the true Christian culture we most need to develop. While every culture in the world has fine and good

things of its own, none of these approach the true Christian culture, the Celestial culture.

Thus with such richness of experience and knowledge emerged this great president, prophet, seer, and revelator of the Church, the eleventh Latter-day prophet, who remained acceptable in the sight of the Lord unto the end. On December 30, 1973, Spencer W. Kimball, the Beloved, was set apart and ordained by the Twelve as president of the Church, president Ezra Taft Benson being voice. It is well said, that the greatest forward movement of the Church took place under the administration of president Kimball. In April of 1980, he counseled the Church members, saying: There is a tide to be taken now in the affairs of the Church in all the earth, which will lift us up and carry us forward as never before. In October general conference of the same year he added: The time will come when only those who believe deeply and actively in the family will be able to preserve their families in the midst of the gathering evil around us. In the previous year, he had already declared, saying: Now, my brothers and sisters, it seems clear to me, indeed, this impression weighs upon me, that the Church is at a point in its growth and maturity when we are at last ready to move forward in a major way.

Such is a partial highlight of the life of president Spencer W. Kimball, who passed away November 5, 1985.

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12. Ezra Taft Benson

(the Alpha and Omega of the Latter-day prophets; educator, missionary, prophet, seer and revelator; President of the Church from November 10, 1985 to present)

Ezra Taft Benson was ordained and set apart as the president of the Church on November 10, 1985; but it was not until April 6, 1986, that he was sustained by the members of the Church as the Prophet, Seer, Revelator and President of the Church.

Ezra Taft Benson was born in the small rural community of Whitney, Idaho, August 4, 1899. He was named after his great-grandfather, Ezra T. (Taft) Benson, an Apostle, who entered the Salt Lake Valley with the first pioneers in July of 1847. Young Ezra Taft was raised on the family farm, where he drove a team of horses at the age of five, milked cows, and thinned sugar beets. He entered grade school at the age of eight; and this counsel governed his reading habits -- Be as careful of the books you read as of the company you keep! Additional responsibility was forced upon him when his father was called as a missionary to the Northern States Mission, leaving behind

President Ezra Taft Benson at the pulpit, at the age of eighty-seven.

his wife and seven children; the eighth was born while he was in the mission field.

He entered the Church-sponsored Oneida Academy in Preston, Idaho, in 1914, and graduated in 1918. As a youth he developed a love for the land and the Lord; and remained committed to three loyalties: loyalty to God, loyalty to family, and loyalty to country. Also during 1918, Ezra Taft Benson, as a Scoutmaster, led his Scouts into choral championship and won the Cache Valley chorus championship. To increase his agricultural skills, he took correspondence courses and attended Utah State University, previously known as Utah State Agricultural College, in Logan, Utah. In 1921, he accepted a mission call to England, and served as clerk of the Newcastle Conference, Sunderland Branch president, and president of the Newcastle Conference, which included all of northern England.

Upon his return to Utah, he soon enrolled at Brigham Young University; where he was elected president of the Agriculture Club and Men's Glee Club, and was named most popular man on campus. He graduated from there with honors. Ezra Taft was eldest of the eleven children, whose grandparents were among the earliest pioneer settlers of Cache Valley on the Idaho-Utah border. On September 10, 1926, Flora Smith Amussen and Ezra Taft Benson were married in the Salt Lake Temple by elder Orson F. Whitney of the Council of the Twelve; who had been elder Benson's mission president, and for whom the town of Whitney, Idaho, was named.

Flora was the youngest daughter of Carl C. Amussen, a native of Denmark, a prominent jeweler and watchmaker during the (1848) gold rush in Australia. He joined the Church in Liverpool, England; and crossed the plains (in 1865) to Salt Lake City. And there he established a jewelry business. Flora's mother was Barbara Smith Amussen, who was born in Tooele, Utah, of Scottish pioneer parents. Flora's father died when she was only one year old, and her mother raised the family of six as a widow. In 1927, elder Benson received a master's degree from Iowa State College (later University), and was elected to the agricultural honor society (Gamma Sigma Delta). The couple then moved to the farm in Whitney, Idaho. Together with his brother Orval he had purchased the farm; and when in the fall of 1927, Orval was called on a mission to Denmark, he was supported by the farm income. There elder Benson helped farmers solve their problems by setting up demonstration farms, inviting agricultural specialists, teaching crop rotation, and introducing improved varieties of grains.

In 1929, elder Benson became the Franklin County agricultural agent for the University of Idaho College of Agriculture, and also a Scout

Elder Benson introduces president David O. McKay as a speaker at a meeting of the National Council of the Boy Scouts of America.

commissioner with the Boy Scouts of America. In 1931, he became the head of a newly organized Department of Agricultural Economics and Marketing of the University of Idaho. Then, in 1935, he was called to the stake presidency of Boise (Idaho) Stake. In Boise he helped organize the Idaho Cooperative Council, and served as executive secretary for five years. From 1935 to 1939, he served in the stake presidency. Elder Benson was given a leave of absence in 1936 for additional graduate study at the University of California in Berkeley, on a fellowship awarded in the field of Agricultural Economics.

Soon after his return to Boise, elder Benson was called, in November of 1938, to serve as stake president. In April, 1939, he became executive secretary of the National Council of Farmer Cooperatives, at its headquarters in Washington, D.C.; the Council represented some 4,000 cooperative purchasing and marketing organizations involving one million and six hundred thousand farmers. Ezra Taft Benson represented these cooperatives before committees of Congress; and served on a four-man national agricultural advisory committee to president Franklin D. Roosevelt, during World War II.

On June 30, 1940, elder Ezra Taft Benson was called to serve as the first president of the Washington, D.C., Stake. In 1942, he became a member of the executive committee of the board of trustees of the American Institute of Cooperation; an organization of farm cooperatives and land grant colleges. And on July 26, 1943, he was called to the Quorum of the Twelve Apostles. During the October general conference, he was sustained; and was ordained an Apostle by president Heber J. Grant on October 7, 1943, a most important date in the history of mankind. For the concerted efforts of the Church to bring to pass the Second Coming of the Messiah would now officially commence. It is for this reason Ezra Taft Benson is referred to as the Alpha of the Latter-day prophets, having truthfully lived that Exalted title in the fulness of its meaning. The Mission number thirty-five to Southwest India, was also organized, under Ralph William Evans, in 1943, during the presidency of Heber J. Grant.

Upon his return to Salt Lake City, elder Ezra Taft Benson visited president David O. McKay, a counselor to president Heber J. Grant; who informed him that president Grant wanted to see him when he got back from Idaho. After attending two meetings in Boise and Idaho Falls, elder Benson returned to Salt Lake City; where he was informed by president McKay that president Grant wanted to see him, and that his son-in-law would call for him at the hotel. When elder Benson was taken to president Grant's home on Eighth Avenue, they learned that he was at a cottage in the mouth of the Emigration Canyon. They went to the cottage, where sister Grant informed elder Benson that the president was in a bedroom relaxing. She invited him to go in to see the president, who was all alone and resting. Now, these are elder Benson's own words as to what transpired next:

> So I went in, and he (president Grant) was reclining on the bed -- dressed, but reclining. He asked me to pull my chair right up to his bed, which I did. Then he took both of my hands in his and looked me in the eye; he said, brother Benson, the Lord bless you. You have been chosen as the youngest member of the Council of the Twelve Apostles.
>
> I just could not believe it; it seemed as though the whole world had caved in on me. We visited for a few moments, and then I left; and we drove down the canyon to president McKay's home, because he had invited me to have dinner with him. As I went up on the porch, he embraced me.
>
> He knew all about it. President Grant had said, Now you tell David (McKay) that this is to break in the Deseret News. This decision was made three weeks ago, and we have been waiting for an opportunity to tell you about it and have an interview with you.
>
> I had dinner with president McKay, and he drove me down to the train station immediately after dinner. I had never received any intimation of this call. It came as a complete surprise. President Grant emphasized, We want you to stay back there (in Washington) with this National Farm Organization as long as it is necessary to satisfy them; to be sure there will be no difficulties with the transition and to help select your successor.

Before he left for home, elder Benson called his wife Flora on the phone, and told her about the new appointment. She said: I am not surprised. I had a feeling that some great event was going to happen on this trip that would affect us. Of course, you know we are all behind you one hundred percent. Then, in December of 1945, after the calamities and destruction of World War II, president George Albert Smith called elder Benson to be the European mission president. And the First Presidency gave him the following four-point charge:

(i) To attend to the Spiritual affairs of the Church in Europe.

(ii) To labor to make available food, clothing and bedding to our suffering Saints in all parts of Europe.

(iii) To direct the reorganization of the missions of Europe, and

(iv) To prepare for the return of missionaries to those countries.

Elder Ezra Taft Benson greets Scouts from throughout the British Mission at a gathering in the Birmingham District (1946)

Elder Ezra Taft Benson was among the first American civilians to administer relief in many of the devastated areas in Europe. During his first five months there, he visited over one hundred cities in thirteen countries. Within ten months he had successfully accomplished his mission; having distributed ninety-two boxcar loads of food, clothing, bedding, and medical supplies. He had reopened missions with new mission presidents and full-time missionaries, and gave the Saints of Europe a renewed Spirit of hope. When elder Benson had received this call, in late 1945, president George Albert Smith lived near the Bensons and promised him that he would keep a watchful eye over his family. President Smith did so and wrote regularly to elder Benson during the ten months he was away. Not only president Smith but the Twelve unceasingly sent encouragement to this "humble ambassador of goodwill" in Europe.

He arrived in London on February 4, 1946. On the following Sunday, elder Benson held a conference in the London district; and then flew to Paris to purchase vehicles for the distribution of food and supplies. At times he had to change trains several times during the day, and resort to Army trucks to cross rivers where railway bridges had been bombed out. He was able to go into most countries, through Divine intervention, where others were forbidden to enter. He labored in Holland, France, Belgium, Czechoslovakia, Austria, Switzerland, Great Britain; visited

In November, 1952, president Eisenhower greets Ezra Taft Benson.

Ezra Taft Benson being sworn in as Secretary of Agriculture, under the administration of president Dwight D. Eisenhower; as Fred M. Vinson (right) administers the oath of office (January, 1953)

Top: Secretary Benson addresses an international gathering. Below: Secretary and sister Benson (second and third from right) meet with prime minister Jawaharlal Nehru, the great political leader of his day, loved by many throughout the world.

With president Eisenhower going over drought report (1954)

With David Ben Gurion

Germany and Poland, all Scandinavian countries; and dedicated Finland for the preaching of the Gospel.

While in Germany, a local member of the Church accompanied elder Benson to a warehouse where some supplies from Utah were stored. Brother Ranglaek asked, You mean to tell me that those boxes are full of food? Elder Benson replied, Yes, with food, clothing, bedding, and I hope a few medical supplies. They took down some boxes; and when brother Ranglaek saw that they contained wheat and beans, he ran his hands through the wheat, then broke down, and cried like a child, and said: Brother Benson, it is difficult for me to believe that people who have never seen us before could do so much for us. This was a typical experience during his assignment in Europe. Throughout these and other experiences, elder Benson remained faithful to the Lord and remembered the advice of his father and mother who taught him faith in prayer, and his father's words: Remember that whatever you do, or wherever you are, you are never alone; our Heavenly Father is always near. You can reach out and receive His aid through prayer. Elder Benson found this always to be true; the Lord did not fail him.

In 1952, Ezra Taft Benson accepted the Cabinet position of Secretary of Agriculture in the Eisenhower administration, following the counsel of president David O. McKay. Known throughout the world for his integrity, as a man of religious principles who stood by his convictions despite political pressures, his selection was greeted with widespread approval. His agricultural policy is stated in this statment he made: The supreme test on any governmental policy, agricultural or other, should be, How will it affect the character, morale, and well-being of our people?

Russian congregation.

Secretary Benson at the pulpit in Moscow.

A completely planned and subsidized economy weakens initiative, discourages industry, destroys character, and demoralizes people. When he assumed office, farm income was on the decline and wartime legislation was piling up surpluses in government warehouses, attracting increased government intervention and control of agriculture. Secretary Ezra Taft Benson labored diligently to reverse the course, making significant gains in the midst of intense political opposition; always focused on the yardstick: What is best for the Kingdom? A man of unshakeable faith in the Almighty God and in Prayer; known for his integrity and uprightness, friends and foes alike acknowledged him as a man they could love and trust.

On July 19, 1954, he was named a trustee of the Robert A. Taft Memorial Foundation; his dear friend and an outstanding United States Senator, his sixth cousin. About the same time elder Benson was awarded two George Washington Honor Medals by the Freedoms Foundation at Valley Forge. Then, on April 10, 1957, he was honored with High Cross of the Order of Merit of the Italian Republic, the highest decoration the Italian government could bestow. The honors continued, and in 1960, he was named to the Hall of Fame of the Saddle and Sirloin Club of Chicago. But one of his most significant contributions to public life in the business field was his membership on the Board of Corn Products Company (PC International), an organization of forty-one nations. He served this organization for twelve years.

Secretary (elder) Ezra Taft Benson travelled hundreds of thousands of miles, carrying his farm message throughout the United States and the world. Many books and thousands of articles and speeches this great Latter-day prophet has written; but these are the best known: Farmers at the Crossroads (1956), Freedom to Farm (1962), Title of Liberty (1964), An Enemy Hath Done This (1969), plus others. In the Church general conference in April, 1965, he warned: To have been on the wrong side of the freedom issue during the war in heaven meant eternal damnation; how then can Latter-day Saints expect to be on the wrong side in this life and escape the eternal consequence? He dedicated several nations to the preaching of the Gospel, established the first stakes in many countries, and supervised many areas of the world.

During his eight years in the Cabinet, he met with many heads of state and agriculture leaders and farmers of over forty nations. He had meetings of substance with world leaders, such as Chiang Kai-shek, Jawaharlal Nehru, Nikita Khrushchev, king Hussein, and David Ben Gurion; who shared fondest of memories of this great man. President David O. McKay once remarked, Secretary Benson's work in the Cabinet would stand for all time as a credit to the Church and the nation.

In 1959, on a visit to Russia, secretary Ezra Taft Benson was asked to speak at a church; this was one of the most moving experiences of his career. The following are his own words concerning the Church in Russia and this incident:

> The most remarkable incident of the entire trip occurred our last evening in Moscow. By way of background, it should be noted that for over forty years it has been the policy of the Soviet Government to discourage religion. Stalin said, "Lenin is God . . . The party cannot be neutral toward religion."
>
> Lenin had stated: "Religion is a kind of spiritual gin in which the slaves of capital drown their human shape and their claims to any decent human life . . . Marxism is materialism; we deny all morality taken from superhuman or nonclass conceptions; atheism is an integral part of Marxism. The materialist gives a more important place to materialism and nature (and ignorance), while relegating God and all philosophical rabble who believe in Him to the sewer and manure heap . . . Down with religion. Long Live Atheism."
>
> Atheism is a required subject for all students in Russian public schools. Citizens of the Soviet Union who look forward to a career of any kind, whether in the professions or in industry and most certainly in public administration, know well that they must avoid the slightest suspicion of belief in Christianity or any God-centered religion. While a few churches are permitted to hold services in Moscow, it is merely to create a pretense of

freedom. Of the 28 churches in Moscow now holding services, 23 are Russian Orthodox, two Baptist, two are synagogues, and one is Moslem. Of the 26 Protestant churches formerly existing, all except two are now closed. The Communists say those who go to church do so out of curiosity, not devotion or belief. The young people don't go, we are told, only the old.

On the way to the airport this last night in Moscow, I mentioned again to one of our guides my disappointment that we had had no opportunity to visit a church in Russia. He said a few words to the chauffeur, the car swung around in the middle of the avenue and we eventually pulled up before an old stucco building on a dark, narrow, cobblestone side street not far from Red Square. This was the Central Baptist Church.

It was a rainy, disagreeable October night with a distinct chill in the air. But when we entered the church, we found it filled; people were standing in the hall, in the entry, even in the street. Every Sunday, Tuesday, and Thursday, we learned, similar crowds turn out.

I looked at the faces of the people. Many were middle-aged and older but a surprising number were young. About four out of every five were women, most of them with scarves about their heads. We were ushered into a place beside the pulpit.

A newsman who was present described what happened: "Every face in the old sanctuary gaped incredulously as our obviously American group was led down the aisle. They grabbed for our hands as we proceeded to our pews which were gladly vacated for our unexpected visit. Their wrinkled old faces looked at us pleadingly. They reached out to touch us almost as one would reach out for the last final caress of one's most-beloved just before the casket is lowered. They were in misery and yet a light shone through the misery; they gripped our hands like frightened children.

The minister spoke a few words, and then the organ struck a chord or two and began a hymn in which the entire congregation joined as one. Hearing a thousand to fifteen hundred voices raised there became one of the most affecting experiences of my entire life. In our common faith as Christians, they reached out to us with a message of welcome that bridged all differences of language, of government, of history. And as I was trying to recover balance under this emotional impact, the minister asked me, through an interpreter who stood there, to address the congregation.

It took me a moment of hard struggle to master my feelings sufficiently to agree. Then I said, in part, It was

very kind of you to ask me to greet you. I bring you greetings from millions and millions of church people in America and around the world. And suddenly it was the most natural thing in the world to be talking to these fellow Christians about the most sacred truths known to man. (I said,)

Our Heavenly Father is not far away. He can be very close to us. God lives, I know that He lives. He is our Father. Jesus Christ, the Redeemer of the World, watches over this earth. He will direct all things. Be unafraid, keep His commandments, love one another, pray for peace and all will be well.

As each sentence was translated for the congregation, I saw the women take their handkerchiefs and as one observer put it, begin to "wave them like a mother bidding permanent goodbye to her only son." Their heads nodded vigorously as they moaned, ja, ja, ja! (yes, yes, yes!) Then I noticed for the first time that even the gallery was filled and many persons were standing against the walls. I looked down on one old woman before me, head covered by a plain old scarf, a shawl about her shoulders, her aged wrinkled face serene with faith. I spoke directly to her:

This life is only a part of eternity we live. We came here as spiritual children of God. We will live again after we leave this life. Christ broke the bonds of death and was resurrected; we will all be resurrected. I believe very firmly in prayer. I know it is possible to reach out and tap that Unseen Power which gives us strength and such an anchor in time of need. With each sentence I uttered, the old head nodded assent. And old, feeble, wrinkled as she was, that woman was beautiful in her devotion.

I don't remember all that I said, but I recall feeling lifted up, inspired by the rapt faces of these men and women who were so steadfastly proving their faith in the God they served and loved. In closing I said, I leave you my witness as a Church servant for many years that the truth will endure. Time is on the side of truth. God bless you and keep you all the days of your life. I pray in the name of Jesus Christ, Amen.

With that I brought this broken little talk to an end, because I could say no more, and sat down. The whole congregation then broke into a favorite hymn of my childhood, "God be with You till We Meet Again." We left the church as they sang and as we walked down the aisle, they waved handkerchiefs in farewell -- it seemed all fifteen hundred were waving at us as we left.

It has been my privilege to speak before many church bodies in all parts of the world, but the impact of that

> experience is almost indescribable. I shall never forget that evening as long as I live. Seldom, if ever, have I felt the oneness of mankind and the unquenchable yearning of the human heart for freedom so keenly as at that moment. The members of the American press who were present felt it, too. Without exception they told me later what a moving experience it had been. One of them wrote in the next issue of his magazine: "The Communist plan is that when these 'last believers' die off, religion will die with them. What the atheists don't know is that God can't be stamped out either by legislated atheism or fire squad. This Methodist backslider who occasionally grumbles about having to go to church, stood crying unashamedly, throat lumped, and chills running from spine to toes. It was the most heart-rending and most inspiring scene I've ever witnessed . . ."

Elder Ezra Taft Benson after serving eight years as the United States Secretary of Agriculture, returned to Salt Lake City in January of 1961, to resume his responsibilities as a member of the Council of the Twelve. On September 4, 1965, he was named to the American Patriot's Hall of Fame. Some twenty years after his assignment to post-war Europe, he was again sent back as president of European missions, with headquarters in Frankfurt, Germany. He saw there a tremendous growth in the Church membership, new stakes had been organized and new missions set up. This mission extended from January of 1964 to September of 1965. In 1967, a delegation to draft president Benson for president of the United States came to Salt Lake City to solicit his acceptance. But elder Benson offered no encouragement, and the compaign was dropped. He was also urged to accept a draft to run for governor of the State of Utah; this too he declined.

Elder Benson was called to the Council of the Twelve on 26 July, 1943, and ordained an Apostle October 7, 1943, by president Heber J. Grant. And when Spencer W. Kimball succeeded president Harold B. Lee in the First Presidency, he was set apart by president Kimball as president of the Quorum of the Twelve, on December 30, 1973. After that time, he had led the Quorum with great efficiency, divine inspiration, and unceasing love for his brethren; always keeping in mind their best interest and that which is best for the Kingdom. Love and Goodwill characterized his administration of the Twelve; and he was sustained with full devotion and love of the Twelve and all General Authorities. They worked with him in the true Spirit of their calling for the advancement of the Kingdom of God; and believing the word of the Lord, who said: I say unto you, be one; and if ye are not one, ye are not mine.

In his term as a member of the Quorum of the Twelve, elder Benson traveled throughout the world, visiting hundreds of stakes and all missions, and organizing many new units. The new stakes which he organized include: Tokyo, Japan (March 15, 1970); Melbourn, Australia South (August

President Ezra Taft Benson meets a German Latter-day Saint woman, during his visit to Europe.

Ezra Taft Benson, a man of God from his earliest youth.

22, 1971); Osaka, Japan (September 12, 1972); Manila, Philippines (May 20, 1973); Belfast, Ireland (June 9, 1974); Copenhagen, Denmark (June 16, 1974); Helsinki, Finland (October 16, 1977); Munich, Germany (October 23, 1977); Nagoya Japan (May 10, 1978); Nauvoo, Illinois (February 18, 1979); Vienna, Austria (April 20, 1980); Brasilia, Brazil (October 12, 1980); Naha Okinawa, Japan (October 23, 1980); San Juan, Puerto Rico (December 14, 1980); Bern, Switzerland (May 3, 1981); Milan, Italy (June 7, 1981); Geneva, Switzerland (June 20, 1982); and Barcelona, Spain (October 31, 1982).

The accomplishments and selfless devotion of this great Latter-day prophet to do that which is best for the Kingdom, did not go unnoticed. He was honored and acknowledged by numerous organizations. More than a dozen honorary degrees from various universities have been awarded to him; some of them are listed below:

Distinguished Alumni Award, Brigham Young University, Provo, Utah (June 3, 1950)

Doctor of Humane Letters, College of Osteopathic Physicians and Surgeons, Los Angeles, California (June 15, 1951)

Testimonial for Distinguished Service to Agriculture by the University of Wisconsin, Madison, Wisconsin (February 6, 1952)

Doctor of Laws, University of Utah, Salt Lake City, Utah (June 9, 1953)

Doctor of Agriculture, Iowa State College, Ames, Iowa (June 12, 1953)

Doctor of Agriculture, Michigan State College, Lansing, Michigan (February 10, 1955)

prophet, seer, revelator, and translator, and president of the Church of Jesus Christ in the Latter-days; a counterpart of Moses in today's Israel. And this was the mission of the Church at the time he became the president: to preach the Gospel, to perfect the Saints, to redeem the dead, and to reaffirm that the Church is led by the Lord Jesus Christ.

President Ezra Taft Benson selected as his counselors in the First Presidency, Gordon B. Hinckley and Thomas S. Monson. The new Presidency's first task was to issue an invitation to those members who had ceased activity or apostatized, that they may return to the fold; and to open the temples to worthy members married to unendowed spouses. In his opening address at the general conference of April, 1986, president Benson emphasized the need to cleanse the inner vessel, beginning first with ourselves, then the families, and finally the Church. And he suggested the reading of the Book of Mormon, to commence that inner cleansing: for the book of Mormon is indeed the Word of God for the Latter-days, although it carries the name of a fallen prophet, Joseph Smith, Jr., who had politically manipulated other brethren to put his name alone upon it, and the Lord rebuked him for it. For the Book of Mormon is not the work of Joseph Smith, Jr., nor Oliver Cowdery, David Whitmer and Martin Harris alone; it is truly the Word of God, compiled and written by the power of God, by his chosen servants of that time. It was for this selfishness on the part of Joseph Smith, Jr., that the Lord put a snare upon his soul, and took away all his gifts. Then, when Joseph Smith pretended to know the Egyptian hieroglyphics, he was snared into a false

Members of the First Presidency at the close of a general conference session. Left to right: Gordon B. Hinckley, First Counselor, President Ezra Taft Benson, and Thomas S. Monson, Second Counselor. (1989)

translation, to be brought forth as a proof against him in the fulness of time. The Lord doth perform His divine justice that all be fulfilled, concerning that which had been prophesied by the angel Moroni -- that the name of Joseph Smith, Jr., will be had for good and for evil among all nations, kindreds, and tongues; and both good and evil will be spoken of him among all people.

Out of a great many speeches and writings of president Ezra Taft Benson, these quotations in his books from Alexis de Toqueville, the French historian, Francois Guizol, David O. McKay, Calvin Coolidge and others, concerning the great land of America and some of its problems, best describe the conditions of our day.

The historian Channing Pollock observed that most democracies last for about two hundred years; our republic of America has already passed this critical limit. And the history of nations reveals that the cycle of body politic, which is the same for man, slowly but certainly undergoes change, and progresses in the following manner:

From Bondage to Spiritual Faith;
from Spiritual Faith to Courage;
from Courage to Freedom;
from Freedom to Abundance;
from Abundance to Selfishness;
from Selfishness to Complacency;
from Complacency to Apathy;
from Apathy to Fear and Doubt;
from Fear and Doubt to Dependency and Attachments;
from Dependency and Attachments to Bondage.

Cycle of Man and Nation in Mortality

Cycle of Man and Nation in Immortality

* Indolence of mind; insensibility to suffering
** Self-gratification and self-satisfaction

Each man can choose to break the cycle of bondage, mortality and suffering, by forsaking and overcoming all selfishness, in thoughts, words, and deeds after Abundance is achieved; and gradually striving to become a selfless person, by learning to accept the law of Charity and Christ as the only Way of life. As all men and nations in the world must go through the cycle of mortality: Bondage, Faith, Courage, Freedom, Abundance, Selfishness, Complacency, Apathy, Fear and Doubt, Dependency, Bondage; so must all men and nations Out of the World go through the cycle of immortality: Selflessness (Charity), Obedience to God's Laws, Spiritual Awakening and Enlightenment, Safety and Salvation, Freedom and Liberty, Abundance, Selflessness (Charity).

It is also for this reason that, those who are not governed by God must be governed by the tyrants. Now, these are some of the extracts from the works of president Benson:

> With the end of the second century of our republic . . . it appears very much in order to examine its political, social and economic structure to ascertain whether it contains a unique charter which makes it impervious to the lessons of history.
>
> Are our people (in America) subject to the same frailties as the citizens of the nations that died in the past? Can we overcome these weaknesses and remain the strongest and most blessed people on earth? Are we willing to stand firmly with the basic American ideal that there can be no substitute for individual initiative and productivity?
>
> It has been pointed out many times but generally ignored, that <u>What we have to fear is not force from without -- but weakness from within</u>. No one is likely to destroy America but Americans; our way could be destroyed without a shot being fired.
>
> In the year 1831, Alexis de Tocqueville, the famous French historian, came to our country to study our penal institutions. He came here at the request of the French government. While in America, he also made a close study of our political and social institutions. In less than ten years de Tocqueville had become world-famous as a result of the four-volume work which he wrote, entitled <u>Democracy in America</u>. Here is his own stirring explanation of the greatness of America:
>
> I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there; in her fertile fields and boundless prairies, and it was not there; in her rich mines and her vast world commerce, and it was not there. Not until I went to the churches of America and heard her pulpits aflame with righteousness did I understand the secret of her genius

and power. America is great because she is good, and if America ever ceases to be good, America will cease to be great.

(The French historian, Francois Pierre Guillaume Guizol, while visiting in the United States, asked James Russell Lowell, How long will the American Republic endure? Lowell answered: As long as the ideas of the men who founded it continue dominant. And the two ideas being Freedom from Dictatorship and Freedom of the Individual.)

. . . Do we dare ask ourselves if the United States, though cast in the role of a leader to preserve and strengthen world civilization, isn't itself tottering internally because too many of its citizens have abandoned the virtues that comprised the basic format of its own civilization? For instance, if Spiritual Faith, Courage, and the willingness of our forbears to work hard were the sustaining virtues, and if, solely because of them, they were able to create our own civilization, can we now in the United States substitute for these virtues the human weaknesses of selfishness, complacency, apathy, and fear -- and still hope to survive as a civilized nation?

Moroni, an ancient American prophet, warned us with these words: Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ; who has been manifested by the things we have written.

. . . The late Calvin Coolidge pin-pointed the problem with these words: We do not need more material development, we need more Spiritual development. We do not need more intellectual power, we need more moral power. We do not need more knowledge, we need more character. We do not need more government, we need more culture. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen. It is on that side of life that it is desirable to put the emphasis; if that side is strengthened, the other side will take care of itself. It is that side which is the foundation of all else. If the foundation be firm, the superstructure will stand.

Philip Van Doren Stern said: The fight for freedom is an endless battle. Its victories are never final; its defeats never permanent. Each generation must defend its heritage, for each seeming conquest gives rise to new forces that will attempt to substitute fresh means of oppression for the old. There can be no peace in a world of life and

growth. Every battle the fathers thought finished will have to be fought anew by their children if they wish to preserve and extend this freedom.

Such was a partial biographical sketch of president Ezra Taft Benson, the Alpha and Omega of the Latter-day prophets. With this twelfth great Latter-day prophet also ends the Latter-day dispensation, and commences the Millennial-day dispensation of the fulness of time. Thus the Priesthood after the Order of the Son of God, which is reckoned from the time of Adam and before, continues forever -- throughout all ages; in our day, Ezra Taft Benson being the holder of all the keys of the Latter-days and Millennial-days.

It is truly said concerning the Twelve Latter-day Prophets that, Each succeeding president of the Church varied in some respect from all other incumbents of that high and holy office. The work of the Lord is always progressing, therefore always changing. Although its principles and aims remain unaffected, its plans, instruments, methods and procedure are constantly changing, in order to meet new conditions and profit by them. Today is not yesterday, nor will tomorrow be today; the Lord provides men of such high and holy calling with the means by which He can best achieve His divine purposes. No man ever comes to lead God's people whom God has not trained for his task; God has trained and fashioned every man whom He has ever called to lead His people, even from Moses of old unto this day.

Thus ends the testimony of Effraim Zerdusht Al-Levi, a priest of the Kingdom of God, concerning the Lord Messiah Jesus Christ, His Eternal Kingdom, and His Eternal Works; from the creation of the first Lord Messiah unto this day. And by the grace and mercy and power of God, not a single year now remains unaccounted. All is gathered into one place, for unto this ocean of God's knowledge merge all the rivers of heavens and earth.

It is also declared on this 27th day of July, 1992, the day dedicated to president Ezra Taft Benson, that September 27, 1992 (29 Elul, 5752), shall be reckoned as the Sabbath Eve of the Millennium; and the Millennial-day shall begin the following day. This will be the first officially reckoned Millennial New Year's Day.

And in the Name of the Father, and of the Son, and of the Holy Ghost, this Holy Writ is sanctified and consecrated to the Presidency and High Council of the Stake of Zion in Lodi, California; of the Church of Lord Messiah Jesus Christ of Millennial-day Saints, on this most auspicious day. Amen. Ashem Vohu.